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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

No. 301 Scales Ave., Danville, Va.

Oct. 16, 1917.

Dear Brother Gold:—As I was blest to fill all but one of my appointments, and met many of our dear brethren and friends, many of whom I never saw before, and may never see again in this life, I feel impressed to write a short account of my trip and request that you publish the same in the Landmark, as I feel the Lord opened the way for me and blessed me with liberty in speaking of his love and mercy to the children of men.

On Sunday, September 30, my wife and myself left our home in Danville and boarded train No. 45 at 10:43 a. m. for Reidsville. We were met at the depot by Bro. E. R. Harris, who took us to his home where we were very kindly cared for. We went to church at night and felt to have some liberty in speaking of the goodness and mercy of God, to a small but attentive gathering of brethren and friends. After the service Bro. Harris took us back home with him, where we were very kindly entertained until we left Monday for Greensboro. At Greensboro we went to the home of Bro. Levi Harris, was lovingly received, and kindly cared for. At night Bro. Harris conveyed us to the meeting house where we met a small body of brethren and friends. I felt to have liberty in speaking, and I believe the brethren were comforted. Bro. Harris conveyed us back to his home

where we were very kindly entertained until time for us to leave for High Point Tuesday evening. Bro. T. A. Snider conveyed us by auto to High Point, to the kind home of Bro. J. M. Snider. After supper Bro. Snider conveyed us by auto to the meeting house, where we met a very loving band of brethren and friends. I felt to have sweet liberty in speaking, and the brethren were comforted. After the service Bro. J. M. Snider conveyed us back to his home, where we spent the night and were kindly cared for until time to leave for Winston-Salem.

On Wednesday we went by auto to Winston-Salem. Went to the kind and hospitable home of Sister A. R. Bennett. Mr. Bennett is not a member of any church, but was very kind to us and took special care to entertain us. He conveyed us at night to church, where I was blest to preach to a small but attentive body of brethren and friends, from 1st John 4:10. Here I was blest to meet with Sister Ashburn the widow of Elder Ashburn, also Sister Chamberlain, daughter of Elder J. M. Harris, deceased.

After the service we were conveyed back to the kind home of Sister Bennett, where we were kindly cared for until Thursday. We left Winston-Salem for Burlington where we were met at the depot by Elder Wiley Jones who took us to his home and very kindly cared for us. I was blest to speak at night to a very attentive

band of brethren and friends. After the service Bro. Jones took us back home with him, where we spent a pleasant night and were very kindly cared for.

Friday morning we left for Durham. We were met at the depot by Bro. G. C. Farthing, and my own brother in the flesh (C. M. Herndon), was conveyed to the home of my brother where we were kindly cared for during our stay. Was blest to preach at night to a very attentive congregation of brethren and friends, both white and colored. Saturday was a day of rest with me. Attended service Sunday at 11 o'clock, was blest to hear Elder C. F. Denny preach, after which I talked for about 15 minutes. I was blest to fill my appointment at Barbers School House at 3 o'clock p. m. The house was full and much interest was manifested. This School House is within about a half mile of where I was born and reared, and I was blest to meet there with many friends and acquaintances. I felt to have good liberty in preaching. Attended service again in Durham at night, where I was blest to hear Elder Johnson of Harnett county preach. Left Durham Monday evening on the train for Benneham, was met at the depot by Mr. Graham Roycroft, a son of Mr. and Sister J. R. Roycroft, who took us to his home, where we were very kindly taken care of. Tuesday morning it was raining but about 11 o'clock it nearly stopped and Mr. Roycroft conveyed us in his auto to Dutchville.

When we arrived it was raining again and there was no one at the church. Mr. Roycroft conveyed us to the home of Mr. Green near by and we were kindly cared for. Here we met Sister Green. She is a very consistent member, and clerk of the church. She is living with her brother.

After dinner Mr. Green very kindly conveyed us to Wilkin, where we boarded the train for Stem, went to the store of Bro J. H. Gooch, where we met him. He took us to his home near by where we met Sister Gooch and we were very kindly received and cared for. We spent the night very pleasantly, and Wednesday morning Bro. Gooch conveyed us to Camp Creek, where we met a small but very loving band of brethren and friends. Here I felt to have sweet liberty, and was blest to preach Jesus. The brethren were comforted. Much interest was manifested. After the service Bro. R. D. Hill took us home with him, and he and his kind wife did all in their power to make our stay with them a pleasant one. Thursday morning Bro. Hill conveyed us to Surl, where we met a lovely body of brethren and friends. Here I met Elder Peed. He is the pastor. I felt to have sweet liberty to preach, and was followed by Elder Peed. Much interest was manifested here also and I believe the dear saints were comforted. An appointment was announced for me at night at the kind home of Bro. Jordan T. Yarbrough. We went home with Bro. Yarbrough, and were very kindly taken care of. After supper the brethren and friends began to gather in and I felt to have much liberty to preach and if we can judge from appearances, I will say that the dear saints were very much comforted. After preaching the congregation remained. As the poet says, "How loath we are to leave the place, where Jesus shows his smiling race." We continued to sing the good old songs of Zion, until nearly 12 o'clock. After the congregation left we retired and slept well until morning. Friday morning Bro. Yarbrough conveyed us to the home of Bro. J. M. Obriant

where we were kindly received and cared for. Bro. and Sister Obriant took special care to make us happy. Was blest to fill my appointment here.

Bro. Obriant conveyed us to church in his car. I felt to be blest with usual liberty in preaching. The congregation was small but was very attentive. This was my last appointment. I have had a desire for some time to make this tour, and I believe the Lord opened the way for me, and blest me to preach Jesus, "The Way, the Truth, the Life." Bro. and Sister Obriant took us home with them and very kindly cared for us. I feel that my going was not in vain, as I received many kind words of encouragement, was very kindly cared for and was helped along, after a godly manner, so that I lacked nothing.

Saturday morning we boarded the train for Danville where we arrived safely at 2:30 p. m. and found all well, for which I felt to praise the Lord of Glory.

In hope of eternal life,
J. E. HERNDON.

There are a number of things that have been exercising my mind concerning the things of the kingdom of God.

This we know that "there is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it." Job 28:7-8. This path is such as the redeemed of the Lord know, the path of the wisdom of God, the fear of the Lord. And in this way of life while pilgrims therein, in this world, much tribulation, the furnace of affliction, the horrible pit, the miry clay, the daily cross are the portion of the wayfaring man, and their God will lead them on safely, through all the floods and flames, until they at length arrive in glory.

But fleshly professors and hypocrites know nothing of such things, neither do they know anything of repentance toward God, and faith toward our Lord Jesus Christ. They are strangers to the sacred blessedness of a broken and contrite heart at Jesus' feet; and their hearts know nothing of the blessedness of the man whose iniquities are forgiven, whose sins are covered, unto whom the Lord will not impute sin. —Rom. 4: 6-8.

Every divine lesson is learned experimentally. The Lord writes his counsel, his statutes, his doctrine in the heart, and believers become thus the epistles of Christ known and read of all men of like precious faith. Thus our hearts are exercised in the things of Christ, and our blessed Comforter, the Holy Ghost in his commission with the souls of the redeemed is ever, in his covenant love for them, ministering the things of Christ, all the days of their pilgrimage.

Oh, there will come a time when all our tribulations will end in eternal tranquility. This we know that he that is of God, he that is born of God loathes his iniquity, mourns over his transgressions, strives, against sin, struggles with it, prays against it, and is taught by the spirit of God to look unto Christ as His advocate with the Father, that reconciliation peace and communion may be his with God at the mercy seat. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous and his precious blood cleanses us from all sin. The things of Christ are known by the called of God in power, in the Holy Ghost and their hearts are assured before the Lord therein. But can a man know healing who never felt any sickness or wounds? Can a man in truth speak of Christ as his Savior who was never feelingly lost

and perishing?

If the righteousness of Christ is unto and upon all that believe, if God will beautify the meek with salvation, then such who are found so gloriously and comfortingly arrayed have surely had some experience of their destitution and nakedness, and have been stripped of their own filthy rags that they vainly imagined to be garments of righteousness. There stood the prodigal son in his wretched rags but his father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand and shoes on his feet." Luke 15:22. Look upon this blessed scene. "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto satan, The Lord rebuke thee, satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel, and he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments, and the angel of the Lord stood by" Zech. 3:1-5. O how sweet it is to sing with melody in our hearts to the Lord, and say,

"Jesus thy blood and righteousness
My beauty are, my glorious dress.
'Midst flaming worlds in these arrayed
With joy shall I lift up my head.
Bold shall I stand in that great day,
For who aught to my charge shall lay;
While through thy blood absolved I
am,

From sin's tremendous curse and
shame."

I have been much impressed with the importance of this, that all our experiences, frames and feelings, the sensations of our minds must be brought to the word of God, whether they are founded in the truth of the gospel of Christ; or whether they are of our flesh, or of satan, and have their roots in deceptions and damnable heresies. Men can sport themselves with their own deceivings, 2 Peter 2:13, make and love lies, Rev. 21:27, and have their itching ears charmed with cunningly devised fables. But these experiences, emotions, and sportings are not of the Holy Ghost. For "he shall guide you into all truth, he shall receive of mine, saith the Savior, and show it unto you. John 16:14. The spirit, the principles, the conduct of believers must be tested by the word of God and the child of God is very willing to come to the light that the thoughts of his heart, and his deeds may be made manifest that they are wrought in God; for his heart much desires that God will fulfill in him all the good pleasures of his goodness and the work of faith with power. And the word of our God that is sharper than any two edged sword will take forth the precious from the vile; and that which the Holy Ghost has wrought in us will be found unto praise and honor and glory at the appearing of Jesus Christ. Our God in leading and disciplining his children will cleanse away all that is spurious, all their deceptions, by the spirit of Judgment and the spirit of burning. The furnace of affliction will separate the gold from the dross. "I will turn my hand upon thee, and purely purge away thy dross and take away all thy sin." Isaiah 1:25: It is hard to find men that are more har-

dened and impudent than those who are sporting themselves with their own deceivings; their self-satisfactions are amazing. The lambs of Christ's flock, the little ones in his kingdom have, some of them, been dazed, and cast down by the delights that deceivers manifest in their own deceptions; presumptuously insinuating that their joys are "the joy of the Holy Ghost" given them in their doctrines. But the blessed Comforter of the church, the Holy Ghost gives to no one any comfort and joy in the doctrines of men and devils. Therefore when a person is sporting himself in falsehoods we may know that his rejoicings and satisfaction is not of God, but are of his flesh and the devil. Those that the Father hath given to Christ are sanctified by the truth. John 17:17-19. And thus they are distinguished from the world that knows not God.

Those who come to the knowledge of the truth are taught by the Holy Ghost to seek this knowledge with a suppliant heart. "That which I see not teach thou me." Job 34:32. Let him ask of God who giveth to all men liberally, and upbraideth not and it shall be given him." James 1:5. Truly this is encouraging to humble souls, to babes in Christ. For our Savior said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Matt. 11:25.

One must never expound one text of scripture to contradict another. But those who fear not God are not troubled in their seared consciences by such a thought. To insinuate their errors they are ready with sleight and cunning craftiness to "handle the word of God deceitfully," to "corrupt

the word of God," and wrest the scriptures "that they may give their deceits the appearance of being taught in the word of God. Such deceitful workers God will judge, and he will deliver his own dear people from all their snares. The Spirit of Truth shall guide us into all truth. In the communion of the Holy Ghost our hearts are influenced, the eyes of our understanding are enlightened to know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and in his teachings he brings forth in us love, joy, peace and faith and every grace. These first fruits of the Spirit are precious fruits indeed, and we are sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory.—Ephes. 1:14.

The Apostle Paul writes, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5.

Christ dwells in the hearts of his people by faith, Ephes. 3:17. "Christ liveth in me." Gal. 2:20. He animates our souls, declaring the Father unto us, nourishing and cherishing our hearts. "I in them and thou (Father) in me, that they may be made perfect in one; and that the world may know thou hast loved me." Thus speaks the Son of God unto the Father. Our Savior taught the disciples that the Comforter would abide with them forever, even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you, and also Christ saith, "If a man love me, he will keep

my words; and my Father will love him, and we will come unto him and make our abode with him." John 14:16:23. God gives unto His people a heart to know him. Jer. 24:7. He puts his law in their inward parts, and writes it in their hearts; I, saith the Lord, will be their God, and they shall be my people." Jer. 31:33. "I will come in to him, and will sup with him, and he with me." Rev. 3:20. O, let such heartfelt knowledge of Christ be mine. That I may know Him whom to know is life eternal.

FREDERICK W. KEENE.
North Berwick, Maine.

TWO CASES OF ADULTERY AND ONE OF FORNICATION.

Dear Brother Gold:—While we were at Flat River together brother Joseph E. Adams told me that he would be glad if I would write an article for the Landmark on, First, the Samaritan woman, as found in John 4th chapter; 2nd, The adulterous woman as spoken of in John, 8th chapter and 3rd verse, and 3rd, the incestuous person spoken of in 1st Corinthians, 5th chapter.

By the grace of God I hope to write in a limited way on each of these cases.

1st. The Samaritan woman was not a Christian, not even a Jewess. She had no part even in the services of the legal tabernacle. Her lewd life was the acts of one who did not know the Lord. In His making her acquainted with herself and Himself the dear Jesus convicted her by her own crimes of her sinfulness and of His power to save so vile a sinner as she was. Thus she was convinced that He was able to save her. We have no account that she was ever an harlot after this manifestation of His mercy to her.

2nd. The woman taken in adultery was a Jewess, but not a Christian. She had no knowledge of the way of salvation. The Lord Jesus was not a judge of men's and women's sins under the Jewish law. No man had made Him a judge to look after these things. If one was taken in adultery she should be brought before the priest and accused. The Lord Jesus was not a priest under the Jewish law. When the accusers of that woman brought her to the Lord they were tempting him. This showed that they were the emissaries of satan. The Lord does not enter into their sin, nor those of the woman. He had no authority under the law to condemn nor acquit that woman for he was no judge under that law. He did have the right as a fellowman and a Jew to say to her, "Neither do I condemn thee. Go and sin no more." That saying did not justify in that which she had done nor excuse her from being taken before the proper authorities for judgment, nor did it make her a Christian nor prepare her for the church of God. It does prove that the Lord would not execute judgment where he had no jurisdiction. His tempters could no more easily throw Him off His balance than could satan in his temptations in the wilderness.

3rd. The Corinthian fornicator appears to have been a young man yet living in his father's home with a stepmother who did not know the Lord. If she had been a member of the church the case would have been referred to as fornication on the part of the young man, and adultery on the part of the other man. If she had been a member of the church the apostle would have given advice as to what disposition they should have made of her, but as he says nothing of her sins we are left to conclude

that she was not a member, and therefore not under the jurisdiction of the church.

This son who was a fornicator with his father's wife was a member of the church, and the apostle exhorts that church "To deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This proves that the apostle believed that this young man had temptations too strong for him to resist, and that he had confidence that he had been born again. He was not a minister to whom the word of God had been committed. He was not a leader nor undershepherd in the house of the Lord. The act of the church in condemning his conduct and in withdrawing from him had so rebuked him and shown him so much of his wrongs that he was full of sorrow and repentance and subject to be drowned in overmuch sorrow. Seeing this, the apostle admonishes the church in his 2nd Epistle (2nd Cor. 2:6), "Sufficient to such a man is the punishment, which was inflicted of many." 7th, "Soth at contrarywise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed with over-much sorrow." It should be remembered that his sin under the law was not a cause for a death penalty. It was fornication, it was not adultery, which is a sin unto death.

Yours for the truth,

L. H. HARDY.

Atlantic, N. C.

EXPERIENCE OF W. D. BURCH

(Written to his pastor, Elder B. F. McKinney.)

Dear Brother McKinney. If I am worthy to call you brother—I have

been thinking of writing to you for some time to tell you what great things I hope the Lord has done for me.

I often feel afraid to think or try to believe anything, fearing that I am deceived and that I will deceive others. But I have been in trouble for over five years, yet I would go to ball games and would dance, trying to throw off my troubles and to throw it all aside, but when I would get there there would be no pleasure for me, but my troubles would grow stronger and I would wonder if there was ever a poor unworthy wretch so poor and unworthy as I. I would leave my wife and children and walk off from the house and ask God to have mercy on poor unworthy me. It just seemed that my prayer would fall to the ground.

There was a lady, one of our neighbors, who was very sick. We had to sit up with her, and my wife and myself were at her home one night sitting up. It did not seem that she could last but little longer as she appeared to be sinking very fast. We were all standing by her bedside when suddenly my troubles grew worse. The thought came in my mind "if I was brought down in that condition what would become of my lost and undone soul?" I felt that it would be lost to all eternity. I turned and walked out of the house and went out of the yard and fell on my knees and tried to ask the Lord to have mercy on me, but it just seemed that my prayers did not go higher than my head. Oh, I was a miserable being.

I went on in this way for some time. I had several dreams that gave me some comfort. Thus I went on until fourth Saturday and Sunday in April, 1916, at our regular meeting days. I attended both days. I thought the preaching did sound so sweet to me,

but, Oh, when I left the dear old place, Prospect Hill, on my return to my home, I thought I never would see that place again. On Monday following I thought was the most miserable day I ever spent. In the afternoon I went to plowing but in a short time there came up a cloud and began dropping rain so that I went to the house. In a little while it held up and didn't rain very much so I went back to my work, but when I left my loved ones I felt that I never would see them again. I was the most miserable being—and while trying to plow in that condition my troubles all suddenly left me. I thought it was most beautiful. Everything appeared to be praising God. This scripture came in my mind, "The Lord is my Shepherd; I shall not want." Suddenly I was singing this dear old hymn:

"Amazing grace how sweet the sound,
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see."

I did feel so good, and when I returned to the house that night I thought my wife had the sweetest smile on her face that I ever saw.

I went on my way rejoicing until the Friday following. I was in the same piece of land at work when I was made willing to join the church. It seemed like preaching day was never coming but it came and on the 4th Saturday in May, 1916, I went to the meeting. I can never tell how I felt that morning when I was getting ready to go, and when I got there and you shook hands with me it was all I could do to keep from bursting into tears. After preaching, while you were opening by singing, "While winter's gloom was still overspread," I endured the strain until you were singing the last verse and when you sang, "Rise up and come away," I could wait no longer. I went forward and told a

part of what I have written, and was received, and, on the next day, was baptised by you.

I did feel so happy when I came up out of the water. I felt like I would never have any more trouble. However since then I have learned differently. I am yet a poor sinner and have many ups and downs. I am so glad that my salvation is not dependent on my works.

Brother McKinney, I feel much drawn to send this to you but if it was like some I hear read in the dear old Landmark, I would not mind it.

This is written by my dear wife.

Pray for us both that we may be guided and directed in the right way.

Do with this as you see fit.

Your little brother in hope if one at all.

W. D. BURCH.
Prospect Hill, N. C.

REPOSE.

By B. F. M. Souers.

Winds are asleep; the daylight fades
Athwart the western skies of light.
The glory hovers, fleece and gold,
Beneath the falling shades of night.
The songs of evening, from afar,
Hail the bright glory of a star.

The day is done. All nature rests;
For every heart is weary now.
Earth lulls to sleep her burdened ones,
And sweet they dream. The troubled brow

Has now forgotten grief and care,
And rest is brooding everywhere.

O soul of mine! Safe in His love
Who feeds the ravens—thou art blest!

Safe in his arms of tenderness,
Taste thou the sweet eternal rest!
Fear not—the wild-birds soar above
With happy carol, "GOD IS LOVE!"
Mechanicsburg, Pa.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., NOVEMBER 15, 1917

EDITORIAL.

THOU SHALT REMEMBER.

Only those who traversed the great and dreadful wilderness could remember the fatigue and privation of that tedious, solitary journey. They had much cause to do so: for the Lord had led them into that journey, and had given them manna from heaven, and water from the Rock that followed them, and had shaded them with a pillar of cloud by day, and a pillar of fire by night, so that they had reason to know that God's eyes were upon them.

It was a dreary and lonely march. There were no roads, no cities in much of the way. No friends dwelt in that country. Therefore they could receive no encouragement from the outside. It was no place for roads. If an attempt had been made to construct a road, storms of sand from the winds of the desert would soon have obliterated it.

But was there not a highway and a way? Yes, but vultures never could fly high enough even to see this highway of the Lord's providing. Nor

could any unclean thing ever pass over it. No lion, nor any ravenous beast could ever pass over it.

None that passed over it could do so as ordinary travelers sojourning in a country. There were no fields of ripening grain, or fruits that were offered to these children of Israel.

It was for the ransomed of the Lord. They should return and come to Zion with songs of praise, and sorrow and sighing should flee away. No people except the children of Israel had ever gone this way. The Lord led them forth by a solitary way. Hungry and thirsty their soul fainted within them.

They could remember that their shoes waxed not old, and that their garments were not threadbare, nor did their bread become mouldy. No other people ever had such an experience, nor so much to tell of what the Lord had done for them; nor could any other people tell how unprofitable they considered themselves to be to their gods. Israel had been disobedient to the Lord, full of murmuring, and quick to forget divine favors. They had much to speak and talk to each other about of what the Lord had done for them. Surely that song that was sung as they came up out of the Red Sea declared it.

They saw their enemies swallowed up and drowned in the Red Sea. They walked dry shod through the Red Sea -- a feat that had never been performed by man before, nor since then. The Lord had opened the Red Sea, and so manifest was this miracle that all Israel knew that the Lord had thrown the horse and rider into the sea, and knew that the enemies of Israel were drowned in the sea, and that Israel would not fear them again.

Surely it is good to remember the wonderful works of the Lord, and speak upon them, and meditate upon

them. It is not good to forget the Lord's mercies. But we have a leaky heart—poor memory to think of his goodness—slow of heart to believe all that the prophets have spoken. Again and again the Lord revives his wonderful works, proving that He is slow to anger and of great mercy.

Remembering what the Lord has done is not bringing it up as it first occurred with its great power, for it is not in the power of man to reproduce that which he could not cause to occur in the first instance, which was so marvelous. But they that feared the Lord spake often one to another of what the Lord had done, not what they and the Lord had done, or what they of themselves had done.

It is the people that love the Lord often speak one to another of what He has done, and the Lord hearkens and a book of remembrance is kept for them that even think upon his name.

When our words seem cold and lifeless we do not feel like we can tell what we at times feel he has done for us. But it is good then to speak to each other of what we hope He has done for us; and speak often to each other of this wonderful matter. Those that speak often one to another of what the Lord has done, or how He has led them, are owned by the Lord as his jewels for whom he keeps a book of remembrance. P. D. G.

"AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY."

Rev. 22:17.

I. The fact that one thirsts for water proves that one is not dead. It is the living that hunger for food, or that thirst for water. If one thirsts for what is hurtful, or that is forbidden, or that does not belong to him, or that it would be wrong for him to have, that shows that this desire is not good. Blessed are they that do hun-

ger and thirst after righteousness; for they shall be filled. This is true in every instance. There is no exception to this rule. All such shall be filled. Filled with what? With righteousness. The fact that one hungers and thirsts after righteousness is clear proof that he loves righteousness, and that he feels that he does not possess it. It is not common to thirst for what he has enough of already, or that feels assured that he can obtain it whenever he desires it.

If salvation is so easily obtained that any one who does not desire it can so change his own desire as to will, desire, independent of any power brought to bear by him or over him, then why does Jesus say, blessed are they that hunger and thirst after righteousness? Why should it be a blessing to hunger and thirst after righteousness, if the possession of it is so common a thing that even to hunger and thirst after it is a blessing? To hunger and thirst after righteousness is sure proof that he that has this hungering and thirsting is already blest, for it is certain that this one will obtain it. It is God that quickens the dead which causes them to hunger and thirst after righteousness. This is the Lord's work which causes us to hunger and thirst after so great and wonderful a thing as righteousness; for if one has righteousness there is no greater blessing he could desire. None but the Lord God can cause one to hunger and thirst after so great a gift as righteousness.

John was shown a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.—Rev. 22:1. What a wonderful river is shown to John. A pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. Nothing could be holi-

er than this river of the water of life. There can be no death in it, nor any impurity. Everything lives where this water flows. This wonderful fruitful tree of life that stood in the midst of the street of this city (New Jerusalem) and on either side of the river yielded her fruit every month, and bear twelve manner of fruits, and the leaves of this tree were for the healing of the nations. There never has been another tree equal to this in the richness and variety of the fruits. The difference was in this that it is a tree that never yields any impure or unsound fruit. Nor is there ever any lack of fruit for it ripens every month. Everything lives where this fruit grows. It is suitable to every need in that city.

Those that hunger and thirst after the fruits of this die no more. The fruits of this tree are for the healing of the nations. Here is fulness of blessing with no curse, nor sorrow, pain nor death.

The blest inhabitants of this city shall go out no more. No enemy shall ever be there, no foe, no war, nor confusion shall ever be found there. It is the perfection of beauty.

What a wonderful welcome is given to all the inhabitants of this blest city. They shall never grow old. The lame and halt shall not be there. Once they were diseased and outcasts. But the former things are done away, all things are new. These inhabitants of the rock sing and shout for joy.

The garden of Eden planted eastward in Eden had its tree of the knowledge of good and evil, and the tree of life in the midst of the garden, and a river went out of the garden to water it. In this garden of such pleasant fruits to behold and to eat the man was placed whom the Lord God had made.

Now in the end of this wonderful

Book of Revelation is there an account of this holy city, the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. The beginning of these wonders of God's creation is recorded in Genesis. The perfection of these wonders is recorded in the last chapter of the Book of Revelation.

What mysteries, sorrows, calamities, griefs, humblings, and sore trials, ending in death, have fallen on the race of mankind since the creation of earth. A treadmill that has been grinding and hiding the dust of man in the earth for many days.

Here in this last chapter of the Bible—Revelation—is the overthrow.

To hunger for this pure river of the water of life shows the exalted character of that thirsting. And whosoever thirsts let him come and drink freely of the pure water of life.

P. D. G.

IN THE WORLD YE SHALL HAVE TRIBULATION.

This language of Jesus is certainly fulfilled. Those that are alive to the troubles and vexations attending the matters of worldly affairs, and the disappointments of those that are in this present world know that it is true that in the world we shall have tribulation. What a blessed thing that in Jesus we have peace. But no man can serve two masters. He that serves the Lord Jesus denying self, and hating his own life, seeking first the kingdom of God and his righteousness, must be counted as strange and unsocial, and considered as peculiar. His affection must not be on things on earth. The things of earth soon bring distress and disappointment, vexation of spirit and distress to the soul. When we love the Lord Jesus and his service, seeking first the kingdom of God and

his righteousness, then our conversation is in heaven. Whatsoever we do whether in word or deed it is all in the name of the Lord Jesus, doing nothing for vain glory, nor of malice or revenge, nor in the way of self-seeking. Laying aside all anger, wrath and malice, and as new born babes desiring the sincere milk of the word, making melody in your hearts to the Lord, we pass the time of our sojourning in fear. When the mind of Jesus is in us, no man seeking his own but each one seeking those things which are above, where Christ is sitting at the right hand of God, we have good will toward men.

Can you always do this? Can you always live as you wish to do? Except ye be converted and become as a little child ye can in no wise enter into the kingdom of heaven. Helpless as an infant, unable to do anything as one helpless and free from malice with no hate toward others, but loving your enemies, and praying for them that despitefully use you; but how can you of yourself do this? Surely by grace salvation comes to us. By the grace of God I am what I am. Surely the sinner like I am needs this grace; for without Jesus I can do nothing. It is sweet to feel that Jesus has mercy on us. But when I am trying to manage the case of another seeming to seek to pull the motes out of the eyes of another, what about my own case? Do I feel that there is none more needy than I am? Is there any other as needy as I am? How about the evils of this present time? Wars, famines, confusion, distress everywhere. When will this have an end?

Well, do we see Jesus walking on the water with all its angry billows under his feet? Who is it? What power can quell the storm, and cause the wind to cease, and bid all these plagues to be healed? Where are

these plagues located? Are they in myself, or can I charge them to some one else. In me, that is in my flesh, (not in the flesh of another) there dwells no good thing. But while this storm is surging in me can I call on the Lord? Do I not need the Lord Jesus at all times, one time as much as another time? He is the same yesterday, today and forever. Jesus is the same merciful and faithful high Priest. Then looking unto Jesus, the author and finisher of our faith, we have hope toward God. The life that I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me; and if he loved me, and gave himself for me, how shall He not with Jesus give me all things? P. D. G.

"WATCH AS WELL AS PRAY"

There are times of evil. There are times to watch as well as to pray.

The present time is one of evil. At certain seasons sickness prevails. Fatal contagions fly through the air. Pestilence stalks at noon-day. The arrows of death fly with precision dreadful, and mourning fills the land. Epidemics seem to fill the air. Then there are horrors and times of evil tidings filling the minds of the people. It is catching—contagious as wrath and anger. Men lose confidence in each other. They appear ready to harbor evil reports. War is in the air. Strife and bloodshed are everywhere. The nations are ready to take up the sword against each other. Nation goes to war against nation. Men's hearts fail them for fear. The young men fall into the bloody arms of evil tidings.

Mankind wonder what is the matter. There had appeared to be good will among mankind, and it seemed like brotherly kindness had prevailed. The day of universal peace seemed to

be approaching, and some thought the earth was ripe for the millennium. But how different. Nation rises against nation. Strife and bloodshed follow. Men instead of learning war no more began anew to study war. New unheard of, are resorted to. The minds gines of cruelty are invented. Horrible methods of death, strange and unof men are saturated with evil. Where is the peace and good will that we thought was prevalent? Alas evil seizes the tempers, the minds of men. They appear to be infatuated, charged with explosives of evil. Hate, rages as pestilence. Where is the love of peace and truth. Who now sings the song, "Glory to God in the highest, peace on earth, and good will to men."

(It is strange to see how a wave of hate and strife will rush and rage over the country, and smite over the earth setting mankind, one arrayed against another, so that there is no peace and good will among the nation.

When pride takes control of mankind good will leaves the heart and mind, and corrupt motives take control.

How good it would be if humility took possession and prayer and fasting, and the pouring out of our hearts before God. But what a mercy if our hearts were humbled before God, and good will toward men prevailed.

It is easy for men to be flattered and lifted up with seeming prosperity. We naturally love ease, and are flattered into the notion of ease and prosperity, when we should watch as well as pray.

When the host goes forth to war there is great danger of snares and pitfalls. This is a good time to keep from evil. Enemies are alert and active seeking the advantage where it may be found.

How careful we should be at all times to eschew evil and seek to do

good. Pray for the peace of Jerusalem. P. D. G.

JOINED TO MAN AND MAN TO HIM.

"But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." John 3:21.

"And God said, Let us make man in our image." Gen. 1:27.

God is the creator of all things that are made. Man has no power to create.

The first man is of the earth earthy. The more is known of him the more manifest is his failure. Man being in honor abideth not. Apparently in the beginning he had life and power. But soon by transgression he is manifested as being of the earth. "For dust thou art and unto dust shalt thou return. He that hath the Son of God hath life. He that hath not the Son of God hath not life.

Jesus was found in fashion as a man, yet he is the brightness of God's glory, and the express image of his person. Jesus said he that hath seen me hath seen the Father.

In the one case man was pronounced very good, but man being in honor abideth not. He waxes worse and worse. His course is one of degeneracy. His life is proof of that fact. Nations as well as individuals prove this. The Lord made man upright; but he has sought out many inventions. Look at the degeneracy of nations the world over.

But when Jesus came into the world it was to make known the power and glorious effect of his life over men. He said the Son of Man is come to seek and to save that which was lost.

But how little was the beginning of that kingdom of heaven. It is as a grain of mustard seed which is the smallest of all seeds. Except ye be

converted and become as a little child, ye shall in no wise enter the kingdom of heaven.

How little, how small was the beginning of the kingdom of God. Unto us a child is born. The kingdom of God cometh not with observation. It is within you. The greatest is the that is least. It is not by worldly wisdom nor by might, nor by power but by the spirit of God. The lame take the prey. Unto me who am less than the least of all saints is this grace given. If any man thinks he knows anything of himself, he knoweth nothing yet as he ought to know.

He hath saved us and called us with an holy calling not according to our own works but according to his own purpose and grace given us in Christ Jesus before the world began.

When Satan the old serpent, the king of the children of pride beguiled Eve, it was with a declaration that God doth know when you eat this fruit then your eyes shall be opened, and ye shall be as gods knowing good and evil. Eve hearkened to the deceiver, and believed the liar. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat."

Satan is the king of all the children of pride. Pride goeth before destruction and a haughty spirit before a fall. The Serpent beguiled Eve, and reached Adam, his lying deception entangling and taking captive the race of man. God said to Adam, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

Thorns also and thistles shall it bring forth unto thee; and thou shalt eat of the herb of the field. In the sweat of thy face shall thou eat bread till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return.

The Lord God said to the serpent, cursed above all cattle and above every beast of the field art thou.

The literal serpent crawls on the ground, and dust he eats all the days of his life. The literal serpent has the enmity of man to carry. The seed of the woman shall bruise his head and thou shalt bruise the heel of the woman. God has put this enmity between them. He is a liar and the father of it. He is cunning, malicious, and active mischief maker, a deceitful, cunning sower of the seeds of discord.

Adam is driven out of the garden of Eden, and put to hard labor; but the mercy of the Lord is toward and upon whom the salvation of God always comes.

Jesus the seed of the woman is manifested to destroy the works of the devil, which is the greatest work, and triumph in righteousness over sins that man has ever known. Jesus shall save his people from their sins, abolish death, lead captivity captive, and bind Satan the old Serpent and adversary of all righteousness, and cause every vessel of mercy to forever love and praise the God of all comfort for the victory over every enemy.

The earth is cursed for man's sake. It brings forth briars and thorns. The countless diseases, the sorrows and distresses of all that love holiness and hate iniquity, and the disappointments and distresses ending in death are the wages of sin, and the common enemy of all mankind. To be renewed in the spirit of our mind, and to feel the plague of sin, and that in this flesh

there dwells no good thing, but that thorns and briars of the wilderness, a grievous yoke of shame we must endure for life, is a sad and sorrowing road that ends in death. Yet the righteous hath hope in his death. For the fruit of the spirit is life, joy and peace in the Holy Ghost.

Growing up into Jesus Christ in all things, the persuasion that without him we can do nothing, but that in him all fullness dwells—that salvation is of the Lord, and that we fail but Jesus is all in all.

Those born of God are taught that in Jesus all fullness dwells and that in my flesh dwells no good thing—that nothing that has its inception in me can be admitted as of any value, but that it is all a defiler, and mars our performance.

This corruptible must put on incorruption, this mortal must put on immortality, so then death will be swallowed up of life. We shall be changed in a moment, in the twinkling of an eye. It doth not yet appear what we shall be. But we know that when we see him we shall be like him, and be satisfied. This blessed hope is the resurrection of the dead, and as we have borne the image of the earthly so we shall bear the image of the heavenly, and shall be like Jesus, and ever be with the Lord, is the blessed hope of the resurrection of the dead.

P. D. G.

ORDINATION SERVICE

On Monday, July 30th, at Ebenezer church, Person county, N. C., after preaching by Elder L. H. Hardy, the church sat in conference for the purpose of ordaining brother S. M. Pulliam to the office of Deacon.

On motion of Elder E. C. Oakes, the pastor of said church, Elder L. H. Hardy was appointed Moderator and to lead in the ordination services.

After some appropriate remarks, singing and prayer by the Moderator the presbytery proceeded to lay hands on brother Pulliam with a short blessing by the Moderator.

We recommend Deacon Pulliam to the brethren and sister churches.

E. C. OAKES,

L. H. HARDY, Presbytery.

“LORD SAVE ME.”

Matt. 14:30.

This cry came from Peter as he was sinking down in the boisterous sea.

The 14th chapter of Matthew is full of rich things relating to Jesus Christ, the Lamb of God.

Herod had beheaded John the Baptist. How sad and fearful to be a wicked man with power over the lives of others. Herod had been reproved by John for having his brother's wife. This greatly offended Herodius, a wicked woman. When Herod offered to the daughter of this wicked Herodius, that danced before him to his great pleasure, as much as the half of his kingdom, she asked her mother what request she should make, she said, demand the head of John the Baptist in a charger. The king was sorry of making so rash an offer. But for the oath's sake, and because of his courtiers he ordered John beheaded.

When Herod heard of the fame of Jesus he said this is John the Baptist, who is risen from the dead, and therefore mighty works show forth themselves in him. Herod's conscience was alarming him. How good it is to do violence to no man, but do to others as you would have them do to you.

One had better not be a ruler at all, than to be a wicked one. Humanity is so much safer and better than to be controlled by pride.

When Jesus heard of John's death

he departed by ship into a desert place. When the people heard of it they followed—a great multitude. He healed the sick. When it was evening the disciples said this is a desert place. Send the multitude away that they may buy themselves food. Jesus said to them, give ye them to eat. They say unto him, “we have here but five loaves and two fishes.” Jesus said bring them hither to me. Jesus looking up to heaven blest and brake and gave them to the disciples, and they to the multitude. And they did all eat and were filled; and they took up the fragments that remained twelve baskets full.

Jesus straightway constrained his disciples to get into a ship and go before him to the other side, and sent the multitude away. Then he went up into a mountain to pray. Jesus was alone when the evening came. But the ship was now in the midst of the sea tossed with the waves; for the wind was contrary. How full of labor and trouble they were. But there was one calm one. In the fourth watch of the night Jesus came to his troubled disciples walking on the sea. All these stormy waves were under his feet. All enemies and all opposition was under his feet. But seeing one walking on the stormy deep they cried out in fear saying it is a spirit. But straightway Jesus spake unto them saying, “Be of good cheer; it is I, be not afraid.” How compassionate, what a friend he is. He knows the need and distress of his people, and is a very present help in time of trouble.

Peter said, Lord, if it be thou, bid me come unto thee on the water. And he said come. Peter thought he could walk on the water to Jesus, if it was Jesus. There was doubt it seemed. We cannot come to Jesus unaided by him.

We cannot take a step alone. Without him we can do nothing. One may think he has faith to walk on the stormy deep. But the moment he begins to feel that there is nothing under him, and he has no power to stand or move he begins to sink. Peter begins to sink and cries, Lord save me. Jesus stretched forth his hand and caught him and said unto him, “O thou of little faith, wherefore didst thou doubt?” It is not the man that puts on his armor that boasts. Let him wait until he takes it off. When one walks in the burning fiery furnace, and there is no smell of fire on his garments, then may he rejoice in the Lord. But hath not whereof to glory only as he is made able to glory in the Lord.

When Jesus came into the ship the wind ceased. Then they that were in the ship came and worshipped him saying, of a truth thou art the son of God, saying what manner of man is this that even the wind and the sea obey him. How wonderful is it to feel and know that all power in heaven and earth is in Jesus Christ the Lord of all.

P. D. G.

EXPERIENCE.

Tha. which is seen to be testified. That is hearsay will not answer, nor is it accepted in this High court of conscience, and concerning the wonderful works of the Lord.

God hath in these last days spoken unto us by his Son whom He hath appointed heir of all things.

In this wonderful kingdom of truth, where all refuges of lies are swept away, and where no imaginary notions are admitted; but that which we have seen with our eyes, have handled with our hands, and have tasted of the word of life, that declare we unto you.

Truth is the foundation and top-stone in this wonderful building. When one says, I have experienced such and such things, he means that he has handled and felt such things. It is God's work, and it is marvelous in our eyes, hearts and consciences. The refuge and vanity of lies has been swept away and we know that which has been shown us. His work endures forever: and hence we proclaim it as the Lord's work that does not perish, but will endure forever. God sets his seal to it. Paul says, I know whom I have believed, and am persuaded He is able to keep that which I have committed unto him against that day. The strong hand of God holds his people, for they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. P. D. G.

Salisbury, N. C., Nov. 5, 1917.

Elder P. D. Gold,

Dear Bro.:—Please publish that the next session of the Linville Union will be held, the Lord willing, with the church at Salisbury on the fifth Saturday and Sunday in December, 1917. A general invitation is extended.

Train No. 41 from the north arrives in Salisbury at 9 o'clock a. m. No 44 from the south arrives about 6 a. m.

Signed by order of the church Saturday before the first Sunday in November 1917.

Elder C. A. Davis, Moderator.
A. L. Owen, Clerk.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

PELLAGRA SUCCESSFULLY TREATED WITH BARIUM ROCK SPRINGS WATER

Dr. Charles E. Walker a Charlotte N. C. physician, reports, "I have used Barium Rock Springs Water in a case of Pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water, and the condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

It is generally conceded that Pellagra is due to defective assimilation of food; in other words, is a digestive trouble. Barium Rock Springs water is recommended only in such cases as are supported by reliable testimony, proving its efficiency.

This water has been known for many years as remarkably effective in ordinary digestive troubles, such as dyspepsia indigestion, rheumatism, gout, auto-intoxication and nervous troubles resulting from defective digestion. Price \$2.00 for ten gallons with the guarantee that if it does not benefit the money will be promptly refunded on return of the empty demijohns, prepaid.

Address Barium Springs Company, Box G 20, Barium Springs, N. C.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

RUB-MY-TISM

Will cure Rheumatism, Neuralgia, Headaches, Cramps, Colic Sprains, Bruises, Cuts, Burns, Old Sores, Tetter, Ring-Worm, Eczema, etc. Antiseptic Anodyne, used internally or externally. 25c.

Hyomei

THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit \$1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it.

BOOTH'S HYOMEI CO., Ithaca, N. Y.



SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! Sage Tea and Sulphur Darkens Hair so Naturally That Nobody Can Tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night, if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe improved by the addition of other ingredients, are sold annually says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

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FOR YOUR EYES
Sore Eyes, Eyes Inflamed by Sun, Dust and Wind quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes. No Smarting, Just Eye Comfort

Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. **Murine** Eye Salve, in Tubes 25c. For **Book of the Eye**—Free. Ask **Murine Eye Remedy Co., Chicago**

No. 666

This is a prescription prepared especially for **MALARIA** or **CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

Red Bank, N. J.—(Special).—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories of this city is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Kline Laboratories, Branch 54, Red Bank, N. J. for a supply of the remedy, which is being distributed gratuitously.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs". Give your hens a few cents worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer Poultry Expert, 6408 Reefer Building, Kansas City Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is that causing the pain, and in this way it acts to retard recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficacy.

Users are willing to concede that these pills do all that is claimed for them. That is they promptly relieve headache, backache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed. If you suffer from any ache or pain you will not be out any money to try these pills. Go to your druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No questions will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

Brain Blood-Supply Must Be Good.

The importance of having pure blood is perhaps never more deeply impressed on us than when we are told by physiologists that if the brain is supplied with impure blood, nervous and bilious headache, confusion of ideas, loss of memory, impaired intellect, dimness of vision, and dullness of hearing, are experienced, and in time the brain becomes disorganized and the brittle thread of life is broken.

The more we learn of the usefulness of the great blood purifier, Hood's Sarsaparilla, the more grateful we are for this old and successful family medicine, which has accomplished so much in removing scrofula, rheumatism and catarrh and other blood diseases and correcting run-down conditions of the system. If you need a blood purifier get Hood's Sarsaparilla.

ECZEMA

Dr. Cannaday, 1226 Park Sq., Sedalia, Mo. send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. Dr. Cannaday, 1225 Park Sq., Sedalia, Mo.

Renew Your Health

At Nature's Fountain
Without the Expense
and Loss of Time Nec-
essary for a Visit to
the Spring.

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs, where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any



encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDICATION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D., Savannah, Ga.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I

feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, LaGrange, Ga.,
President Unity Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M.D.,
Blaney, S. C.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,

Baltimore, Md.

Vice-Pres. Young & Selden Co., Bank Stat'rs.

—Fill Out This Coupon and Mail It Today—
Shivar Spring,

Box 55 T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....

P. O.....

Express Office.....
(Please write distinctly.)

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It

will purify the blood, relieve acidity, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C.A.CROSBY, M.D., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER,
Fredericksburg, Va.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N.C.

BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a mild one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S.A.DERIEUX, Greenville, S.C.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M.L.STEPHENS, Ochopee, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W.F.MATHENY, M.D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,
Lexington, Va.

Who Will Win This Battle?"

Much of your comfort depends upon knowing that your system will perform its functions properly.

Your kidneys are the filters of the body. If they become inactive and fail to eliminate the waste matter, they are apt to throw the whole mechanism of the body out of order, thus toxic poisons can accumulate in the system and be as deadly as snake venom.

Besides causing the minor ailments of rheumatism, sciatica, lumbago and backache, neglect of the kidneys is apt to develop into more serious diseases, such as stone in the bladder.

Rid the body of toxic poisons—clean the bladder and kidneys and cure the twinges of rheumatism with Anuric (double strength).

Anuric was first discovered by Dr. Pierce, and has benefited thousands of sufferers as well as appeased and eliminated the ravages of the more serious kidney diseases. Now procurable at any good drug store, or send direct to Dr. V. M. Pierce, Buffalo, N. Y., for trial package. Enclose 10 cents.

If you have rheumatism or kidney trouble, why not let Dr. Pierce's Anuric (double strength) win the battle?

SPRINGFIELD, TENN.—"I write a few lines to say that the Anuric Tablets gave me prompt relief. I consider them a great remedy for kidney trouble. My back doesn't hurt at all and the excretion doesn't burn and smart as it did. When I had used up the trial package, my druggist at Springfield didn't have the tablets in stock so ordered me a bottle from Nashville and I have been using them ever since. I don't expect to be without Anuric when in need of a kidney medicine."—G. W. HEAD, Route 4, Box 34.



CATARRH is an excessive secretion, accompanied with chronic inflammation, from the mucuous membrane. Hood's Sarsaparilla acts on the mucuous membrane through the blood reduces inflammation establishes healthy action, and radically cures all cases of catarrh.

GREENSBORO NURSERIES

for fruit, shade and ornamental trees, vines and plants. Special bargains.

GREENSBORO NURSERIES.

Greensboro, N. C.

SALTS IF BACKACHE AND KIDNEYS HURT

Drink Lots of Water and Stop Eating Meat
For a While If Your Bladder
Troubles You.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and laggard. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked faded gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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IN BED MOST OF TIME

**Her Health Restored by Lydia
E. Pinkham's Vegetable
Compound.**

Indianapolis, Indiana. — "My health was so poor and my constitution so run down that I could not work. I was thin, pale and weak, weighed but 109 pounds and was in bed most of the time." I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 133 pounds. I do all the house-



work and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy."—Mrs. WM. GREEN, 332 S. Addison Street, Indianapolis, Indiana.

There is hardly a neighborhood in this country, wherein some woman has not found health by using this good old-fashioned root and herb remedy.

If there is anything about which you would like special advice, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc.

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good clear skin; a natural, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath what a gratifying change would take place.

Instead of the thousands of sickly, anaemic-looking men, women and girls with pastry or muddy complexions; instead of the multitudes of "nerve cracks," "run-downs," "brain fags" and pessimists we should see a virile optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water with a teaspoonful of lime-stone phosphate in it to wash from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds; and particularly those who have a pallid salow complexion and who are constipated very often are urged to obtain a quarter pound of limestone phosphate at the drug store which will cost but a trifle but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the body, while the pores in the thirty feet of bowels do.

NOTICE WRITE ME

and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use
Without Discomfort or Loss of Time.

We have a New Method that cures Asthma and we want you to try it at our expense. No matter whether your case is of long-standing or recent development, whether it is present as occasional or chronic Asthma you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, rumes, "patent smokes" etc. have failed. We want to show everyone at our own expense, that this new method is designed to end all difficult breathing all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON

FRONTIER ASTHMA CO., Room 857-S,
Niagara and Hudson Sts, Buffalo, N. Y.

Send free trial of your method to:

THE OLD RELIABLE BLOOD BUILDER

Still retains its supremacy. People still take Hood's Sarsaparilla because it is an old family friend, has proved its merit to three generations—in purified blood, expelled humors, restored appetite, relieved rheumatism, banished tired feelings.

It long ago became recognized as the standard blood purifier and general tonic. It originated in a Boston physician's successful prescription, and comprises medicinal roots, herbs, barks and berries such as are often prescribed for ailments of the blood, stomach, liver and kidneys. Buy it in the same style package your mother bought it in,—same fine appearance, same pleasant taste, same certainty of good results.

SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

Let folks step on your feet hereafter; wear shoes a size smaller if you like for corns will never again send electric sparks of pain through you according to this Cincinnati authority.

He says that a few drops of a drug called freezone applied directly upon a tender, aching corn, instantly relieves soreness, and soon the entire corn, root and all, lifts right out.

This drug is a sticky ether compound, but dries at once and simply shrivels up the corn without inflaming or even irritating the surrounding tissue.

It is claimed that a quarter of an ounce of freezone obtained at any drug store will cost very little but is sufficient to remove every hard or soft corn or callus from one's feet. Cut this out especially if you are a woman reader who wears high heels.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm
tender little Stomach, liver
and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing—at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of, "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

FOR THROAT AND LUNGS STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

Miller's Antiseptic Oil, Known as

Snake Oil

Will Limber You Up—A New Creation. Pain Killer and Antiseptic Combined

For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria and tonsilitis it has been found most effective. Accept no substitute. This great oil is golden red color only. There is nothing like it. Every bottle guaranteed. 25c, 50c and \$1. or money refunded. All leading druggists, druggists, or sent postpaid from Herb Juice Medicine Co., Jackson, Tenn.

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For Horses, Cattle, Sheep and Hogs. Contains Copras for Worms, Sulphur for the Blood, Sassaeter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

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CHATTANOOGA, TENNESSEE**

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10 CENT "CASCARETS"

IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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TRY it before you decide to keep it. Compare it with others, we guarantee our quality best, our prices lowest. Perfect fit, and long wear guaranteed. Suit made to your measure, we deliver free. Send today for heavy sample outfit, cloth patterns, style book, etc., all FREE to you.

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Big money in it for you. Careless mistakes, wonderful sales, beautiful fabrics and elegant quality can't be equalled. No matter where you live send us a card today. Save money and make money. Just say: "Send me your wonderful sample book and grand offers to introduce."

**American Woolen Mills Co.
Dept. 1928 CHICAGO**

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 508 Main St., St. Joseph, Mo., has published a booklet showing the deadly effect of tobacco habit, and how it can be stopped in three to five days at home.

As they are distributing this book free anyone wanting a copy should send their name and address at once.—Adv.



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MADE IN HIGH POINT

Beautiful in design—strong in construction. Largest and oldest glass plant in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. References—any of our old customers or any bank or banker in High Point. Write for catalog.

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Safety in the Home Part of Woman's Duty

Every woman in charge of a household realizes that it is a large part of her duty to keep that household well.

In this task she must know the simple home remedies to be applied at the first symptom of illness.

Coughs and colds are two of the foes she must constantly combat, and digestive disturbances need immediate attention. Thousands of American housekeepers have found the most help to come from over-ready-to-take

PERUNA

Because Peruna has established itself as the reliable family medicine of America, in the 45 years it has been before the public, the forward-looking housekeepers keep it ready for instant administration in the period of depression that precedes a cold, when stomach troubles manifest themselves.

Both of these disorders are caused by inflammation of the delicate membranes lining the breathing apparatus and the digestive tract. Peruna clears away this inflammation, aids the membranes in recovering from inflammatory conditions and tones up the system. Its effectiveness is the reason that so many depend upon it, and its long record of merit maintains it as the dependable home tonic.

Tablet or liquid form—both good.
Our free booklet may help you. Get your druggists or write us.

THE PERUNA CO.
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For use in Old School Baptist churches. Both round and shape note, 70 cents per single copy, \$6.50 a dozen. Transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester,loyd, Va.

Regain Your Normal Weight

You can add one-fourth to one-half pound a day by drinking a glass of this delicious digestant with each meal

Shivar Ale

PURE DIGESTIVE AROMATICS WITH
SHIVAR MINERAL WATER AND GINGER

Gives a hearty appetite, vigorous digestion, rich blood, clear complexion and firm flesh. Your money back on first dozen if not delighted. At all grocers and druggists.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

Zion's Landmark

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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If the money sent has not been receipted, please inform us of it. When you can please send money by check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

Dear Brother Gold:

Our friend and brother in spirit, W. W. Payne, Asheville, Ala., requests me to have the following letter published in Zion's Landmark for the benefit of its readers.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Here is a question: Would God command us to not love what He loved? I believe not. He said, "Love not the world, neither the things which are in the world. If any man love the world, the love of the Father is not in him." 1st John 2:15.

Now there is something wrong about the way the people you spoke of look at the teachings of the Bible. We must love that which is loved by the Father or we are not His children. His children are of one Father and are brethren. He that hateth his brother is a murderer, and no murderer hath eternal life abiding in him.

The text at the head of this article teaches the doctrine of election very strongly. There is an elect world, or the children of God here in this race of Adam. They are the world that God loved. The apostle said of them, little children love one another. Thus what God loves He commands His children to love, but He commands them to not love the world.

Paul tells the Ephesians that they

were chosen in Christ before the foundation of the world that they should be holy and without blame before God in love. He tells the church at Rome that they were predestinated (or fore-ordained) that they should be conformed to the image of His Son, That He might be the first born among many brethren. See? He bases the whole thing on the predestination and election of God in His children.

Again, our text gives the blessing of God's love to whosoever believeth. Not if they will believe nor any other condition. The word "believeth" is in the perfect tense. That is wherever there is one that believeth there is one who is saved. He is one whom God has predestinated and chosen unto salvation. Not because of his belief, but according to His own purpose and grace which was given him in Christ Jesus before the world began, but is now made manifest by the appearing of our Lord and Savior Jesus Christ who is brought to light through the gospel. Instead of believing being a condition of salvation it is an evidence that one is saved.

There is a difference in faith and belief. Faith is evidence. "The substance of things hoped for, and evidence of things not seen."

We have to believe things sometimes that we do not want to believe because the evidence is so strong that we cannot doubt it. That evidence is faith. We cannot have it. It does

not come by us. In salvation God gives it. Jesus Christ is the Author and the Finisher of it. Therefore it came out from him, or is the fruit He bears to us. As this evidence, (Faith) is given us we believe. It is not optional with us as to whether we believe or not. We have no controll of the matter at all. The evidence (faith) fixes our belief or unbelief.

Therefore the question resolves into this: Do we believe that Jesus Christ came in that wonderful love of God to save poor lost sinners? If we believe that why do we believe it? If we believe it because we have heard it preached or read in the Bible, that would be the evidence and not our own and in that case we would not be witnesses. He that is born of God hath the witness in himself. He does not have to go to another for evidence. When you have the evidence in your own heart you love to hear another tell it. That brings you into brotherly fellowship and proves that you are both of one spirit, both born of God. That you are sons of one Father. Therefore believing is not a condition which will draw down the favors of God on you, but it is a sure evidence that you are of that world into which Jesus came which was predestinated and chosen to be saved by Him, and that that salvation has been given or manifested in the one for whom it is prepared.

The divine arrangement, the Father's will was so perfect that neither the Father, the Son nor the Holy Ghost, nor the complete Godhead can in any way change it.

When the mother of Zebedee's children (Joana, we suppose) came to our Lord with the request that "These, my two sons, shall sit the one on thy right hand and the other on thy left when thou comest into thy kingdom," the Lord said to her, "This is not mine to give but to them for whom it is

prepared." This proves that there was a former preparation, that it was given or prepared for some one, and that the Lord Himself could not give it to any other. This is election to a fine point.

This proves the steadfastness of God's purposes, the stability of His will. Jesus Christ was the Executor or doer of that will and had no power to change it in a single letter nor sentence. The Holy Ghost is the holy guardian of those whose names are written in that will, or the citizens of the world that God loved, and that Jesus came to save, and who are given to believe on Him. Not one of them is or ever will be lost. Jesus has satisfied the law in their behalf and they are justified in the sight of God, without a spot or a wrinkle, or any such thing. These shall not perish but have eternal life, and that life is in His Son, Jesus Christ, and He is at the right hand of God.

Everything they receive as they journey is perfectly free. Not as a traveler who is thirsty and comes to a river or a fountain by the way where the water is free on the condition that he drink it; no. It is free in that that the first he knows his soul is filled with the water of life and he is praising God. There was no condition in it to him. It was given and it was in him a well of water springing up into life eternal. If it was offered on the condition of our drinking it we would never receive it. More than that it would not be free. Anything we receive on the slight condition of our receiving it is not free for we have done that much. If salvation was put down so near to us as the earth is on which we walk, and was offered to us on the simple condition that we accept it it cannot be said to be free or of grace.

No. There is absolutely no condition in it. It is given, not offered. It is by grace. It is of the Lord who

loved us. He hated our sins and gave His Son to take them away, and He did it to the perfect satisfaction of the Father in the law of His divine justice so that justice is satisfied and mercy has her plea. The poor sinner is saved. I trust that I am that poor sinner, and my hope is altogether in him. The Lord be praised.

The Lord abundantly bless you and all yours is the prayer of your brother in the gospel of the Lord Jesus Christ.

L. H. HARDY.
Atlantic, N. C.

"Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." 2nd Tim. 2:15.

What the apostle said to his son (in the faith) Timothy, is applicable to all the ministers of God. Therefore his admonition in the above text is as much an admonition to us to-day as it was to that minister in that early day of the gospel church. We are Gentiles and Paul was the apostle of and to the Gentiles. Therefore it becomes the ministers of God of this present day to obey this text.

I do not mean to offend nor to in any way hurt any one or more of my brethren for if I know my heart I love them but it is becoming in all of us to be faithful in our expositions of the words and texts of the Bible. To do that it is surely necessary for us to know the meaning of words. If we do not know the meaning ourselves how shall we teach others? If we do not know the meaning of groups of words in a passage of scripture how are we to know their bearings one on another? And if we do not know these things how are we to know even the literal meanings of the texts of scripture? We should never read a text just because it is custom. Custom should not controul us in the ministry of God's word.

Our Lord took four texts in His ministry but when He did He gave the scripture its proper bearing. The 5, 6 and 7th chapters of Matthew and the 14, 15 and 16th chapters of our Lord which are left on record and on both occasions He preached without a special scripture as a text.

Paul exhorted Timothy. "Till I come, give attendance to reading, to exhortation, to doctrine." 1st Tim. 4:13.

If it had been true, as some have said that we don't have to read, just open our mouths and the Lord will fill them, these words of the apostle were useless as were the words of our text.

The apostle meant something by what he wrote and those things have come down to us for something also.

It is our unbounded duty as teachers in the church to find out the meanings of words and things which the Lord has said. Sometimes words in our language sound very much alike but mean very differently.

The word "Sucker" is not found (I believe) in the Bible. The word would mean "a shoot." For instance as a sprout growing up on the root of a tree, a shoot on tobacco, etc. To sucker tobacco would be to break off those shoots. That word or words of that meaning are not given with reference to the church and should not be blended with the word "succour," which is found as many three times in the Bible and means to relieve one in distress, to aid, to assist, to help. Refer to 2nd Samuel 8:5, 18:3, Heb. 2:18. The meaning of this last reference will be found by reference to Heb. 4:15, 5:1-2; 4:16; 7:25.

The word "husks" in Luke 16:16 does not mean the dry bran which is sifted out of meal or flour. There was a tree which grew in Syria and Egypt

named the Carab tree. That tree grew pods something like our catalpa tree. Those pods or the pulp from them was called "husks" and is the food referred to in the text in Luke 15:16.

The word "pulse" as used in Daniel 1:12 and 16 does not mean the pulse of the human nor animal system. That would be contrary to the law. We all know that there would be no pulse if our blood should cease to flow. The law required the Jews, when they killed their beasts for food, to pour the blood out on the ground and not to eat the flesh with the blood in it. Therefore that pulse could not be that which Daniel desired to be fed with for he was a Jew. The word "Pulse" in those texts mean peas, beans and other coarse food, and the food preparations made from corn, wheat and other eatable seeds.

Then in our studies we find words not in use in our language, as the word "wot" in Rom. 11:2. The word means "to know" and this word is found in several other places in both the Old and New Testaments and is a good word but it means "to know."

The words "thoroughly" and "thoroughly" are both used in our Bible in 2nd Timothy 3:17, but the word "thoroughly" is the word in common use in several places: refer as follows: Ex. 21:19; 2nd Kings 11:18; Job 6:2; Jere. 6:9, 7:5, 50:44; Ezke. 16:9; Matt. 3:12; 2nd Cor 11:6. The word "thoroughly" is not in common use and in reading we generally use "thoroughly," which is the word in common use. Cruden does not use the word "thoroughly" in his complete concordance. The words mean the same. I have taken the above references from Cruden's Concordance.

These and such as these I understand to be at least a part of what Timothy should study for he could not be approved unto God in making a wrong use of his words and giving a

wrong definition of those things which are taught.

Again. We are not to consider how men will receive the word which we preach. It is not with men to give us the word of God. But we should preach it whether they will hear or whether they will forbear. Ezek. 2:5.

If there is a word given of God to us and we feel that it would not be very well received, and for this cause we forbear to say it how can we be approved unto God? Even Paul became the enemy of some because he told them the truth. Must he cease to tell them the truth in order that he might regain their friendship? Then how could he finish his course with joy? How could he declare that he had kept the faith? Even if his letters should be weighty and powerful, his bodily presence weak and his speech contemptible (2 Cor., 10:10) yet should he not be faithful? It was God who called him, and God would show him how great things he must suffer for His holy name's sake.

The idea of saying things to produce animation in the congregation and bring an excitement and produce crying surely is not what Paul referred to as being approved unto God. Jestings is animating and lifting up to the flesh but forbidden to the servants of God and altogether contrary to gravity which is ministerial qualification. Telling jokes and anecdotes to amuse and produce mirth is a part of the human make-up but contrary to the qualifications of the servant of God. He should study to leave off such things. To do this requires a crucifixion of the flesh with the affections and lusts thereof which is also required in the word of God. The servant should study to please his Master or to be approved unto God who called and sent him.

In this he has no need to be ashamed for the work is the Lord's. He is

the Inspector. Do the best we can and it is but poorly done. We can see no good thing dwelling in this flesh.

We should not so misapply the word of truth as to give those rebukes and chastisements which belong to the church to the wicked world. To lift up the voice, to cry aloud according to the word of the Lord is not to show the world their transgressions. They are dead and cannot know anything. The word is to show my people their transgressions and the house of Jacob their sins.

It is good to warn the children of God against the ways of false religion and to warn them to not go in them. When we do those things even in the most tender words we are sure to be accused of abusing other denominations. Such accusations should have no effect on the servant of God. He must be faithful to Him who has called him.

To take the promises which are given to the children and which is their bread and give it to the world is contrary to rightly dividing the word of truth. "Give not the children's bread unto dogs," is the word of the Lord, and we cannot be guilty of this and be approved unto God. Surely the way of the Lord is a strait (difficult) gate, and the way is too narrow for our worldly minds to walk in.

Oh, that the Lord will turn us from the ways of men, and from the world, and ourselves unto the way of the living God, and give us grace to walk therein.

Yours in hope,

L. H. HARDY.

Atlantic, N. C.

Elder P. D. Gold,

Dear Brother—And to my dear kindred whom Christ suffered, bled and died to save, came in this low ground of sin and sorrow to redeem us from all iniquity and purify unto Himself

a precious people zealous of good works, took upon Himself our sins in His own body, God sending His only Son in the likeness of sinful flesh to condemn sin in the flesh, Oh, for such a love.

Let rocks and hills

Their lasting silence break

And all harmonious human tongues

Their Savior's praises speak.

I cannot praise him enough for the goodness He bestows upon me daily, how He blesses me in getting around to hear the gospel of His dear Son proclaimed in its power and beauty, which is one of the greatest pleasures of my life. Four Sundays in succession of late I have been blest to sit around the table and commemorate the death and sufferings of our Lord and Savior. What a grand privilege. The Primitive Baptists are a blest people, they have meat to eat and to drink the world knows nothing of. O to love him more and serve him better.

I was blest to attend the Kehukee Association, which makes my fourteenth. Was blest to hear the gospel each day and night proclaimed in its beauty, and it came with power and demonstration of the spirit. Elder Newsom Harrison opened the way and the rest followed. He spoke with power and liberty. Elder W. B. Strickland preached where I was stopping Sunday and Monday night. Dear Sister Whitley was with us. Tuesday and Wednesday nights I lay on my couch in the silent hours of midnight when all voices were hushed, the tears streaming down my cheeks, pouring out my soul in praise and thanksgiving to God for His blessings that I receive from His bountiful hand daily and hourly, praise God from whom all blessings flow. Surely I am afflicted. David said before I was afflicted I went astray, this is good for us, our light afflictions work out for us a far more exceeding and

eternal weight of glory. I try to ask the Lord daily not to let me stray from Him, and teach me to watch as well as pray.

Brethren and sisters, I feel that now is the time to pray for Zion that the Lord may enable her to stand the test. And pray for those that are on the battlefield. Mother don't grieve for your sons, the same God is there that is here. So let us trust in Him, it is the scripture being fulfilled. He is able to save there as much as He is here.

I knew this war was coming, it has been shown me years ago, the Lord is going to be with His people. So let us look to Him, how can we sink under such a prop.

I will refer back to the Association. I wish so much Elder A. L. Harrison and wife could have been with us. I spent two weeks in Robersonville with sister Annie B. Roberson, also a cousin of mine. We had some of our dear sisters to come in and see us every day during the week after the association, which I greatly enjoyed. When I returned my nephew was gone to the war, but the Lord is able and He is willing to save. Oh that the Lord may remember and have mercy on Zion, and enable her to put on the whole armor of God so that she may be enabled to stand.

From one who is trusting in Jesus.

MAGGIE A. STATON.

Bethel, N. C.

Dear Brother Jones:—I have not answered all of your good letter; for about that time my boys were taking their leave from my home to a far-away country, and I parting with them with tears.

You dreamed of being at our home and about to leave and our hearts were full of love, and our eyes overflowing with tears. I realize that there

is such a close relationship, although there may be miles between us and yet the affinity of God brings us together, and we are moved in love and sympathy and are given a desire to cheer-up and comfort each other. When sickness had us down you sent us five dollars apiece. Who but God knew our distress? Therefore God in his great love had care for us in the bosom of his loved one. We do not know how to entertain you, for you have gone over us in your much and continued kindness. Would be glad you would take a day off and come to see us, would be glad of your company.

With kind and loving regards we remain,

Your brother and sister in a precious hope,

D. S. and Lula Webb.
Hillsville, Va.

Elder P. D. Gold,

Dear Brother:—Will you please publish Brother Webb's precious letter on the subject of Baptism and who should be baptized?

Brother Gold, while I was thinking over whether I ought to send Brother and Sister Webb's good letter to you for publication or not these scriptures and thoughts came into my mind. James said: "Show me your faith without your works and I will show you mine by my works. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." So if you think best you may publish it.

As ever, your little brother in hope.

J. R. JONES.

Revolution Mills, Greensboro, N. C.

Brother James R. Jones:—I will try and answer your question: "Who should do the baptizing?" and will add, ^{Who} ~~Who~~ should be baptized? Jesus said, Go ye ^{to} ~~to~~ all the world and

preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:15-16.

Believers only should be baptized, and unbelievers should be left out just as John the Baptist turned them down in the beginning of the gospel—calling them a generation of vipers. John required the bringing forth fruits meet for repentance. The viper possesses a very poisonous substance in his nature that when he bites any one it makes them swell up if it does not kill. And so it is like the unbeliever. He hath sin in him and it is in his nature to use it on other, to make them swell up. So when you see church members mad with each other and in confusion you may well know a viper hath bitten them. So are unbelievers when they sneakingly get into the church. It may be it comes into the ministry. Therefore judgment must first begin at the house of God, "for ye shall judge angels."

The church, then, should thoroughly try and prove a man and know that he does preach the gospel of peace, and that he does preach the doctrine of God our Savior and that in a fruitful way or manner yielding peace and comfort. Then when the church has faithfully and prayerfully proven him, and she is fully established that he is chosen of God to preach the gospel, she may call a presbytery of Elders, and with the approval of the church, the presbytery may examine into his qualifications and with their approval also—they may lay their hands on him in prayer to God, whose messenger he is whom God has called and sent to publish the gospel of his kingdom in all the world, and to baptize the believers anywhere in the world. But while one is thus clothed with the authority to baptize any-

where, he should not press his right where the church has chosen her a moderator or pastor, for he is worthy of double honor. Therefore, if I were called on by request of the candidate I always conferred with the pastor where there was one, and where there was none, I finished the work that God gave me to do.

May God's rich blessings be with you.

Your brother in hope,

D. SMITH WEBB.

Hillsville, Va.

Elder P. D. Gold,

Dear Brother:—If not deceived my mind again inclines me to write a few lines for the readers of the Landmark, and these words seem to be resting on my mind: "He that cometh after me is preferred before me." It is a portion of the fifteenth verse of 1st chapter of John. John said, I am not that light, but sent to bear witness of that light. He that cometh after me is preferred before me. Oh! what kind of a man was John? Truly he was a preacher of righteousness holding up in his own life, by his walk and conversation that he was a chosen witness of that Light, which to my mind is today what every gospel minister should do, and if he does not not who wants to hear him or follow his example, he showed in his life, by the example he set, that Jesus was preferred by him above every thing else in this world and now dear children of God there is one question I want to ask you all. When you are laughing with vain persons, going to every place of worldly amusement, are you ever made to stop and think, am I preferring Christ, or am I satisfying my own ungodly lust? Oh, think for a moment what you have proposed, and for Jesus' sake turn from your ungod-

ly ways.

There is another thing I want to suggest, that we, the Primitive Baptists appoint a day for fasting and prayer, and if we can't meet at the houses of worship, let all who desire to keep the day fast, and at acertain hour of the day all join in prayer to God. I ask some Godly minded person to name a day, let it be published in Zion's Landmark and Gospel Messenger and any or all of the Primitive Baptist papers, and I am sure our God will hear and answer according to His own righteousness and holy will. I have written because I am so burdened and I desire the peace of Zion above everything in this world.

Submitted in love.

BETTIE Z. WHITLEY.

Washington, N. C.

Dear Brother Gold:—How heart-breaking it was to me when I bade one of my brothers, 21 years of age, good-bye, who is now in military training at Camp Jackson, S. C., no one can know the deep anguish of such moments save those who have also drunk from the same bitter cup of sorrow, draining its heart-piercing contents to the very dregs. "I will not leave you comfortless" saith the Savior. Under the darkest of midnight clouds has the sun of righteousness shone, illuminating my pathway in the darkest hours and enabling me to lift up my voice out of the depths and cry unto the Savior and to say, "Thou who hast shown me great and sore troubles, shalt quicken me again and shalt bring me up again from the depths of the earth." Oh, it is a wonderful way, the journey on which the poor child of God starts out, that leads through great tribulation up to the Mount Zion on high, the fair city of our King, where He sits in resplendent glory on the great white throne, while all about

are the white-robed throng who have gone up through this same thorny way, this "way which they knew not, this path which they had not known" but who stand before the throne crying "Holy! holy is the Lamb."

Oh, may he "who neither slumbers nor sleeps" spread His dear, sheltering wings about us all, and when our last day here is spent, our last sun gone down, may He take us to the bosom of His love to join in the song of redeeming love.

BESSIE BROOKS.

Greenville, N. C.

I received this communication from Brother John F. Burtshaw of Miami, Florida, a few days ago.
Elder P. D. Gold, Wilson, N. C.,

Dear Brother Gold:—In September 1868 I met Elders L. I. Bodenhammer and John H. Daniel at the Upatoie Association in Georgia. In October of the same year I subscribed to Zion's Landmark and have been taking it since. I have always tried to keep it paid up as I have always thought I got my money's worth. I have't had a conv for two months and I want to ask what is wrong.
J. F. Burtshaw.

REMARKS:—By referring to my mailing lists I find that Brother John F. Burtshaw's Landmark was stopped sometime in September. As his paper is paid to February 15, 1948 the stopping was in error and I gladly place his name on the list again. I do not know how this mistake occurred, I regret that it did.

Both the brethren mentioned by Brother Burtshaw were strong lovers and able expounders of the truth. I have heard them preach many times. They have long since gone to their reward.
P. D. G.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

DELIVERANCE FROM THE PIT

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Zec. 9:1.

Most wonderful things are accomplished in the coming of the Just One, the desire of all nations; the Redeemer, Lord of the whole earth shall be called.

"Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem; behold thy king cometh unto thee; he is just and having salvation: lowly and riding upon a colt the foal of an ass."

Perhaps scarcely a more perfect description of the coming of the Redeemer could be found—meek and lowly, how humble his manner—not riding as a conqueror before whom the world is bowing. Instead of receiving flattery of mankind his path is strewn with the mercies, the healing that comes from him, and enters into and heals the poor and the needy. Instead of his words sending rebukes into the consciences of those fleeing

from remorse, and trembling at his words that bind up the broken hearted, that open the eyes of the blind, that unstop the ears of the deaf, that cause the lame to walk, the dumb to sing, uttering praise to God. The dead are raised up, and the poor have the gospel preached to them; and blessed is he whosoever is not offended in Jesus.

The Savior does not tell them what he is going to do, or what they must do. Behold thy King cometh unto thee. He is just and having salvation. None has ever been wronged by what he has done. He is just and having salvation. To have him is eternal life. None can raise a charge against a single one He saves. The law is magnified. He has restored that which he took not away. The heavens are vindicated. Praise belongs to the Lord. Every thing was praising God that was as the daughter of Zion. The enemies were greatly offended, and desired that these that were so praising Jesus, as they saw Him coming in the full glory of prophecy fulfilled, He said if these should hold their peace the stones would cry out. Praise waits for God in Zion, and to him shall the vow be performed.

What is there needed or yet lacking when Jesus is revealed to us full of grace and truth? He brings salvation. He is salvation. If God, who spared not His well beloved Son, gave Him how shall he not with him also give us all things. This is eternal life to know thee, the only true God, and Jesus Christ whom thou hast sent.

He will cut off the chariot from Ephraim, also the battle bow shall be cut off. He will destroy every enemy. Thine enemies shall be found liars unto thee. No weapon that is formed against thee shall prosper. Out of Him (Jesus) shall come forth the corner, out of Him the nail, out of

Him the battle bow, out of Him every oppression together. All that would or could destroy the helpless daughter of Zion is destroyed by the Lord Jesus. He bare our sins in His own body, and the fulness of the God-head dwelt bodily in him, so that every enemy is nailed to his cross, and he has made an end of sin.

Jesus shall speak peace to the heaven; and his dominion shall be from sea to sea, and from the river even unto the ends of the earth.

"As for thee also by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water." The blood of Jesus cleanses from all sin. The covenant of grace is fulfilled in him. He has redeemed his bride from all iniquity. He gave himself for our sins, and laid down His life the just one for the unjust. The Lord hath laid on him the iniquity of us all. He finished the work His Father gave Him to do. No man took his life from Him. The cup His Father gave him to drink he did drink. He delighted to do his Father's will. He finished the work his Father gave him to do.

By the blood of His covenant the prisoners of hope are sent forth, "As for thee also (Jesus) by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." By nature they were shut up in the pit of death, where there was no water. Justice held them bound in the guilt of their sins, until Jesus laid down his life a ransom from the pit of sin, misery and death, wherein there was no water.

The Lord found Jacob in desert land in a waste howling wilderness, where there was no sustenance, no help. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

What is a more horrible condition than to be in a dreadful pit, a prisoner bound in guilt, helpless. But Jesus brings out this prisoner and puts a new song in his mouth, ever praise to our God. Surely this prisoner, this delivered gives all the glory to this lowly, meek and lovely redeemer, who has redeemed him from death, his eyes from tears, his feet from falling, and who has done for him what none other could do.

When these prisoners of hope turn to the strong hold of the Lord Jesus their Redeemer, they receive double for all their sins. How great is his goodness, and how great is his mercy. Forgiveness for all their sins, justification from all things from which they could not be justified by the law of Moses; having promise of the life that now is, and that which is to come; redeemed from a sinful, guilty life, quickened from the dead, justified by the faith of Jesus, complete in him; no more condemnation.

Corn shall make the young men cheerful; and new wine the maids. Food. Food convenient—the strength of doctrine in the corn; new wine for the maids, giving wine that makes glad the hearth of God and man. They eat and drink abundantly in the kingdom of our God.

P. D. G.

HIGH PRIEST

"And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15.

The first testament is the law covenant, or the covenant of works. Israel was under that covenant which made nothing perfect, because its priesthood of Levi did not continue by reason of death, and that having

no eternal life in itself could not give eternal life to its worshipers. But while the first testament was in operation a priesthood of another order appeared, which was without beginning of days, or end of time, without father and mother, and without descent, but abideth an everlasting priesthood, after the order of Melchisedec, king of righteousness, and afterward king of peace. Abraham, the father of the faithful, paid tithes to Melchisedec, and so in him Levi of the Levitical priesthood paid tithes to this higher order of priesthood, and Melchisedec priest of the Most High God blest Abraham, and without doubt the less is blest of the greater. Hence here is a priesthood greater than that of Levi.

If sacrifices under the priesthood of Levi could avail to sanctify the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God.

Christ is the High Priest of the spiritual order in the New Testament after the order of Melchisedec, abideth a priest forever. The Lord sware, and will not repent, thou art a priest for ever after the order of Melchisedec.

If there had been a law given that could have given life then righteousness had been by the law. But the people continued not in that covenant, and God regarded them not.

He made a new covenant with the House of Israel, not according to the covenant he made with their fathers. He writes His laws in their minds (not on tables of stone), but gives them a heart of flesh that can feel, a new heart, and will be to them a God and they shall be to him a people. Their sins and iniquities he will remember no more. Because Jesus His Son is the covenant for the people who came to fulfill the law and the prophets. He is

a glorious High Priest on his Father's throne, and the counsel of peace is between them both.

What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in them who walk not after flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

This law of liberty or of the Spirit of life was not in Adam the creature, not even in his uprightness before he sinned. Then Jesus the Second Adam, the quickening Spirit, comes in the power of an endless life. Since by man came sin, and by sin came death, and so death hath passed upon all men, for that all have sinned; for by the disobedience of one many are made sinners.

The first tabernacle was a shadow, a figure of good things to come, but it made nothing perfect. But the bringing of a better hope did. For Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building, nor by the blood of bulls and goats, but by His own blood he entered into the holy place (not the shadow) but heaven itself, having obtained eternal redemption for us. He did the will of God in earth, and by grace, and behold all things are become new.

Where there is a change of priesthood there must of necessity be a change of law. Heb. 7:12. But if perfection were by the Levitical priesthood why should there be another priesthood, after the order of Melchisedec? But the priesthood of Melchisedec appeared before that of Levi, showing its supremacy; as election

appeared before the covenant of works or the law of Moses; for He hath saved us and called us with an holy calling, not according to our works. Thus we are sanctified by the offering of Jesus our High Priest once for all time and for every vessel of mercy—so that death has no more dominion. In that he died once he died unto sin, and put away sin by the sacrifice of himself, and in that he liveth he liveth unto God, and because He liveth we also shall live unto God. And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament they which are called might receive the promise of eternal inheritance. God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.

Christ came to put away sin by the sacrifice of himself. He has abolished death in the sense that he ever liveth to make intercession for those for whom He died. We thus judge if one died for all, then were all dead. He was delivered for our justification. In that he died it was unto sin. In that he liveth it is unto God, and because he liveth they that believe in Him live also. The life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

In the new covenant all things are made new. Sin is made an end of. The wages of sin is death. By means of death Jesus has destroyed Satan who had the power of death. For as much as the children are partakers of flesh and blood Jesus took part thereof, that he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.

In Jesus death is swallowed up in victory, for the faith of Jesus overcomes the world. He that believeth in Jesus hath passed from death unto life.

Blessed and holy is he that hath part in the first resurrection, for over such the second death hath no power.

Jesus makes an end of sin, and brings in everlasting righteousness. If any man be in Christ Jesus he is a new creature, old things are passed away and grace given us in Christ Jesus before the world began.

Then that which was first in manifestation, that is the fleshly tabernacle and its worship, and the giving of the law that came by Moses, and by which is the knowledge of sin, and the need of a Savior, but which made nothing perfect, is first that the vessels of mercy afore prepared unto glory, yet by nature children of wrath even as others, might know the failure of man, and the need and glory of grace, and that elevation of the Lord. Moreover it pleased the Father that in his Son should all fullness dwell. So God who in times past spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son whom He hath appointed heir of all things, by whom He made the worlds, who being the brightness of his Father's glory, and the express image of His person, when he had by himself purged our sins, sat down on the right hand of His Father in glory, thenceforth expecting until His enemies be made his footstool. It is by this glorious high priest we have everlasting life. Every vessel from the largest to the smallest is hung upon this nail fastened by the Master of assemblies in a sure place. All our hope is in him; and blessed are all those that put their trust in Him.

Shall He be disappointed in that ex-

peetation that He must reign until every enemy is put under his feet?

The just shall live by faith. Does a true man have faith in himself, or in another? No right-minded man has confidence in himself.

Now faith is the substance of things hoped for. It is the evidence of things not seen. But if we walk by sight that is not faith, nor of faith. For faith is the fruit of the Spirit. The just shall live by faith. By grace are ye saved through faith, and that not of yourselves, or of works. This is the work of God that ye believe on Him whom He hath sent. As it is appointed unto man once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

They are the ones that are called and receive the promise of eternal life. The covenant of grace is always new, never waxes old. Jesus is the life of His people. If ye then be risen with Christ set your affection on things above, not on things on earth. For ye are dead, and your life is hid with Christ in God, and when Christ who is our life appears we shall also appear with him in glory. Mortify therefore your members which are upon earth.

P. D. G.

THE GREAT DAY OF HIS COMING.

"And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts," Haggai 2:7. The minor prophets, as they are called sometimes, prophesied matters as great and mysterious as the prophets whose books were more voluminous. All the matters were in substance the same. All of them related chiefly to the coming of Jesus Christ in the flesh,

and the effect and the glory of his kingdom.

(There was delay in rebuilding the temple, and reproof was sent to the leaders reproving them for their tardiness. The Lord assures them He was still with them as He was when they came out of the land of Egypt. He tells them he will shake heaven and earth, the sea, and the dry land, and He will shake all nations, and the desire of all nations shall come, and He will fill this house with glory. The glory of the latter house shall be greater than the former, and in this place will he give peace. The Lord shall suddenly come to his temple, but who shall abide the day of his coming?)

The desire of all nations shall come as foretold. But will the people receive him? Are they prepared to own their king who shall rule in righteousness, and shall reign in judgment? He came unto his own, and they received him not. He shall grow up as a root out of a dry ground, having neither form nor comeliness. They not only said we will not have this man to reign over us. But they said, crucify him. They rejected him and chose a murderer in his stead.

The first temple built by Solomon excelled in wealth, splendor, finish and worldly glory any temple man had ever beheld. In comparison with the former temple this house appears as nothing. Haggai 2:3. We should not faint in obeying the Lord. His purpose fails not. The first temple was despoiled by king Nebuchadnezzar, and the vessels of it polluted. But though Jesus appeared as a man of sorrows and acquainted with grief, and though Israel was cast off, and there were none to appear in his place, and there were none to contend for the pure worship, yea Jerusalem

shall put on her beautiful garments, and the daughter of Zion shall see her king meek and lowly coming as king of saints, in the humblest manner. Though he shall be despised and rejected of men, yet he has salvation. He is salvation. He is meek and lowly, having salvation. The most mysterious and perfect character. He shall not cry, nor strive, nor lift up His voice in the street. It is so different from what nature expects and wants that he is despised and rejected of men, a man of sorrows and acquainted with grief, that we did esteem him smitten of the Lord God. Yet the Lord God laid on him the iniquity of all His people. His treatment of His people is a matter of wonder and astonishment to each one of them, when he begins to lead and deliver them all along to the end of his leading them.

We have our standards of propriety, and if the Lord does not do as we think he will we consider it is not the Lord leading us. Surely he will come, make display of his admiration for us, as Naaman expecting he is to do some great thing for us. We expect we will advance and get better and improve, and learn of his ways, and become of some help and service to the Lord, and thus know that we are right. But he must increase while we decrease. Less and less we become, until we find we can do nothing without him, and are become unprofitable and vain. The glory of the latter house which begins as the least of all seeds, becomes a wonderful tree filling the earth in its glory, power and wonders, and shall fill the whole earth.

The glory of this latter house shall be greater than of the former, saith the Lord, and in this house shall He give peace, saith the Lord.

What a wonderful thing is peace—the peace of God that passeth knowl-

edge and understanding. But as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searched all things, yea the deep things of God by his spirit." 1st Cor. 2:9-10.

The ministration of the Holy Spirit of God, who shows all things needful to be known unto the heirs of promise, who guides us unto all truth, and brings to our remembrance all things Jesus has said, constitutes a far more glorious kingdom than that which was under the former dispensation.

It is in the Lord Jesus that we have peace, the peace of God that passeth knowledge. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen. Heb. 13:20-21

This is peace that passeth understanding, that peace of God through the Lord Jesus Christ He gives. He makes wars to cease to the ends of the earth.
P. D. G.

A NEW VOLUME.

This marks the introduction of a new volume of ZION'S LANDMARK. For almost 40 years it has fallen to my lot to publish Zion's Landmark.

It has been a labor of love in my feeling of love for the doctrine it contends for. The poverty of expression, the short-coming of its management, and its failure to be all it should be, is chargeable to me. The doctrine remains perfect, for it comes from heav-

en. It is the doctrine of God our Savior, as revealed from heaven.

"The imperfection in our declaration of it attaches to us—to man, and not to the Lord God.

That doctrine is high above us as the heaven is above the earth. In our preaching and writing we fall short and declare only in part. The perfection all belongs to God, the imperfection to us.

Having obtained mercy of the Lord I continue to this present time.

Desiring the readers may enjoy the benefits of its labors, I remain,

Your servant, P. D. G.

MOSES LEE.

Deacon Moses Lee, son of Monroe and Mary B. Lee, was born in Johnston County, N. C., September 19th, 1873; departed this life August 9, 1917.

He was 43 years, 10 months and 20 days of age; leaving three brothers and five sisters, Mrs. Georgia A. Spell, Jasper Lee, Seth Lee, Mrs. Lessie C. Johnson, Mrs. Hettie V. Smith, Mrs. Vara E. Johnson and Mrs. Mamie E. Lee.

April the 28th 1895 he was united in marriage to Miss Leecy E. Johnson. To this union were born eleven children, nine of whom survive him—six boys and three girls, two children dying in infancy.

His loving companion entered the great vale beyond one month and fifteen days before the summons called him from his motherless children, being left alone without earthly father and mother. The surviving children all young, eldest 20 years of age, youngest two years of age. These left, we hope by sustaining Grace, will bear them up in their dark hours of trouble.

Oh, so sad to see his darling baby point its tiny hands towards where its

mother lay beneath a little mound about one hundred yards away. The Lord has blessed Bro. Lee to maintain the necessities of life and entertain his brethren and friends in which he had great pleasure. He professed a hope through Grace a number of years ago. He was received into the fellowship of Mingo Primitive Baptist church and was baptized a date unknown to the writer.

He was afterwards chosen Deacon, serving the church faithfully until his death. Bro Lee was a good man. He was a good observer and a clear thinker and was regarded as a man of high esteem and confidence among his neighbors. He was an honest, sturdy, unassuming man with business qualifications.

Being born and raised near Wentworth High School he attained a good education. Farming and teaching school was his occupation in his early manhood days. Later he moved to Sampson County, N. C., where he made farming his principal occupation.

He was for the upbuilding of morals and educational progress. His life was a constant reflection of faithfulness and true boldness. In the Spring of 1915 he was afflicted with appendicitis and taken to the hospital at Wilson for treatment where he underwent two operations which were successful. After a reasonable length of time he came home, being an industrious man labored much of his time until about three weeks before his death, when that dreaded disease typhoid fever set in. Loving hands and physicians were tendered him the time he abode till his change came.

The unworthy writer conducted the burial services in the midst of the family and friends. It was sad to see us all dread to give him up so, but we feel

our loss is his eternal gain. We hope to bow in humble submission to the will of God who is too wise to err, too good to be unkind. He was strong in the faith and lived a life worthy of emulation. May God bless his loving children, his sisters and his precious friends. May all have the sweet assurance of meeting where there is no more sickness, sorrow nor sad farewells.

XURE LEE.

REMARKS:

Brother Moses Lee was to me, and no doubt to many that knew him a lovely brother, as free of faults as one could well find. How sad to lose such, but his is the gain, ours the loss.

P. D. G.

LAURA SMITH.

It is with a sad and heavy heart that I attempt to write an account of the death of my loving sister, Laura Smith.

She was the daughter of Deacon John L. Smith and Belinda A. Smith, his wife.

Laura was born March 21st, 1903, and died September 13th, 1917, making her stay on earth 14th years, 5 months and 22 days.

She leaves a father, mother, five brothers, six sisters and many relatives and friends to mourn our loss, but we feel that our loss is her eternal gain.

She died with that terrible disease, typhoid-pneumonia. She was in a lingering condition for a long time, but was not confined to the bed but about two weeks.

During the last few days of her sickness her sufferings were so great but she bore them with great patience, and was never heard to murmur nor complain. She was most the time in her right mind.

How hard it was to see her suffer so

much and then to see her die! But all was done for her that the physicians, her loving parents and kind friends could do but none could stay the cold icy hand of death.

Laura was always a good girl from a baby, all who knew her loved her. The neighbors appeared to be satisfied about their children when they were out at play if she was with them. They would say, "They are alright, for Laura will take care of them and not let them get into anything wrong." She loved her school and her studies. On her death bed she asked if school had started and said she heard bells ringing. Her mother told her it was not time for school to begin.

Now it is so lonely, and we miss her in so many ways. I often think that if it could have been the will of the Lord to take her when she was a baby we would not have missed her so much. But we can only say, the will of the Lord will be done and not ours..

The choicest of the family is gone;

Her sweet voice now is stilled;
Her place is vacant in the home
And never can be filled.

We loved her, yes, we loved her,
But God loved her more;
And now He has called her
To yonder shining shore.

And Oh, how hard it is to know,
Yes, to know day by day,
The one we long in vain to see
Lies mouldering in the clay.

But while we are left sad and lonely,
And feel so sad because thou art
gone,
Laura, dearest, thou art happy,
Rejoicing before the heavenly
throne.

We pray to God the time may come

When He will call us to His throne
No more to have an aching heart,
Knowing that we will no more part.

And may God's richest blessings
Fall upon us from on high.
May we all meet in heaven
Nevermore to say, "Good-bye."
Written by her loving sister,
Mrs. Dennis Robinson.
Atlantic, N. C.

Black Creek Union will convene with the church at Nashville on Saturday and 5th Sunday in December, 1917. Saturday and 5th Sunday in March 1918 at Pittman's Grove.

C. B. Hall, Union Clerk.

The next session of the Smitfield Union will be held with Raleigh church, Wake County, N. C., on Saturday and 5th Sunday in December, 1917. Elder J. T. Coats is appointed to preach the introductory sermon and Elder J. A. T. Jones his alternate.

Brethren, sisters, friends and ministers especially are cordially invited to visit us.

It is convenient to railroad for those coming on the train.

Yours in hope,

J. A. Batten, Union Clerk.

ELDER J. W. WYATT.

Nashville—4th Sunday in December and Saturday before.

Peachtree—Monday.

Sandy Grove, Wednesday.

Sappony—Thursday.

Mill Branch—Friday.

Thence to Black Creek Union at Nashville.

It is a real pleasure to receive and publish editorials from Elder P. G. Lester, our associate editor. If they were sent to me often it would be very agreeable.
P. D. G.

OBITUARY.

The subject of this notice is Brother Bryan C. Whitford, who was born January 16, 1850 and died September 18, 1917, making his stay on earth 67 years, 8 months and 2 days. He was the son of David P and Lawson Whitford, and the grandson of Elder David Whitford. When grown he married Miss Jane M. Wiley and unto this union were born three boys and one girl. The three boys all married and located not far from his home.

On June 5, 1906 he suffered the loss of his companion, which added much to the perplexities of this life, but his daughter, Miss Kate was large enough, so that with her the care of the home has been good, which added much to his comfort.

During the past few years he has been a great sufferer and after all that could be done by his children, friends and the home physician he went to Baltimore to a hospital where his case was pronounced incurable with what was thought to be a cancerous affection of the stomach with other complications of the kidneys. He then returned home where he passed away on date above stated.

On Saturday before the 4th Sunday in July, 1901, he professed a hope in the Lord Jesus, together with his wife and cousin A. J. Whitford, and on the next day was baptized by Elder C. C. Bland into the fellowship of of Swift-Creek, now Macedonia church. He was chosen clerk of the church on Sat. Oct. 6, 1916, which office he filled as long as he lived. He loved his profession, and most always filled his seat at meeting time, so that he will be greatly missed. He was plain, out-spoken, loved that which was right and enjoyed the confidence of all who knew him.

While his seat is now vacant and a vacancy in the home, let us not mourn as those that have no hope, for we

feel that our loss is his eternal gain. May the God of all comfort reconcile us unto his will and that we have grace to submit to the same in all things.

Yours in hope of eternal life,
JOHN P. TINGLE.

He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh: but envy the rottenness of the bones.

He that oppreseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.

The wicked is driven away in his wickedness; but the righteous hath hope in his death.—Prov. 14:29-32.

A soft answer turneth away wrath; but grievous words stir up anger.

The tongue of the wise useth knowledge aright; but the mouth of the fools poureth out foolishness.

The eyes of the Lord are in every place, beholding the evil and the good.—Prov. 15:1-4.

Notice to Subscribers

On account of the increased cost of postage we will not mail out any receipts for Landmark remittances.

Notice your date on your Landmark label and if it is not changed one month from the time you send your remittance white us, telling how your money was sent and the amount so we can trace the trouble.

On account of the difficulty in getting paper the Landmark is behind. We hope to have it caught up in a short while.



A Woman's Burdens

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's Favorite Prescription. If she's overworked, nervous, or "run-down," she finds new life and strength. It's a powerful, invigorating tonic and nerve which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life"; in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, the "Favorite Prescription" is the only medicine put up without alcohol—ingredients on wrapper.

Send Dr. V. M. Pierce, Buffalo, N. Y., 10 cents for trial package of the tablets.

OBION, TENN.—"I suffered from woman's trouble, congestion, ulceration and a catarrhal condition for three years. I took several different medicines but none of them did me any good. I have taken four bottles of 'Favorite Prescription,' one of 'Golden Medical Discovery' and used the 'Lotion Tablets' and 'Healing Suppositories,' and they have done me more good than all the other remedies.

"I hope this will help some woman who is suffering to find the road to health."—MRS. M. C. PHIPPS, Box 65, Route 2.

PORTERVILLE, Miss.—"During my first expectancy I suffered with a heavy, bearing-down feeling and backache all the time. Before my second baby came the doctors said I could not live. I was in Florida at the time. My mother came and carried me back to Mississippi with her and began giving me 'Favorite Prescription,' and it saved my life. I took six bottles. The 'Prescription' is worth its weight in gold; it saved my life when the doctors had given me up."—MRS. EVA GRANTHAM.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc.

HOMEI

From Famous Eucalyptus Tree of Australia
Comes Mr. Booth's wonderful Discovery

Some years ago, the noted Richard T. Booth founder of the blue ribbon movement temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the forests—especially the Eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science. Hyomei which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, soothes and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, crupper and sufficient Hyomei for several weeks treatment \$1.15; extra bottle inhalant 60c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it write

Booth's Hyomei Company, Ithica, N. Y.

CLEANS THE BLOOD TONES THE NERVES

The gratifying results attending the faithful use of the new medicinal combination, Hood's Sarsaparilla before eating and Peptiron after eating, are seen in pure blood, stronger nerves, improved condition of the whole system.

They are results that make this course of treatment the most economical for sufferers from impure, impoverished blood, weak, unsteady nerves—no other accomplishes so much for each cent expended.

Hood's Sarsaparilla and Peptiron aid each other, and to take both is to derive a four-fold benefit.

If a laxative is needed in connection with them, the gentle and thorough Hood's Pills should be used.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER.** Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently.

DR. CANNADAY, 1226 Park Square, Sedalia, Missouri.

Can YOU Answer This ?



What Bible incident does this picture represent? Look at it closely. Ask a friend to help you if you are not posted. Write your answer in a few words, simply mentioning in what part of the Bible the story or parable appears or what the picture means.

Give your name and full address in your letter, put 3-cent stamp on and mail it to *Bible Treasure Search Editor, Box 8-A, Station N, Cincinnati, Ohio.* You will be rewarded positively with a set of beautiful picture cards in colors, two illustrated stories and other interesting reading matter; also an opportunity to gain \$500.00 in cash and other rewards by solving more pictures. Don't miss this if you would like to be surprised and delighted.

Just watch and see what you'll get!

If You Value Your Health

Read Every Word of this Most Re- markable Story

IT IS TOLD BY ONE WHO HAS HIMSELF EXPERIENCED THE REGENERATION IN HEALTH WHICH HE ENCOURAGES YOU TO SEEK BY THE SELF-SAME MEANS. ACCELT HIS LIBERAL OFFER AS MADE IN COUPON BELOW.

The Story of a Great Discovery.

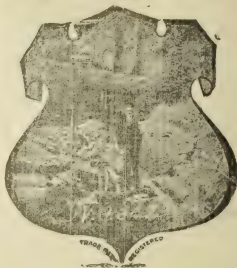
The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by a congested liver and complicated by kidney trouble. I consulted specialists in New York and other cities where my travels called me. They confirmed his diagnosis and approved his treatment. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I imagined that I could notice some improvement; at the end of the first week my appetite and digestion had returned, and I was much stronger; at the end of the third week I felt that I was completely restored. That was nine years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the first year I shipped ten gallons free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The others reported decided benefit or complete restoration. Some claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I



make them believe my story? The precious water was running to waste while thousands were suffering. I said I will make them believe me by showing my faith in them and in the restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit them.

The world listened.

Some wrote for proof and I sent them the letters which I had received from their fellow sufferers. Others accepted my offer without question. Thousand have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered, and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians and chemists explaining the medicinal properties of the water.

He believed, and as a result he has written this announcement for me.

Will You Believe?

I do not ask your implicit faith only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to give you the equivalent of a three weeks visit to

the Spring by shipping you two five-gallon demijohns on my agreement that if you find that it does not benefit you I will promptly refund the price which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you or not and hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any curable disease but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and conditions resulting therefrom, such as rheumatism, sciatica, neuralgia, gout, uric acid poisoning, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to any one who suffers from any curable ailment.

Yours sincerely,

N. F. SHIVAR, Proprietor

****Fill Our This Coupon and Mail It Today****

* Shivar Spring Box 55P Shelton, S. C. *

* Gentlemen: I accept your offer and en-

* close herewith two dollars (\$2.00) for

* ten gallons (two five gallon demijohns) *

* of Shivar Spring Mineral Water. I agree *

* to give it a fair trial in accordance with *

* the instructions which you will send, *

* and if I report no benefit therefrom you *

* agree to refund the price of the water *

* in full, on receipt of the two empty *

* demijohns, which I agree to return *

* within a month. *

* Name..... *

* Address..... *

* Express Office..... *

* * * * *

Every Mail Brings Me Letters Like These:

Savannah, Georgia: Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, sarradened wheat, a very insubstantial diet for an active working man and of course from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously reordering when necessary and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renov-

ator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely Nature's remedy. A. L. A. AVANT, MD.

Roper, N. C.: I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism. MRS. H. C. EDWARDS.

Columbia, S. C.: I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days I am entirely relieved and suffer no more effect of the trouble whatever... J. P. D.

Warrenton, Va.: It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Blaney S. C.: Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years with gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients. W. D. GRIGGSBY MD.

Chancellor Ala.: Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble and the mineral water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief. Very truly, W. F. MATLENY, MD.

Dupont, Georgia: Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney trouble. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the best water extant.

AGUSTUS DUPONT.

Atlanta Georgia: In the interest of the afflicted, I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter who had been a sufferer from a malicious type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. M. L. UNDERWOOD

Pastor Oakland City M. E. Church So.

Always Have PERUNA

Mrs. L. A. Patterson, 1399 Kentucky St., Memphis, Tennessee, writes:

"I have been a friend of Peruna for many years. I have used it off and on for catarrhal complaints and found it a very excellent remedy. I have a small family of children. Times are hard with us, but I can scarcely afford to do without Peruna, especially during the season of the year when coughs and colds are prevalent. We always recommend Peruna to our neighbors, for the benefit it has been to us."

For Coughs and Colds in the Home. Recommend It to Our Neighbors.

Those who object to liquid medicines can procure Peruna Tablets.



Sore Eyes

Granulated Eyelids. Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye **FREE** ask **Murine Eye Remedy Co., Chicago**

Our Advertising Department is in charge of **JACOBS & CO., CLINTON, S. C.**

Soliciting Offices:

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FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked faded gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Beautify Your Complexion

Not artificially, but permanently, by drinking a glass of this delicious digestant with each meal

Shivar Ale

PURE DIGESTIVE AROMATICS WITH
SHIVAR MINERAL WATER AND GINGER

Clarifies and puts roses and beauty in sallow cheeks of old and young. At all grocers and druggists. Satisfaction guaranteed or money refunded on first dozen.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

NOTICE WRITE ME

and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

R. M. JOSEY, Route 4, Lamar, S. C.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in Three Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pains in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as it by magic.

A new remedy used internally and externally for Coughs, Colds, Croup, Sore Throat, Diphtheria and Tonsillitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration pour ten drops on the thickest piece of shoe leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is given red color only. Every bottle guaranteed: 25c, 50c and \$1 a bottle, or money refunded at all leading druggists, or sent postpaid from Herb Medical Co., Jackson, Tenn.

HYMN AND TUNE BOOKS

For use in Old School Baptist churches. Both round and shape note, 70 cents per single copy, \$6.50 a dozen. Transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Iloyd, Va.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs". Give your hens a few cents worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer Poultry Expert, 6408 Reefer Building, Kansas City Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

HELP FOR WORKING WOMEN

Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—“I suffered so much with female weakness that I could not



do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I

recommend it to any woman suffering from female weakness. You may publish my letter if you wish.”—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

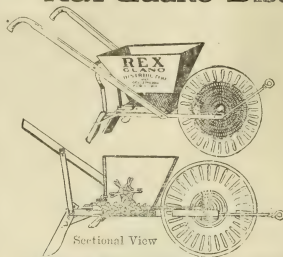
All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

TOBACCO IS NOT BANISHED.

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co. Dept. 90, St. Louis, Mo., for FREE Booklet "TOBACCO REDEEMER" and positive proof.

YOU NEEDN'T keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

Rex Guano Distributor



JOHN BLUE, Mgr., Lenoir, N. C.

Auger conveyor distributes fertilizer accurately. Easily regulated. When set for quantity wanted the feed never changes and is not affected by the speed of horse, up and down hill the same. Capacity with the usual mixture of cotton seed meal, acid and kainit on $3\frac{1}{2}$ ft. rows, 200 lbs. to 1000 lbs. per acre. Light draft. Representative farmers throughout the entire cotton belt endorse and recommend it.

Write for full particulars.

PALPITATION AND OTHER DISORDERS OF THE HEART

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention.

Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages may not be difficult to relieve, but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubt as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble. Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells; Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

Physician Successfully Treats Pellagra With Barium Rock Water

Dr. Chas. E. Walker, a Charlotte, N. C. physician, says: "I have used Barium Rock Springs water in a case of pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water and condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

Barium Rock Water is recommended for use only in such cases as reliable testimony has proven that it will give relief. If you are a sufferer from indigestion, dyspepsia, rheumatism, gout or diseases arising from disorders of the stomach, kidneys, liver or bowels, if you are in a nervous run-down condition, give this guaranteed water a trial. Ten gallons only \$2.00. If it fails to benefit your case, tell us so and we will promptly refund your \$2.00. It is understood that the empty demijohns are to be returned to us prepaid. Address Barium Springs Co., Box A-20, Barium Springs, N. C.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Run-down People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely both in this country and Great European Medical Institutions when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by lack of iron in the blood. This lining may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times a day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were alling all the while, double their strength and endurance and entirely get rid of all symptoms

of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the arena, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent, or over in four weeks' time, provided they have no serious organic trouble. They also offer to return your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by alleged druggists.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copra for Worms, Sulphur for the Blood, Glycerin for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed box. Ask your dealer for Blackman's or write

**BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE**

RUB-MY-TISM

Will cure Rheumatism, Neuralgia, Headaches, Cramps, Colic Sprains, Bruises, Cuts, Burns, Old Sores, Tetter, Ring-Worm, Eczema, etc. Antiseptic Anodyne, used internally or externally. 25c

A POSITION ASSURED

Standard Course in Commercial Branches, Bookkeeping, Shorthand, Tough Typewriting. Now students are entering every week day. Graduate placed in positions without change. Write for prospectus and particulars.

John W. Smith Business College
NORFOLK VA

CHURCH CLERKS' RECORD BOOK

The object in having a Church Clerk is for the keeping of a correct roll of the membership and the church also regarding them, and to keep a record of the proceedings of the church for future reference. But the best Clerk, if provided with a blank book only, can but withhold his aid from month to month, and forget particular facts from such a book as his "memory" of a meeting is a happy one. IF THE FACTS ARE WORTH PRESERVING, PUT THEM IN A BOOK SO ARRANGED THAT THEY WILL BE AVAILABLE FOR REFERENCE.

LOOK AT THIS EXAMPLE

ROLL OF MEMBERS									
NAME	SEX	STATUS	WEDDING	FOUNDED	REMOVED	REMOVED	REMOVED	REMOVED	REMOVED
<i>Charles Walker</i>			<i>March 10</i>						

Size of Page—
8 1/4 x 13 1/4
Printed on good
Laid Paper

In this book the names of members are entered in alphabetical order, there being a thumb index to pages. An entry in either of the three left hand spaces removes them from membership, so it is seen at a glance who are the members. See how plain this is!

BRIEF HISTORY OF EACH MEMBER

BIOGRAPHICAL

Opposite Each Page of the Roll of Members is a Biographical Page	PRICES:
<i>Charles Walker</i> Son of <i>Robert Walker</i> of <i>St. James</i> born <i>1871</i> <i>Oct. 10</i> <i>1897</i> <i>Mar. 10</i> <i>1898</i> <i>Mar. 10</i> <i>1899</i> <i>Mar. 10</i> <i>1900</i> <i>Mar. 10</i> <i>1901</i> <i>Mar. 10</i> <i>1902</i> <i>Mar. 10</i> <i>1903</i> <i>Mar. 10</i> <i>1904</i> <i>Mar. 10</i> <i>1905</i> <i>Mar. 10</i> <i>1906</i> <i>Mar. 10</i> <i>1907</i> <i>Mar. 10</i> <i>1908</i> <i>Mar. 10</i> <i>1909</i> <i>Mar. 10</i> <i>1910</i> <i>Mar. 10</i> <i>1911</i> <i>Mar. 10</i> <i>1912</i> <i>Mar. 10</i> <i>1913</i> <i>Mar. 10</i> <i>1914</i> <i>Mar. 10</i> <i>1915</i> <i>Mar. 10</i> <i>1916</i> <i>Mar. 10</i> <i>1917</i> <i>Mar. 10</i> <i>1918</i> <i>Mar. 10</i> <i>1919</i> <i>Mar. 10</i> <i>1920</i> <i>Mar. 10</i> <i>1921</i> <i>Mar. 10</i> <i>1922</i> <i>Mar. 10</i> <i>1923</i> <i>Mar. 10</i> <i>1924</i> <i>Mar. 10</i> <i>1925</i> <i>Mar. 10</i> <i>1926</i> <i>Mar. 10</i> <i>1927</i> <i>Mar. 10</i> <i>1928</i> <i>Mar. 10</i> <i>1929</i> <i>Mar. 10</i> 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Zion's Landmark

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Mrs J S Clayton
Jan 18

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AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear Brother Gold:—I have been getting the Landmark for a long time and am well pleased with it. There are many good writers for it. I am taking the Primitive Monitor, edited by Elder R. W. Thompson of Greenfield, Ind. Probably you know him.

I have gotten in a bad fix. I can't hear preaching, the loss of hearing caused by catarrh in my head, so the copies of the Old Baptist papers I get is all the preaching I have. So I am thankful for the copies you sent me.

I often hear preaching and singing in dreams. Here is one: I thought I was carried away and let down in a beautiful valley, the prettiest place I have ever seen, and on my right was a beautiful slope coming down to the road covered with grass, trees and flowers. And at the head of the slope were thousands of people of different classes singing and walking along. I met Uncle Joe Turner, an Old Baptist, and asked him if there were any other Old Baptists there, and he said yes, and for me to go up the road and that I would come to them. I asked him how I would know them, and he said by the songs they are singing, they are different from the songs of those you passed. I walked along and came to a little band that was singing and they were the happiest looking people I ever saw. I had a nephew, who was an

Old Baptist and a fine singer and he was in front of the band walking backward and forward keeping time with both hands. I said to some one, did you ever hear such pretty singing, and he said the reason that boy sings so prettily is that he has David's harp with him.

The people I had passed had quit singing and had gathered around the Old Baptists. I asked one of the old members why others had quit singing and come here. He said because they have all got to come speaking the same things, seeing eye to eye and singing the same songs.

Your brother,
W. H. CHILTON.

REMARKS

Singing, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in praise and hymns, and spiritual songs, singing with grace in your hearts to the Lord." What better employment could the Lord's people be engaged in? Surely this is a service that wrongs no man, defrauds no one, speaks the praise of the Lord, and in this God is glorified. Be wise, redeeming the time. To redeem the time is not to burden or waste it in foolishness; but instead of wasting it, profitably using it as belonging to the Lord.

P. D. A

Elder P. D. Gold,

Dear Brother:—I wish to say that I received the two numbers of the Landmark you sent me and thank you very much for same as I greatly enjoyed reading them. I do think D. A. Newborn is a fine writer, and I liked Elder L. H. Hardy's piece in regard to the duties of bishops. I also enjoyed reading all the other good pieces.

Brother Gold, I am sending you a letter addressed to me by Elder S. B. Moffitt of Newberg, Oregon. He tells me he met you at your home church in North Carolina, if I mistake not. We think he is a good, faithful and precious brother, and if you see fit, after reading his letter, please print it in the Landmark and send him a copy.

Yours in humble hope,

WILBURN HALL.

Sublett, Idaho.

LETTER.

Newberg, Oregon.

Elder Wilburn Hall and Wife,

Very dear and precious brother and sister and family:—This beautiful Sabbath of the Lord, while all nature seems dressed and tuned to the praise of the Great "I AM" who is Maker and Preserver of all things, my mind is caught up, as it were, and carried into your very threshold, and there seems to be in direct communication with you, and knowing the frailty of man and our inability to look through the veil, which is the flesh, I have taken up my pencil to write you a few lines as a last resort, knowing I cannot take "the wings of the morning" and fly unto you.

I received your kind and ever looked for and welcome letter while on a trip in California and was much pleased and built up by the receipt of the same. I was sorry indeed to learn of the sickness in your brother's family. But such is life, all brought about by

the disobedience of one man. But let us hope that God, who rules and doeth all things well, will have compassion and much tender mercy.

I think, dear brother, you are quite right about the prayers of the righteous; James says: "the prayers of the righteous availeth much?" and our blessed Lord has said: "Men ought always to pray and not to faint." And I conclude it is the same righteous men that are under consideration. That is those who have been born of the Spirit—"born of that incorruptable seed that liveth and abideth forever." And I have wondered many times if our failing to do so (pray always) was not one of the great causes why we are often so lamentably chastened. For the Apostle says, "Whom the Lord loveth He chasteneth," and I conclude that we, as His children disobey, He sends His chastening rod, not to destroy, but to bring us back to the knowledge of our frailty in going astray as we used to do sometimes when our children disobeyed our will and wish.

When we are chastened might we not in the language of David say, "Is there not a cause?"

But I will close on that point. You asked my opinion of the war at the present time. I have no reason to change my former opinion and everything seems to confirm that opinion: "waxing worse and worse." Please read the latter clause of the 9th verse of the 9th chapter of Revelation and I feel you will see the fulfilling of that language going on right before our eyes. Everything is clamoring for war. Even our American women are joining in the mad rush, "To arms!" And if you will go back and read the 7th and 8th verses I think you will also see that being fulfilled right before your eyes, and while I deplore the sit-

uation I sometimes feel awe-inspired to see the very Spirit as well as the very letter of these things being minutely fulfilled even in our day, and can (seemingly) hear Divine inspiration saying, "I told you so."

Please read the entire 9th chapter of Revelation especially the source from whence it came, (2nd verse) and who their king was, or is (11th verse.)

As to your German neighbors, will say: If there is any danger of an uprising among them, the law requires that you notify your nearest officer. It might be your constable or it might be your sheriff and he in turn should look after it as the situation requires. These are surely the beginnings of trouble. "Men, lovers of self more than lovers of God, having the form of godliness but denying the power thereof."

Well, as I said at the beginning, I was in southern California when I got your letter and was away one month. I had a very pleasant visit among our people down there. Services were held at Los Angeles and Riverside several times, also at Upland. I seemed to enjoy fairly good liberty most of the time and our good people seemed to be glad I was among them. I am now in central Oregon where I came to attend the Pilgrim's Rest Church of which I am pastor. We are having fair weather here now. I do hope you are all well and I would like very much to get another good letter. The last one contained much good information.

Give my regards and Christian fellowship to all who seem to have an interest in me and who inquire after me, reserving a goodly share for yourselves, and don't forget me when at a throne of grace. Unworthily as ever in the bonds of affliction, but with some little hope of the gospel and of a

better resurrection beyond the grave.
S. B. MOFFIT.

Dear Brother Gold:—In looking over some old letters I came across the following written by Elder L. S. Ross of Hyde County, N. C. How it came in my possession I do not remember but I suppose it was intended for me to send it to you for publication. He has been dead several years and I am sure the brethren in Hyde County would appreciate it if you would publish it.

Affectionately,
E. E. LUNDY.

Wilmington, N. C.

August 15, 1893.

Dear Brother Gold:—For the satisfaction of many brethren, I thought I would write for publication a sketch of my life, particularly my religious life, how it came along and my relation with the churches of Hyde County, N. C.

I was born in Beaufort County, N. C. on the 15th day of April 1833, and was the youngest of five children, four sons and one daughter. My father was Elder and minister Lemuel Ross, who was for many years a member of the Primitive Baptist church and was pastor of several churches and travelled a good deal among distant churches and was well received everywhere, so I have learned, for he died before my recollection, when I was a child. My mother's maiden name was Nancy Bowen, the daughter of Elder John Bowen, who lived to be passed seventy and died about eighteen years ago and had been a member of the church about fifty years. So you see I was brought up from childhood by a good and pious mother whose great solicitude was evinced by her often counselling and advising me in the proper way I should conduct myself through life.

When I arrived at the age of twelve years I was well grown, healthy and ruddy, and I thought so far as I could see, that my pathway of the future was strewn with beautiful flowers, but alas, I have found it quite different, though after all my sorrows and affliction which I have passed through I feel that the Lord has been good and kind to me greatly above my deserving; for after all my waywardness and short comings, He had given me hope, as David said, that He has taken my feet out of the horrible pit of mire and clay, and set them upon a rock and established my going and He has put a new song in my mouth, even praises to Israel's God." Now the reason of this hope I will endeavor to briefly sketch.

From my twelfth year or before I often had serious reflections about the great God that had the power to create everything and that I should some time have to die and appear before Him and receive according to my works, which reflection at times gave me great trouble, but these troubles would pass off and I would again mingle with my comrades in the vanities of the world. Thus it passed with me until about my sixteenth year, and in the very zenith of my pleasures a feeling came over me that I shortly must die, and that I was a poor vile sinner, that my heart was the very fountain of iniquity and to appear before a just and true God, whose eyes were too pure to behold iniquity, I should be banished from His presence and cast into hell, there to be tormented forever, where the worm dieth not and the fire is not quenched. When these reflections took hold upon me, it was with such force that I thought I should surely lose my mind from the great fear of the Lord, and the dread of His great punishment of sin. It turned

me right about from the course I had been pursuing and, like Jacob of old I took myself to prayer as the only refuge. Falling down in the dust in the very deepest humility and dependence of soul I would try to offer up from the very altar of my poor sinful heart supplications amidst cries and tears, begging the Lord to spare me and forgive me all my sins and transgressions, with promises that I would try to do better and live a Christian life; that surely the day of grace had passed with me, and that I was a doomed soul. Then tongue cannot express the harrowing of soul, but even in those dark hours the Lord in his mercy would send a little comfort to my poor soul in some such passages of scripture as these: (without which I think I should have gone deranged and ended my days probably in the lunatic asylum) "A bruised reed will he not break, nor smoking flax will he quench till he brings judgment unto victory," (Isaiah), and that the fear of the Lord is the beginning of wisdom. From these texts being presented to my mind I would glean a little comfort and hope for a time, but it would vanish away, that all such scriptures were too good for me and I would relapse again into the same trouble intensified. This was in early spring time of the year and it was the springtime of my life, but in my feeling it was the dead of winter, for I could not see any bright and cheering ray of the Son of righteousness to illumine my pathway in that dark and loathsome passage through the wilderness of sin. For months I was in this condition, so troubled in mind about my future condition that could neither eat nor sleep but very little. It seemed that both by day and by night I was haunted by my sin as a ghost that would never leave me; and the

very breathings of my soul were all the time with pleadings unto the Lord for His great mercies. I was like a culprit before the law of his country whom justice would condemn, but only mercy could save. Even nature's aerial songster whose sweet melodies enliven and make glad the soul of the living man, and wake him in all the beauties of nature as an emanation or an afflux from the hand of the creator and Architect of the universe, and the forest with all of its verdure made vocal with songs of innumerable birds, with all of its pleasant and cooling shades and springs of water had no charm for me.

For it seemed to be under a heavy pall of gloom and sorrow, and so it continued with me for many weary months that I, wading through deep water of affliction and sorrow, and could find no rest for my poor soul, many times when plowing in the field, when no natural eye beheld me I would fall upon the ground on my knees and beg the Lord for His mercies in the pardon and forgiveness of my many and terrible sins, for it seemed that my heart strings would break for fear and sorrow. But with all my pleadings and cries to the Lord He would not hear me at first. Which I have since found was the case with Joseph and his brethren. Joseph was not hasty in making himself known to his brethren nor in granting their request, until they were sufficiently humbled and saw that they were dependent entirely upon him for bread for themselves and families without which all must die. So it is I believe with our blessed Spiritual Joseph that He withholds His forgiveness and grace for a time until we are made humble thereby, which is the heavenly bread of eternal life without which we shall never live.

It is said by some observer that the darkest time of night is just before day, and it seemed to be the darkest time with Joseph's brethren just before he made himself known to them, and it seems with us the darkest time possible just before the Lord manifests himself to us the chiefest among ten thousand and altogether lovely in the forgiveness of our many sins. So it seemed with me, in the Lord's own good time He was pleased to remove my great load of guilt and sin by speaking peace to my troubled soul and I could but notice in my great joy and thanksgiving that the great pall of gloom which seemed before to envelope all nature both birds and forest seemed now to look as I felt. Even the songs of the birds seemed to be more musical and sweet and the verdure of the forest seemed to be of deeper hue; all the gloom and sorrow were gone. It seemed indeed a new world and all nature with myself seemed to be praising God for His great goodness and mercy. I now love the brethren above all people, and the doctrine of salvation by grace without the deeds of the law, for it is only by the Holy Ghost that we are brought from dead works to serve the living God, now this joyful season without sorrow was of short duration for it occurred to me that I was mistaken, that it was, I feared, a hallucination or aberration of mind and not the Holy Spirit.

And so brethren I have been like Jacob of old, limping ever since; but with all my short comings, since in the way of duty, the love of my dear Savior, the love of the church, and the love of the brethren have known no diminution, but I believe that I disobeyed the command of the Lord for a long while in not complying with a believer's duty.

On Saturday before the fourth Sunday in July in 1882 I told the brethren who now constitute the church at Beulah, Hyde County, a little of what I have written here and was received and baptized the following day by Elder Cartwright, amidst rejoicing of myself and brethren and I have never regretted it, though I have no doubt fallen short of duty as a member, yet my brethren have borne with me without ever complaining to me.

Time seemed to pass now more joyous with me than ever, as I felt I had complied with the duty of baptism which I feel belongs to every believer. Now after three years elapsed I became burdened as I believed with the word of the Lord, which I wanted to speak to the brethren and when I would hear other ministers preach my mind would run on different portions of scripture and the preaching would be no benefit to me from the fact I would not hear it to understand it as my mind would be drawn away and absorbed on some other subject. It continued this way for some time and at last the brethren discovering it solicited me to preach for them, which I declined for a while from a sense of my weakness, but, finally I consented and tried in my weak way to speak to the people in the name of Jesus.

I continued for a year or more preaching by their permission and they then called for my ordination which I opposed, but they overruled my opposition and I was ordained by the presbytery, composed of Elder A. Cartwright and Elder D. W. Topping. I continued preaching in my weak way and stammering words for my brethren at Beulah, and for the brethren of the church at South Mattamuskeet and have taken two or three preaching tours visiting churches and have enjoyed them so much. Since the

death of brethren Cartwright and Hudson I have been called to the pastorate of both the above churches and seldom have a spare Sunday. And though I feel that my preaching is in much weakness my brethren give me encouragement, confessing that they are edified, which gives me great comfort and encouragement, looking upon them as being the judges as ordained of the Lord.

Dear brethren, I am now a little past my sixtieth year and feel the effects of old age, but I am one that believes that I have a destiny to fill of the Lord's appointment and shall continue till my work is accomplished, let the time be long or short, and hope to serve the brethren in faithfulness, having an eye single to their comfort and consolation and to God's glory.

I know I shall enter the dark valley and shadow of death, though I hope I shall fear no evil, for that the rod and the staff of the good Lord will comfort me, and be wafted away by the angel of his presence, my disembodied spirit to climes of immortal glory, where I hope to meet all my dear brethren and join to praise in one eternal song of thanksgiving to the Captain of our salvation, who was made perfect in suffering.

L. S. ROSS.

CHURCH ORGANIZATION.

On Sunday, August 19th, 1917, Elders D. A. Mewborn and L. H. Hardy met with Kinston congregation. Elder D. A. Mewborn preached a very instructive sermon from Matt. 16:17,18. He was followed for a short while by Elder L. H. Hardy, after which conference was organized by choosing Elder D. A. Mewborn Moderator and Elder L. H. Hardy Clerk. There were present with us six members from the church at Goose Creek Island, five from Mewborn, two from White Oak,

Jones County, two from Meadow, one from Sandy Bottom, and two from Bear Creek.

1st. Letters were called for for those who wished to be constituted into the church, when one was read from the church at Bear Creek (La Grange) giving the names of brethren J. H. Dawson, J. A. Wiggins, sisters Annie E. Dawson and Lela Mewborn. These brethren and sisters being generally known to the presbytery and known to be sound in the faith and practice of the Primitive Baptist, on motion the Moderator proceeded to give them the right hand of fellowship and to pronounce them a Primitive Baptist Church regularly constituted and ready to attend to her own business.

The Presbytery then arose and the church organized their conference by choosing the same Moderator and Clerk.

1st. The visiting brethren and sisters were invited to seats with us.

2. The door was opened for the reception of members. Dr. R. H. Temple related the dealings of the Lord with him, was gladly received. Baptism was appointed for four o'clock this afternoon.

3. The church chose Elder L. H. Hardy to serve them as pastor and brother John H. Dawson Clerk.

4. The covenant, articles of faith and rules of Decorum in general use among Primitive Baptists were adopted.

5. Conference then adjourned by a hymn and benediction.

D. A. Mewborn, Moderator,
L. H. Hardy Clerk.

At four o'clock we met at the river and brother Temple was baptized by our pastor according to the scriptures.

J. H. Dawson,
Church Clerk.

Elder P. D. Gold,

Dear Brother:—For some cause I feel like I want to say something to the household of faith; but when I see the infidelity, the faithlessness in myself I shudder, and wonder why it is that I have a mind to write, God knoweth. When I thought to write these words were given me, "Be instant in season, out of season, rebuke, reprove, exhort with all long suffering and doctrine." 2nd Timothy 4:2. He that knoweth his Master's will and doeth it not shall be beaten with many stripes, etc. So it is the duty of the children of God, those who have been born of His Spirit, to be ready and willing to obey Him, for He beareth not the sword in vain; for when they are in the furnace He makes them know what they are there for. He does not leave them blind, as to His rebukes and reproofs; and when one has suffered sufficiently then he is made willing to do his or her duty. "Oh! it is a day of terror; dark and burning clouds of error over devoted Zion hover, Oh! when will the storm pass over? It is a cold, dark winter with the church of God, and disobedience is the cause of it, and all of us are guilty, to some extent, and God knows who, when, where and why. He makes me to know what it is for. I don't need any human being to tell me, for I am the one that knows. The guilty conscience knows the terror of God's holy law. Oh! I have suffered for neglecting to do what I believe to be my duty, and I am glad that I have, for God has dealt so personally with me. I was bound to believe it was the Lord, and with fear, moans and groans. I promised like Jonah to pay my vows, for Salvation is of the Lord.

Affectionately,

BETTIE Z. WHITLEY.

MAN.

God created man in His own image, in the image of God created He them, Gen. 1:8. And the Lord God formed man out of the dust of the ground, and breathed in his nostrils the breath of life; and man became a living soul. And God saw everything that He had made, and behold it was very good.—Gen. 1:31. God hath made man upright.—Eccles. 7:29. The Lord knew before He created man every change and every condition under which man would have to pass, and there was nothing in respect to him that was not foreseen of his creator. This man was Adam the first, which is of the earth earthy; because he was taken from the earth.

The Lord put Adam in the garden of Eden, and gave him a law, and told him what the penalty would be if he transgressed that law. The Lord gave Adam a helpmeet, to wit, Eve, and Adam said, this is bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man.—Gen. 2:24. Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

The serpent was more subtle than any beast of the field which the Lord had made; and the serpent beguiled Eve, and she did eat of the tree, knowing, according to her own words, to the serpent, "that God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die," and she gave also unto her husband with her; and he did eat. Adam knew the law, and the penalty pronounced against him if he transgressed; for the Lord God commanded him, saying, "Of the trees of the garden thou mayest eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for the day thou eatest thereof thou shalt

surely die." But Adam seeing and knowing that his bride had eaten of the tree of which he was forbidden to eat of by his Creator, and thereby brought death upon herself; and he loving her as his own flesh and bones; notwithstanding he knew it was death that would follow, he chose rather than be separated from her, to obey her rather than to obey the Lord God, and go down into death with her. But unlike the second man Adam, the Lord from heaven, he could not ever again raise himself or his bride from his lost and ruined condition, "death." Therefore we see that Adam and Eve the mother and father of us all, had of their own choice rebelled against their Maker and thereby lost all claim to their first estate; and no possibility to ever reinstate themselves, or return to the garden of Eden, and enjoy the blessing vouchsafed to them by their Creator, and thereby sank themselves and every member of the Adamic race in death, hence we see the fulfillment of the scripture: "Therefore as by one man sin entered into the world and death by sin; so death passed upon all men for that all men have sinned."

Adam chose the course which he pursued, and no one to blame but himself; however much he would have laid the blame on Eve. And whereas Adam was a living soul with all the blessing given him, and nothing that God had created withheld from him, except one thing, the only thing forbidden of all the garden of Eden, to wit, the tree of the knowledge of good and evil, for the partaking of which he and all his posterity is in death, hence "Paradise lost," and the earth cursed for his transgression, and all his descendants heirs to the same. surely man's condition by nature which we inherited from our earthly

father is awful indeed. The Lord God ordained a portion of the Adamic race to eternal life before any of them had an existence upon earth. But they existed in the mind of Jehovah before man was formed; and the Lord chose them in Jesus Christ before the creation of the world, that they should be holy and without blame before Him in love; therefore another change in the Adamic man must be brought about, otherwise such a thing could not be, which is utterly impossible with fallen man. There is a heavenly Paradise, and the same fallen Adam may with all whom the Father chose in Christ. His dear Son before the world began, and ordained unto eternal life as the Lord told the thief on the cross "must be with me in Paradise." God is of purer eye than to look upon sin, or behold iniquity, so how can this be? Nevertheless this, the same man who by transgression fell and thereby "lost" must be redeemed, and to him there is no conceivable way, to his or our understanding by which it can be accomplished when we behold our wretched, helpless condition, and we see our lost state because of sin, and find that all we do is mixed with sin, which causes much grief and bitter weeping; because there is none to unloose the seal of death, until the Lord reveals unto us; "for we are all Adam the first and under the same condemnation" as he. "That no man in heaven nor in earth neither under the earth was able to open the book, neither look therein." And John wept much. And one of the elders saith unto him, "weep not, behold the lion of the tribe of Judah, the root of David hath prevailed to open the book and unloose the seven seals thereof. Then he was shown a Lamb as it had been slain. This Lamb which is the Lord Jesus Christ appears to the weeping sinner man as his Savior

and bursts the seal of death, and brings in everlasting righteousness has been made possible, and Jesus made unto him wisdom and righteousness and sanctification and redemption, and hence a new creature in Christ Jesus, as God ordained he should be; for God the Father chose him as God the Son before time, and the man is a child of God, an heir of promise and heaven, the New Jerusalem and Paradise of God, his home according to God's own promise. Yet another change must be wrought with man before he can ever enjoy the blessed home to which he is on pilgrimage to; he must be holy; yes, this body of clay must be a spiritual body, the earthy must be changed to heavenly, and this corruptible must put on incorruption, this mortal must put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." All these changes must take place before man can be like Christ and be prepared for glory, and when that great and notable day of the resurrection comes this same man that God created of the dust of the earth and pronounced very good, and who transgressed God's law and fell under the curse; and that God created anew in Christ Jesus, all "in time" together with all who were ordained unto eternal life, "before time," shall come forth from their earth, and be earthy no more, but will awake at the appearing of our Lord Jesus Christ, and see Him as He is and be like him; for we shall be raised incorruptible and be changed and death shall be swallowed up in victory. Thanks be to God who has given us the victory through our Lord Jesus Christ, and not one thing has man done from his creation to his final redemption by or for which he can claim any merit for his salvation, but

is bound to say that he destroyed himself; but the Lord hath saved him and called him, not according to his works, but according to His own purpose and grace given him in Christ Jesus before the world began.

M. B. WILLIFORD.

Rocky Mount, N. C.

UNION NOTICE.

Dear Brother Gold:—Please give notice in the Landmark that the next Black River Union is appointed to be held with the church at Seven Mile meeting house in Sampson County, N. C. on Saturday and fifth Sunday in December 1917. Visitors will be met at Dunn Friday P. M. and conveyed to the church.

Elder Luther A. Johnson, Mod.,
C. Hodges, Union Clerk.

UNION NOTICE.

Elder P. D. Gold,

Dear Bro.:—Please publish in the Landmark that the next session of the White Oak Union is appointed to be held, the Lord willing, with the church at White Oak, near Maysville, N. C. Saturday and fifth Sunday in December, 1917. All lovers of truth invited to meet with us.

R. W. Gurganus, Union Clerk.

ELDER A. L. MOORE,

Martinsville, Va.

I am informed that this gifted brother, who is now enfeebled with age, and who has been long in the service of his brethren, is now in need of help. There is a mortgage debt on his home for \$500.00. If the brethren and friends of brother Moore will kindly help him to pay off this debt, it will be a labor of love bringing relief to him. We request the brethren and friends to send him help to Martinsville, Va.

P. D. G.

ZION'S LANDMARK

"Remove not the ancient landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

END OF YEAR.

A year weighted with burdens and ominous of still more, we know not how many, is pressing upon the people foreshadowing a dark future. Man is a dependent creature. When he desires but little of earthly riches, hungering and thirsting after righteousness, then his risks are small and his profit a great gain. But when his affections are fixed on things of the earth sorrow meets him much sooner than he is looking for it. Indeed when he is seeking perishing things of earth his choice is so corrupted that he is not a good judge of what is precious and worthy of seeking after.

Times are gloomy now. What is to be the end of this calamity we know not.

If our desire is that God's will, and not ours, is the controlling desire of our heart, then it will be well; for God's will will be done. If that pleases us it shall do well.

P. D. G.

BELIEVE.

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:18.

The occasion that called out this language was the case of the prison doors being opened about midnight, and a great earthquake, so that the foundations of the prison were shaken; and all the doors open and every one's bands were loosed. The keeper of the prison, awaking out of his sleep, and seeing the prison doors open, and supposing the prisoners were fled, drew his sword, and would have killed himself. But Paul cried with a loud voice, saying, do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out and said, Sirs, what must I do to be saved? The answer given above followed.

Surely these were notable events. The masters of a certain business complained of having great loss in their business, because of the cry of a certain damsel who was possessed with a spirit of divination, cried out concerning Paul and Silas, "These men are the servants of the most high God which show unto us the way of salvation. Paul being grieved turned and said to that spirit of divination, come out of her. And he came out the same hour.

Why was Paul grieved? Because this was not the true spirit of God. The worship of God must be pure and true, not in a false clamor and show. This damsel had brought her masters much gain. They were trading in idols, and saw that the traffic was exposed and gone. They stirred up the people to whip Paul and Silas. The magistrates had them beaten with many stripes, with a command to put them in the inner prison so they would

be safely confined, and not allowed to escape.

But what are the efforts of frail, puny man to hinder the work of the Lord God? As the world says, this jailor had done his part, he had thrust them into the inner prison, and made their feet fast in the stocks. The keeper could then go to sleep in safety feeling he had done his duty.

At midnight what did Paul and Silas do? Instead of complaining of their stripes they had received for preaching Jesus they prayed to God and sang praises unto him; and the prisoners heard them. Then this keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners were fled.

But when God opens prison doors, and loosens the bonds of those confined, and frees those bound in prison, they do nothing to harm Jew or Gentile, nor the church of God. So Paul said to this trembling jailor, do thyself no harm. We are all here. What a blessing when the quickening power of God opens these prison doors, salvation comes to this jailor. The prisoners are sent out of the place wherein there is no water. Peace reigns in this house and love keeps order.

The trembling jailor said, Sirs, what must I do to be saved? How he hungered to be in that blest number that wrongs no man, that defrauds no man, that washes the stripes of the apostles, that returns good for evil. What good thing could he do? The Lord had gone before and wrought in the jailor. The Lord speaks and it is done.

Believe on the Lord Jesus Christ and thou shalt be saved and thy house. Thou SHALT be saved. How personal and individual! Thou shalt be saved.

The whole man is saved. It is the man that is saved. Peace comes into this house. The old house stands there, but a new occupant dwells in the house and is the house keeper. If he was before a drunkard, a drunkard, a profane man, an unclean man, God has cleansed him; Now he is careful to maintain good works. He keeps his body under. He mortifies his members which are on the earth.

Even thou shalt be saved.

Where does this saving power come from? It is the gift of God. This is the work of God that ye believe on him whom He hath sent. The whole prison is open when God quickens the dead. If any man be in Christ Jesus he is a new creature. This is a marvel, a wonder. Thou shalt be saved and thy house.

Truth is the substance of things hoped for; the evidence of things not seen.

P. D. G.

PERSUASION.

"Then Agrippa said unto Paul, almost thou persuadest me to be a Christian." Acts 26:28.

Persuasion convinces. The art or gift of speech that imprints into the hearer the speaker's view of the matter discussed, persuades. When a speaker himself is fully persuaded of the value and truthfulness, the importance of what he is communicating, so that all the speaker sees and feels is received by the hearer, so that the hearer is fully persuaded, the victory is on—the transfer is made; and the two become as one in thought and judgment.

The notable case of Paul in his defense before Agrippa contains a model of eloquence, not surpassed in the merit of oratory.

Speech is intended, not to conceal, nor to withhold what should be

known not to impose on the hearer what is accidental, or required, not to deceive or mislead; but to convince, to impart to the hearer the speaker's thought and view of the matter pending.

What is presented is vital the speaker who feels and knows that what he is urging is so important that he urges the matter with the vehemence of speech that throws his thoughts into the hearer's mind and understanding, so that the two become as one. Paul's manner was one of such sincerity that it found its way into the heart of his hearers. His whose words like apples of gold in pictures of silver, are not merely pleasant to the ear but they rejoice the heart and enter into the inward parts, casting out what was hurtful, or was not helpful, but since the speech is seasoned with salt and moves the hearer to become one with the speaker, by being fully persuaded in his own mind.

Such a speaker is not nor does he seek fame. A nobler purpose possesses and controls him. He is so full of the indubitable matter of Him whom he preaches, which is Jesus Christ and Him crucified, that his aim and purpose is to exalt the Lord Jesus, and so fill the understanding and heart of the hearer with the blessed knowledge of this salvation that the hearer is fully persuaded, satisfied with this blessed matter that the speaker and the hearer are one. The apostles so spoke that many believed.

There was no apology in Paul's speech or manner, that would convince any one listening that Paul was not himself fully satisfied with the worthiness of Jesus. There was no need of any apology for what he urged. Sincerest was his manner, and so noble the matter that "Festus said with a loud voice, Paul, thou art be-

side thyself; much learning doth make thee mad." But the admirable answer of Paul was, "I am not mad most noble Festus; but speak forth the words of soberness."

There is no trifling, no jesting, no malice, no effort to gain a triumph over the hearer, or to appear great in one's own view. But the desire of the true preacher is that the hearer may believe in the Lord Jesus Christ, and receive the unspeakable blessing of knowledge of the Lord Jesus Christ with the Father which is eternal life.

The appeal of Paul to king Agrippa "believest thou the prophets?" called forth this answer from the king, "almost thou persuadest me to be a Christian." The answer of Paul who was defending himself for preaching the gospel showed the triumph of truth in Paul, "I would to God that not only thou but also all that hear me this day were both almost, and altogether such as I am except these bonds. P. D. G.

I SHALL BE SATISFIED. WHEN?

"As for me I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness. Psalm 17:15.

What an awakening that must be. Awake, thou that sleepest and arise from the dead, and Christ shall give thee light.

There must be a great power that awakes one from the sleep of death. There was thought when Christ told His disciples that Lazarus was asleep. They said, Lord, if he be asleep he shall be well. It was not a natural sleep that held Lazarus. That sort of sleep that we call natural will show its power in awakening one after proper rest.

Sleep is a figure of death, wherein one is unconscious of what is occur-

ing. However when these senses held in the rest of sleep are aroused they assert themselves actively.

In the sleep typifying death none but Jesus can awake one. Jesus speaking plainly said, Lazarus is dead, but I go that I may awake him. The Lord performed this miracle in the presence of witnesses; for it was manifest that he was dead. Martha said, Lord, by this time he stinketh, for he has been dead four days.

The raising of Lazarus was to set fourth the resurrection power of Jesus, for He said the hour cometh and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. Further He said, "Thy brother shall rise again." Martha said unto him, I know that my brother shall rise again at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me though he were dead yet shall he live."

Wherever Jesus is there is the resurrection. There is no death in Jesus. He is eternal life. His word is life. His speech is the performance. He speaks and it is done. He commands and it stands fast. Man knows not the power and the glory of that speech.

The Lord Jesus is the second Adam, the quickening Spirit. It is the wonderful purpose of God that all to whom grace is given in Christ Jesus, when they awake in his likeness, shall be satisfied. Truly it may be said, I shall be satisfied when I awake with his likeness. We have no power, nor understanding by which we can foresee nor foreknow what this mystery shall be. But what a change shall be wrought in us that shall bring satisfaction to us. We shall be like the glorious Lord Jesus, and thus ever be with the Lord. P.D.G.

HOW BEAUTIFUL.

Reverend 1st Psalm.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

The walk, standing, and sitting are all embraced in this counsel. The godly man is alive to the high calling of God in what he says, does and purposes. He is careful in his walk, his talk, the company he keeps. Standing, sitting, walking, talking he is encircled with the environment of him who never sleeps nor slumbers.

He has no fellowship with the unfruitful works of darkness, but reproves them both in substance of life endorsing what is ungodly, and in keeping far from every wicked thing. But the opposite of this is true of him. He not only keeps far from every evil work, but his delight is in the law of the Lord, and in his law doeth he meditate day and night. There is broad range here beside the still waters clear as crystal, the green pasturage for the delight of those fed beside this flowing supply of the water of life. In the light of day—in the silence of the night, whose curtains enclose and shelter him he rests in the repose of those to whom God gives the rest of refreshing sleep. The fruitful figure of a tree planted by the rivers of water, that brings forth his fruit in his season, whose leaf shall not wither, and whatsoever he doeth shall prosper. When wisdom directs, and Providence protects and shapes the life of those of the Lord's planting whatsoever such do shall prosper.

How are the ungodly? They are like the chaff which the wind driveth away. How light is chaff. How easily it is burnt. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the

righteous. For the Lord knows the way of the righteous; but the way of the ungodly shall perish. The Lord knows not the wicked nor their works nor their ways. But the Lord knows the way, the conduct of the righteous. Surely whatsoever the righteous do shall prosper. P. D. G.

WHAT OF THE NIGHT?

Inquiries arise on the development of events that compel our attention. The present outlook calls for serious thought. Until within a few years there was the nations of earth with only short spasmodic conflicts of a warlike nature.

An old brother from Wayne County, adjoining Wilson County was in Wilson one day and he heard some of the leading men of business and who were held in high esteem among our people, who stated that they did not think there would be any more wars in the world, because intelligence had made such progress and brotherly kindness and good will had become so prevalent that the world was ripe for what they call the millennium or universal peace, when nations should learn war no more. That conversation occurred the week that Germany outraged Belgium, and began the fiercest and most cruel war in the day.

The denominations claim that it their business to convert the world, and get it ready for the Lord Jesus to come the second time, and establish his universal empire of peace on earth.

How little do men know the Lord's purpose. Do such people ever have any conviction of man's nothingness, or can they foretell any thing of the mind of the eternal God who does His pleasure in the army of heaven, and among the inhabitants of earth. All nations are but as a drop in the

bucket and weigh as nothing—as the small dust in the balance. It seems to me that these are perilous times and it becomes us to be humbled into weeping and fasting, supplication and prayer, being humbled under the mighty hand of God. He is God and does His pleasure in the army of heaven and among the inhabitants of earth. He is a just God and should be sought unto for deliverance and for pardon for our many sins.

Pride is a snare that we often fall into, and seem to forget that we are dependent on the God of uprightness who brings every thing good and evil into judgment, whose mercies fail not, therefore the sons of Jacob are not consumed.

P. D. G.

THE REMNANT.

“The remnant of Israel shall not do wickedly, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid.” Zeph. 3.13.

There is mercy shown to a remnant. The part chosen is considered the best part. The remnant is not the best part, for the best part has already been selected, and taken, and the remnant is what is left. I will also leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord. A remnant shall be saved. Though the children of Israel be as the sand of the sea only a remnant shall be saved.

Those who have witness that they are saved feel it is as it were by the skin of their teeth. It is to them a wonder. They were not expecting it, or looking for it. They were feeling that it is for others, not for me.

Mercy suits them, and for this they entreat. But the remnant of Israel

shall not do iniquity, nor speak lies. They hate false ways; neither shall a deceitful tongue be found in their mouth.

What a wonderful people; neither shall a deceitful tongue be found in their mouth. How wonderful is the control of such as are free from guile. He that sets a guard on his own speech rules his house, keeping his body under, and speaks no guile—is a wonder.

Such feed on sound food and are healthy. Much has been said and written of late on pure food. When people become diseased the doctor endeavors to heal them by the management of their diet, limiting it in quality and amount. But here is a safer prescription. For they shall feed and lie down, rest and none shall make them afraid. Those that eat at the table where food is pure—the bread of life—need not fear danger. When the Lord leads his flock by the still waters, and feeds them with the bread of life, there need be no fear what man can do unto such. The Lord watches them in every movement lest any hurt them. They have felt the need of that protection that secures the remnant that do no iniquity.

P. D. G.

OBITUARIES

MRS. NANNIE MOORE.

Dear Brother Gold:—I will try in my weak way to write in memory of my darling mother. I do not feel worthy of the sad task, or that I can give her justice; but, if the Lord will guide my pen, I will try.

She was Nannie J. Moore, wife of deacon A. V. Moore. Before her marriage she was Miss Nannie Hawkins, daughter of Calvin and Fannie Hawkins. She passed away July 24, 1917.

She was born December 29, 1852, making her stay on earth 64 years, 8 months. On December 26th she was married to A. V. Moore. To this union were born 8 children; 2 died in childhood. She leaves to mourn her loss 6 children, and an aged husband. She was indeed a good wife and mother. She was of a lively disposition, making it pleasant for all around her.

In early life the Lord spoke peace to her soul, and gave her a sweet hope in Him. She kept this all to herself until 1889 or 1890 the Lord made her willing to confess Him before men; so she with her husband went before the church at Wheelers and told what a dear Savior she had found, was received and baptized the 2nd Sunday in December by Elder D. R. Moore. She lived a consistent member till death. We laid her in that dear old churchyard where she loved to go so well.

She loved to have the brethren and sisters visit her, and always enjoyed fixing for them. She was kind to the sick. She felt that was one of her Christian duties. She seemed to know where to go to be helpful and of comfort to the needy.

Five years ago she had a slight stroke of paralysis which affected her left side, and especially her head and eyes. She never was the same any more; but lingered on up and down until last March she was confined to her bed with stomach trouble, and never was able to be up again, but bore her sufferings with so much patience. Her suffering was great all the time. The last day she lived I never saw any one suffer so; but her faith was strong. She asked us all to help her praise the Lord.

It is so heart-breaking to stand by and see our loved ones suffer and pass away, and we are powerless to do any

thing. Only those who have passed through these sad trials know how hard it is.

I loved my dear mother, as dear as a child could. It seems I can't give her up, but I truly believe she is resting in the arms of Jesus away from this troublesome world of strife.

It is so lonely without her. What is home without a mother. I could go to her for advice; and now she is gone never to return.

Oh, dear brothers and sisters, if you can have a mind to do so, pray for me that I may be reconciled to the will of the Lord.

Dearest mother, thou hast left us;
And our loss we deeply feel;
But 'tis God that has bereft us,
He will all our sorrows heal.

Written by her lonely daughter,
MARY MOORE.

Hurdles Mills, N. C., R. 3.

Again Death, the reaper, has invaded our little church and taken from our midst our beloved brother James M. Harris and robbed us of our most aged member.

Resolved, by the Primitive Baptist church at Reidsville, N. C., in conference assembled September meeting, 1917, that while we mourn the loss of our worthy brother, we bow in humble submission to the will of an all-wise God who knows the end from the beginning and who calls His people from the shores of time and saves them with an everlasting salvation.

Resolved further, That a copy of these resolutions be recorded in our church book copies sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Elder O. J. Denny, Moderator.
Jas. A. Walker, Clerk.

On motion Elders Xure Lee, L. A. Johnson and brother W. V. Blackman be appointed to write resolutions of respect to brother Moses Lee and that a copy be printed in our minutes, a copy sent to Zion's Landmark and a copy sent to his children.

SUSAN E. ANDREWS BELLFLOWER.

My Dear sister Susan E. Bellflower departed this life November 16th, 1915. The subject of this sketch was born October 26, 1873, making her stay on earth 42 years and 21 days. She was the daughter of Henry L. and Cinderilla Andrews. She was married to Ashby Lee Bellflower on February 22, 1894. Unto this union were born five children, four girls and one boy, all living, two oldest girls are married. She always had fairly good health until the year 1914, a cancer was discovered in her left breast. It grew worse until in February 1915 she was taken to the hospital where she underwent an operation, and stayed in hospital about three weeks, returned home and improved real fast. In the summer she enjoyed the best health that she had in many years, and the last week in September she walked out to father's, spent the day, and the next day was taken with a hurting in her right side. It grew worse so fast that the Dr. was called in. He told her it was her liver enlarged and it was only a matter of time for her improvement. She knew then it was a cancer which weakened her very fast until the cold hands of death relieved her. She was confined to her bed two weeks, became unconscious on Friday before she went to sleep with Jesus on Tuesday morning at one o'clock.

She bore her suffering without a murmur. Wouldn't let any one wait

on her as long as she could handle anything.

She was not a member of any church, though a strong believer in the Primitive Baptists, and was a Christian hearted woman, always wanted to do what was right. Was a good mother, wife and neighbor, and was willing to help around the sick at any time she could be of any service. She left a husband, five children, father, mother, sisters and brothers, and a host of friends and relatives to mourn their loss. We hope the blessed Lord has called her to a happier home than here on earth. She always led a good, honest and truthful life. I trust the Lord will direct her children to lead the same life she led before them.

She died and was laid to rest on the 16th in the family burying ground. She is peacefully sleeping.

May the Lord guide and protect her husband and children through this world of trials and trouble of life.

We miss our dear sister's smiling face, kind and willing hands, whose place no one on earth can ever fill. It was hard to give up our dear sister, though the Lord loved her more, and His blessed will must be done and not ours.

Written by her sister,

FLOSSIE A. HARRELL.

ELDER J. E. ADAMS.

Reedy Prong Church—4th Sunday and Saturday before in December Thence to Black River Union at Seven Mile church 5th Saturday and Sunday in December.

Hornet Church—Monday and Tuesday after.

Mingo—Wednesday.

Church at Dunn—Wednesday night.

RESOLUTIONS OF RESPECT
[The Seven Mile Primitive Baptist

Association being assembled on Saturday before the 2nd Sunday in September 1917, ordered that brethren L. A. Johnson, Xure Lee and Walter V. Blackman, draft and ask to be published in the Seven Mile Association a memorial resolution, to-wit, that whereas it has pleased the Almighty God who doeth all things well and rules in the army of heaven and among the inhabitants of the earth to call from our midst on August 9, 1917, our dearly beloved brother and deacon Moses Lee, one who had the blessed cause of his Lord and Master at heart. something like half the days while he was here upon the stage of action on the earth, but the summons came before man's allotted days, three score and ten years, being 43 years, 10 months, and 20 days old. His loving companion bidding all earthly scenes adieu only a few days before, leaving 9 children living from two years up to 20 years old who have our sympathy. Not only will he be missed in his home community and church but in our associations And will say our association generally chose him on finance committee and looked upon him as being our able counsellor This dear brother was an excellent citizen, very successful farmer, a faithful member of the Primitive Baptist church at Mingo, and also a model man. His departure brings tears to our eyes, but we hope our loss is his eternal gain.

First, the church at Mingo and the association assembled, bow in humble submission to Him whose mercy endureth forever.

Second, that the community has lost a useful neighbor, the family a loving father, the church an able deacon Much of his time being spent in the service of his heavenly Father, undergoing privations and hardships.

Third, We extend condolences to the bereaved family, all relatives and

friends. The churches and associations where he visited.

Fourth, a copy be inserted in the minutes of the Seven Mile Association, and one be spread on our church record and one sent to Zion's Landmark for publication and a copy be sent to the bereaved family.

Done by the order of the Seven Mile Primitive Baptist Association.

Elder W. G. Turner, Moderator,
Bro. C. Hodges, Clerk,
Elder Xure Lee,
Elder L. A. Johnson,
Bro. W. V. Blackman, Committee.

Barium Rock Water Relieves Weak and Nervous People.

Barium Rock Water is being prescribed by many physicians in the treatment of nervous debility and as a tonic and flesh-builder. They also recommend it in cases of indigestion, dyspepsia, rheumatism, gout, eczema and diseases arising from uric acid poisoning and for disorders of the stomach, liver, kidneys and bowels.

Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send \$2.00 for ten gallons. If it fails to relieve your case, we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box E-20, Barium Springs, N. C.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER.** Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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Red Blood and Courage!

(BY DR. W. C. LUCAS.)

What drives the men right up to the trenches in this war is courage, and it's red blood that "puts the heart" in the men. Did any one ever see a puny, thin-blooded man ever rush into the fight with any chance of winning out? With rich, pure blood you can face any hardship, reach any goal. But you are handicapped in the race of life without it. Every tissue, bone, muscle, should take from the blood certain materials and return to it certain others. When the poisons accumulate in the blood, perhaps the face breaks out in pimples, or boils appear on the neck, and we feel languid, tired, our vitality is at a low ebb, and we easily catch cold.

It's time to take an alterative extract and blood-purifier, taken from Nature's forests. Such a one is made up of Golden Seal, Blood and Stone root, Oregon Grape and Queen's root—extracted with glycerine and made into sugar-coated tablets or liquid, and this has been sold by druggists for the past fifty years as Doctor Pierce's Golden Medical Discovery.

LENOIR, N. C.—"Dr. Pierce's Golden Medical Discovery is a great medicine for me in building me up when I feel run-down in health. It gives me strength and flesh. I have been using it at different times for thirty years or more. I began its use for catarrh, and it greatly relieved me. I can heartily recommend the 'Discovery' as a blood medicine."—MRS. LUCY BEACH.

LOUISVILLE, KY.—"This is to certify that I have been in bad health for a long time, suffering from stomach trouble. Had terrible spells of indigestion and sour stomach. A friend told me about Dr. Pierce's Golden Medical Discovery. I had little faith at first but she persuaded me to try it. I have taken a little over four bottles of it and my stomach trouble has vanished. I can now eat everything and sleep like a lamb. I want to give all the credit to this great medicine, which I consider the best on earth for stomach trouble."—T. T. LAYTON, Route 2, Box 28, Berry Boulevard.

A Guaranteed Remedy For

CATARRH

The "Disinfectant Vitalizing Treatment" with the Y. Q. C. Inhaler is the ideal method of treating catarrh and kindred troubles. This germ-killing vaporized air goes to the most remote parts of the air passages and gives quick relief. Absolutely harmless. Wonderfully effective. Sold on a positive guarantee of satisfactory results or money refunded. At druggists or by mail from

Y. Q. CALDWELL, JR.,
PARIS, TENN.

A REMARKABLE STATEMENT

Mrs. Sheldon Spent \$1900 for Treatment Without Benefit. Finally Made Well by Lydia E. Pinkham's Vegetable Compound.

Englewood, Ill. — "While going through the Change of Life I suffered



with headaches, nervousness, flashes of heat, and I suffered so much I did not know what I was doing at times. I spent \$1900 on doctors and not one did me any good. One day a lady called at my house and said she had been as sick as I was at one time, and Lydia E. Pinkham's Vegetable

Compound made her well, so I took it and now I am just as well as I ever was. I cannot understand why women don't see how much pain and suffering they would escape by taking your medicine. I cannot praise it enough for it saved my life and kept me from the Insane Hospital."—MRS. E. SHELDON, 5657 S. Halsted St., Englewood, Ill.

Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

If any complication exists it pays to write the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special free advice.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc.



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That is why he is such a great winner, accomplishes so much, why he overcomes obstacles and knows no such thing as failure.

Iron in the successful formula for Peptiron, which also includes pepsin, nux, celery and other tonics, sedatives and digestives, helps to give strength, color and body to the blood; reddens pale cheeks, steadies the nerves, nourishes and gives stamina to the whole body.

Peptiron is in pill form, chocolate coated, pleasant to take, easily assimilated—the most successful combination of iron that its makers, C. I. Hood Co., Lowell, Mass., know of.

It is the medicine for you.

It will put iron into your blood.

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Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

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FOR  **YOUR EYES**
Sore Eyes, Eyes Inflamed by Sun, Dust and Wind quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.
No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. **Murine Eye Salve**, in Tubes 25c. For Book of the Eye—Free.
Ask **Murine Eye Remedy Co., Chicago**



PERUNA Best All Around Medicine Ever Made

*I Hope
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Will
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Letter*

Mr. W. H. Edgar, 49 Cooper St., Atlanta, Georgia, writes:

"I suffered for fifteen years with rheumatic symptoms. Peruna cured me and I think it is the best all around medicine ever made. I hope you will publish this letter for the benefit of others who suffer."

Those who object to liquid medicines can procure Peruna Tablets.

Hyomei

THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit \$1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it.

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The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

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TOBACCO HABIT BANISHED.

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit forming drugs. Satisfactory results guaranteed in every case. Write News' Pharmaceutical Co. Dept. 90, St. Louis, Mo., for FREE Booklet "TOBACCO REDEEMER" and positive proof.

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and I will explain how I was cured of a severe case of Piles of 40 years standing in four days without the knife, pain or detention from business. I want all such sufferers to learn about this humane treatment.

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Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne**, used internally and externally Price 25c.

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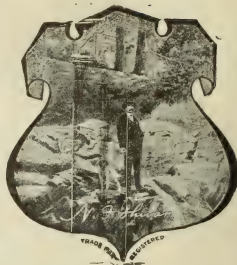
THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs, where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any



encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except the one shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDICATION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. RAVANT, M.D., Savannah, Ga.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I

feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, LaGrange, Ga.,
President Umy Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach pain and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M.D.,
Blaney, S. C.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Baltimore, Md.

Vice-Pres. Young & Selden Co., Bank Stat'rs.

Fill Out This Coupon and Mail It Today—
Shivar Spring,

Box 55 T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name.....

P. O.

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(Please write distinctly.)

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will purify the blood, relieve acidity, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C.A.CROSBY, M.D., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER,
Fredericksburg, Va.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS.H.C.EDWARDS, Roper,N.C.

BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a mild one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S.A.DERIEUX, Greenville,S.C.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M.L.STEPHENS, Ochoopee, Ga.

URIC ACID

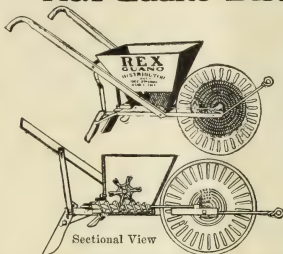
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W.F.MATHENY, M.D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,
Lexington, Va.

Rex Guano Distributor



JOHN BLUE, Mgr., Laurenburg, N. C.

Auger conveyor distributes fertilizer accurately. Easily regulated. When set for quantity wanted the feed never changes and is not affected by the speed of horse, up and down hill the same. Capacity with the usual mixture of cotton seed meal, acid and kainit on $3\frac{1}{2}$ ft. rows, 200 lbs. to 1000 lbs. per acre. Light draft. Representative farmers throughout the entire cotton belt endorse and recommend it.

Write for full particulars.

Get the Most Out of Your Food.

The digestive organs absolutely need the influence of pure blood for the proper performance of their functions. Persons that sleep in small, ill-ventilated rooms complain of little or no appetite in the morning and of disagreeable dryness of the mouth and throat. Why? Because, as a result of breathing air that is impure, their blood is impure and fails to give their digestive organs the stimulus they must have for perfect work. It is necessary that we should have pure blood if we want to get all the good out of what we eat that there is in it and to get it comfortably. Hood's Sarsaparilla is distinguished for making pure, rich, vitalized blood, perfecting the digestion and building up the whole system. Get it today.

MOTHER'S RIGHT-HAND MAN

Throughout the day in the household the mother must face the burns, stings, cuts, bruises, sores, boils, etc., of the children. Gray's Ointment gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-seven years has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infection make it almost indispensable in the home. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn. and you will receive a liberal sample FREE by return mail postpaid.

CONSTIPATION, BILIOUSNESS AND LIVER DISORDERS.

Cleanliness is the first law of health and it means more than keeping the hands and body clean. It demands that the inside of the body shall be kept clear of impurities. It demands that the waste products be not allowed to stay any longer in the body than Nature normally provides.

The importance of keeping your bowels normal is seen when it is remembered that there is not a solitary disease in the entire list that does not demand as one of the first requisites in its treatment the thorough elimination of waste matter from the bowels.

Two of the commonest causes of constipation are wrong diet and irregularity in going to stool. The liver failing to secrete enough bile is another potent reason.

Dr. Miles' Liver Pills are an ideal remedy for such a condition. They gently stimulate the action of the liver and the bowels, and with careful attention to habits of stool and diet, insure their proper and regular action.

The following are some of the reasons why we so strongly advocate the use of Dr. Miles' Liver Pills in cases of torpid liver, biliousness, constipation and indigestion: Because they do not cause griping or other unpleasant sensations like ordinary pills. Because their use does not derange the stomach, liver or bowels. Because they are a very gentle laxative and if properly used cause natural movements of the bowels. Because they are small, mild and sure.

MILES MEDICAL CO., Elkhart, Ind.

Former Health Commissioner Says Nuxated Iron

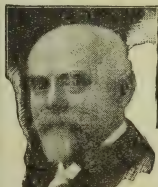
Should Be Used in Every Hospital and Prescribed by Every Physician—Attributes His own Great Physical Activity Today at Over 60 Years of Age Largely to His Personal Use of Nuxated Iron

WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving strength-building effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due largely today to my personal use of Nuxated Iron, and if my endorsement shall induce anemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

John R. Kerr

Former Health Commissioner, City of Chicago.



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

NOTE—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, and which is prescribed and recommended by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run-down conditions. The manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent. or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Miller's Antiseptic Oil, Known as

SNAKE OIL

Will Limber You Up—A New Creation, Pain Killer and Antiseptic Combined

For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria and tonsillitis it has been found most effective. Accept no substitute. This great oil is golden red color only. There is nothing like it. Every bottle guaranteed. 25c, 50c and \$1 or money refunded. All leading druggists, or sent post-paid from Herb Juice Medicine Co., Jackson, Tenn.

Ask Your Dealer For
HIGH GRADE FERTILIZERS
Manufactured by
American Fertilizer Company,
Norfolk, Va.
"Best on Earth—Best in Earth."

Unimpeachable—if you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood, disease from which you are suffering.

CHURCH CLERK'S RECORD BOOK

The object in making a Church Clerk is for the keeping of a correct roll of the membership and the church's acts regarding them, and to keep a record of the proceedings of the church for future reference. But the best Clerk, if provided with a blank book only can but write facts down from month to month, and to get particular facts from such a book is like "hunting for a needle in a haystack." IF THE FACTS ARE WORTH PRESERVING, PUT THEM IN A BOOK SO ARRANGED THAT THEY WILL BE AVAILABLE. FOR REFERENCE.

LOOK AT THIS EXAMPLE

[illegible]

entry in either of the three left-hand spaces removes them from membership, so it is seen at a glance who are the members. See how plain this is

BRIEF HISTORY OF EACH MEMBER

BIOGRAPHICAL.

[illegible]

On this page important facts are recorded, and if there is not room for all, a reference page-number is given where facts are entered, and a printed obituary of deceased members may be pasted in.

These dates make an index to the minutes where detailed facts are recorded, so that from the roll of members a reference may be had to find the record in regard to any member.

Pages for minutes are properly ruled, and instructions given for correctly entering them, so as to best serve the purpose of recording them. WHY USE THE OLD BOOK WHEN IT DOES NOT SERVE IN THE BEST MANNER THE PURPOSE FOR WHICH RECORDS ARE KEPT?

DESIGNED AND PUBLISHED BY ELDER WALTER CASH, ST. JOSEPH, MO.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

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Primitive or Old School Baptist

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P. D. GOLD, Editor - - - - - Wilson, N. C.

P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

NEW YEAR.

The year 1918 opens in this country under auspices not inviting to any that love peace and quietness.

It is a pleasure to behold the inhabitants of a country dwelling in good will and quietness, the laws honored by the people, labor bringing in its peaceful products, each one dwelling under his own vine and fig tree, and none daring to make him afraid.

What a difference there is between peace and protection, where there do not appear to be any enemies, and where each one that labors looks for a reasonable return for his toil. The rewards of toil and carefulness are encouraging. But when war is blasting the fair face of a land just recently smiling with contentment and prosperity, we wonder why there is so suddenly such a startling and shocking change.

What does it all mean?

Observer.

Elder P. D. Gold, Wilson, N. C.,

Dear Brother in Christ:—Enclosed you will find P. O. Money Order to pay for Zion's Landmark. Please change the address from Winnsboro, Route 2, Wood County, Texas, to Athens, Route 4, Henderson Co., Tex.

Brother Gold, I will be more anxious for the Landmark since I have

moved than I was at Winnsboro, as there are but few Baptists here, and but one church in reach of me, while at Winnsboro I could go three Sundays in each month. So you see I am greatly deprived of church privileges.

While some times I feel like I am not fit to have these privileges, I am so vile and so unworthy to have a name among God's people, but it is all the comfort I find while here on this earth. I will miss one or two numbers of the Landmark on account of not notifying you sooner, and I regret it very much, but have been so busy since I sold out, haven't had time to write.

It is much comfort to me to read the good letters from the dear brethren and sisters from afar that I have never met, and the editorials, too, they are so much comfort to a poor downcast soul. So Brother Gold I don't see how I could do without the Landmark, as it will be most of the preaching myself and wife will have.

Hoping you and yours are enjoying good health and wishing you a happy Christmas and prosperous New Year.

Pray for us that our faith fail not, here in this barren country.

Your humble brother, saved by grace if saved at all,

J. M. LILES.

Elder P. D. Goss,

Dear Brother:—Contrary to our original plans, wife and I turned toward home from Nichols, S. C.

I wish, by your permission, to say to your readers that I, in my weak way, filled all the appointments as published in the Landmark, and then went to the churches of the Mill Branch Association in S. C., where we had a very pleasant visit with them, filling appointments from the 23rd of November until the 6th of December. I took cold the last week which settled in my throat and with much difficulty of speech filled my last three appointments.

Although occasionally left to grope in the dark I have never before felt so much liberty in trying to preach, or so many expressions of appreciation from those with whom I mingled in love and fellowship. Neither did I meet any preachers riding hobbies, nor any brethren debating controverted subjects. "How lovely it is for brethren to dwell together in peace."

We left Nichols, S. C., December 8, at 8 o'clock a. m. and arrived at home 1 o'clock a. m. on the 9th. I had sent a card ahead to a neighbor but he had not received it, so when we got off the train we found ourselves in a temperature ten below zero and six inches of snow and five squares from our house which, when we reached it, was cold, dark and locked. We were furnished a comfortable bed at the next house where we had a good rest and sleep after our long ride.

The weather has continued cold since we came home, but my cold is almost well and our only anxiety is for fuel which is very scarce, and is dealt out to customers in small parcels.

Your brother in Gospel bonds,

W. N. THARP.

FOLLOWERS.

"Be ye followers of me, even as I also am of Christ." Cor. 11:1.

For some cause this morning, this scripture has come into my mind and I feel impressed to write a few words concerning it.

In the 4th chapter, 16th verse the apostle says, "Wherefore I beseech you, be ye followers of me."

A question might come, How far should the Corinthians follow the apostle? The answer is given, "Even as I also am of Christ."

Jesus Christ is the great Shepherd of the sheep. His walking was altogether in righteousness. He is "the way" and in walking in His commandments we cannot go astray. Many things He said Himself and many He by His inspired servants. They, speaking by the Holy Ghost, could not err for the Holy Ghost is of the mind of the Father and knows the Way or the Son. It was in this way that the scriptures were given to us and they cannot be wrong. Not one case with which the church should be confronted in all of her existence here that has not a rule by which she should be governed. We may not be able to see it but it is there and no mistake. We should attribute all failings to our own short-sightedness and failures in understanding, for "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2nd Tim. 3: 16-17.

If there is anything short about the scriptures the servants of God and the children of God are left as a vessel at sea without a chart to tell the captain which way to steer. If there is any case of discipline which is not

pointed out fully we are in a fog with-
out any directions how to go.

We get wrong but the Bible never
does. Paul did not claim perfection
but declared himself to be a sinner.
Peter was not perfect for Paul said he
was to be blamed. Gal. 2:11. What
had he done? He was there with the
Gentile brethren and ate with them
until certain Jews came there and
then he dissembled with with them
and refused to eat with the Gentiles.
He was following the law and not the
word—not the Lord Jesus Christ.
Therefore Paul withstood him to the
face. (He did not backbite him, nor
deride him.)

This proves that it would not do to
follow Peter, neither would it do to
follow Paul, but it was safe to follow
either of them as far as they followed
Christ.

These things are left on record for
our learning. In no age of the world
is the church to follow any man nor
men. She may love one as her pastor
or her Deacon and have all confidence
in him but every man is fallible and
therefore needs to be watched. Not
watched that he may accuse or injure
him but that the church be not led as-
tray.

There is very little danger in our
following one in whom we have not
the utmost confidence. One we love
and are willing to be guided by, that
is the one who is most dangerous to
the church because she will trust him
further.

There is no time for the church to
sleep, but, "Put on the whole armor
of God, that ye may be able to stand
against the wiles of the devil. For we
wrestle not against flesh and blood,
against principalities wrestle against
the rulers of the darkness of this
world, against spiritual wickedness in
high places. Wherefore take unto
you the whole armor of God, that ye

may be able to withstand in the evil
day, and having done all to stand."
Eph. 6:11-13.

There is no time, no time in this life
that we may lay the armor by and
sleep on our arms which are not car-
nal, but mighty through God to the
pulling down of strongholds. 2nd
Cor. 10:4.

If we find any one who wishes to be
a leader among us especially if he
shows that he would lead us off in any
faction from the regular line of the
scriptures and the church, however
much we may love him, and however
much confidence we may have in him,
let us stop. Do not follow any one to
the disturbance of the peace of the
church. If you do not know what to
do refuse to do anything. There can
be no harm in standing still. "Be still
and know that I am God," is the
word. Again, "Having done all to
stand." Let this be your guide.

In hope and love for the truth and
righteousness of the church, I am,

Yours in hope, L. H. HARDY.

Atlantic, N. C.

Linwood, R. 3, Davidson Co., N. C.
Elder P. D. Gold,

Dear Brother in the Lord:—It is
time for me to renew my subscription
for the dear old Landmark and it
seems as if it is a weight of impres-
sion upon my mind to tell you with
the readers of the Landmark, a part
of an incident that has come to pass
in our midst within the last few days.
A very delicate and much afflicted
little granddaughter, not quite eleven
years old became concerned about her
soul's welfare and after much strong
crying and praying the Lord appeared
to her in a vision of the night and she
said she loved everybody and every-
body loved her. She appeared to be
very happy for a short time, then the
subject of baptism came with such

force that she desired her father to take her to Lexington, it being their regular meeting day at that place, so she could offer to the church. Her father consented to go and made her request known to our church at Pine and several of them went to Lexington. When the opportune time was given she went forward and gave full satisfaction to the church that she had been with Jesus and learned of Him. She was gladly received, our pastor not being present she requested that Elder W. R. Galimore baptize her at Harriston's ferry in North Yadkin river in Sunday morning, September 23, there being a previous appointment at that place for baptism by the church from Noe Creek. There I witnessed one of the most solemn scenes I ever saw and am now 81 years old, lacking three months. I saw the preachers lead two candidates down in the water and lay them beneath the yielding waves, an emblem of the future grave; they came up rejoicing in God their Savior. There stood the father and mother, brother Henry Williams and wife, her grandfather (the writer) and her uncle and aunt, the father and mother and little cousin Mary Williams, the one that Elder Ashburn baptized last fall which was the last official work he ever did, he being called up higher one week later. Amidst singing, shouting and crying we gave them our hands in token of love and fellowship. There was a large crowd of people gathered there, both white and colored and most all were melted in tears. I heard several say it was the most affecting baptizing they ever witnessed.

Dear brother Gold, I feel to say with Solomon. For Lo, the winter is past, the rain is gone, the flowers appear on the earth, the time of the singing of the birds is come and the voice of the turtle is heard in our

land.

There were two baptized last second Sunday at our church and we are looking for more next Sunday, as it has been requested for us to have a call meeting at that time.

Now dear brother, I feel very weak physically, mentally and spiritually and I feel that you can bear with me in my feeble way of expressing myself concerning our meeting. I wanted others to know of it and rejoice with us, though it was better felt than told.

Pray for me in my declining days. My daughter Cynthia joins in love to you and sister Gold.

Your old afflicted brother in the
 Lord, A. M. WILLIAMS.

Elder P. D. Gold

Dear Brother:—Pardon me for my delay in writing you. I have been very sick the most of my time since the Association and had to go to the hospital at Raleigh. I came home the sixth of September. I am improving some but I suffer so much with rheumatism and neuralgia. I am a poor miserable sufferer, but I hope some day to be relieved from all pain and suffering here below. I have a sweet hope that all my trials and sufferings I'll leave behind and meet my God in peace. I have been in so much trouble about my son, my only dependence having to go to war I can hardly live under it. I feel that I can't bear it. Oh God give me grace to bear it, for I am a poor helpless creature, it seems that my suffering is more than I can bear, but God is a stronghold in the time of trouble a very present help in time of need. Oh Lord, what shall I do?

I will close, hoping to hear from you soon. Pray for me and mine.

Your sister I hope.

ROSA A. FOX.

Roxboro, N. C.

EXPERIENCE.

The following experience of sister Mary A. Hicks is republished by request. P. D. Gold.

Person County, N. C., Feb. 1, 1868.

Dear Brother Bodenheimer:—By the permission and help of God, I will try, in my weak and feeble manner, to write what I hope the Lord has done for my poor soul. I never thought anything about dying until I was about thirteen years old. Then I was very sick, and my dear old mother came to my bedside and asked if I thought anything about death. She told me I ought to study about it; that if I died in my sins I would be miserable. She told me that if I did not know what to say, to ask the Lord to be merciful to me a sinner; it was as good a thing as I could do, if I could ask him in earnest. I still did not think that I was going to die. But those words always lay heavy on my mind after I got well. Often I thought that I would try to do better and quit sinning. I went on so until I married at about nineteen years of age. I then said to my husband, we had nothing else to think about, and now let us try to do better. He said I could do as I pleased, but he could not. I went on so for twenty years. Sometimes I was very much concerned about my situation in this life, and at other times I could not study so much about it, for when I did I was of but little use to my family. About four years ago, when my eldest son started to the army, I thought he was gone from me forever, for we were a poor wicked family, not worthy to ask the Lord to send him to us again. I verily thought that if I was a Christian to pray to the Lord, that he would suffer him to return home to me. I thought the morning he left that I would volunteer to find the Lord, if he

was to be found by such a poor creature as I was. I thought if I died, I intended to die pleading for mercy. That I never intended to turn back to the world any more. I went so for near three years, and never forgot the promise I had made to the Lord, not a day at a time; and if I missed in the day, I would lay and beg for mercy at night, when my family was asleep. All my craving was for conviction. I could not believe that I was convicted. There was a meeting appointed at Mr. Jas. Scoggins'. I felt desirous to go and hear Bro. McNealy preach. He was one of my old friends, and I thought something he might say would give me some relief. But my heart was so hardened that day, that I could not understand a word that he said to give any ease to my mind. I went that night to hear Brother Oakley. But still there was nothing for me. Brother McNealy preached at Wheeler's the next day. I felt bound to go, and sit where I could see him, and to understand something that he would say that day. But yet there was nothing for me, for I felt unworthy to look at him as he stood in the pulpit. I thought that God's people ought to view, but I ought not. After he was done, Brother Tuggle arose. He spoke from the Revelation about the end of time and the book of life; and while he was talking, I thought that my name was not sealed in the book of life; that I was one of the lost race; but God had surely viewed me a sinner from the foundation of the world, and this was the cause why I could not understand preaching. I thought I had surely received the mark of the beast. These were the sort of folks, I thought, that never need to pray. I thought sometimes that I had as well quit and never try any more, for the day of grace had passed with me. From that time my

heart was continually in prayer to God: "Lord be merciful to me a sinner;" "Lord save, I perish." I could not feel like the Lord would even hear such a wretched sinner as I was. It bore on my mind for about two months to go to Mr. Richard Hargis' family. I thought that they were God's people and I would ask them to pray for me. So I went one day, but did not tell my business. It was the first and last time I ever was in their house. But though all their talk was about religion. I felt proud while I was there that they did not name it to me. But after I left and went home, I felt condemned, because I did not do what I went to do. I still felt poor and distressed in soul and thought no one on earth cared anything for me. I could hear of the good meetings going on at Brother Blalock's and I thought if I could go, there would be something done for my poor soul, for I felt like the love of God had rested on his house. I went to a meeting there, I believe on the first Sunday in last May. Brother Oakley preached. He surely told me my feelings; just the way I was feeling at the time. His text was: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them." This text followed me constantly and I was delivered, if I ever was. After the meeting was over, one of my neighbors came to me and said she believed the Lord was at work with me. I told her I feared that he had turned His back on me. I would stop in my tracks sometimes, and study whether I ever did a righteous thing in my life, but could see nothing good; all was sin, shame and guilt in the sight of the Lord. I took my Bible one Sabbath

morning, and sat down to read, feeling like I had not a friend on earth. I read in Paul's writings, and I felt surely I was like he was when he was persecuting the church of Christ. I felt like I had persecuted God's people, and feared he never would deal with me as he did with Paul, for he made him a fit servant, but he never would such a wretch as I was. I promised the Lord if he would forgive me, I never would sin in His sight again, if I could help it. I felt willing to serve Him the remainder of my days in this world. I went on that way until the next Tuesday week. I felt that I did not want to spend one moment of my time in any other way, only in begging the Lord for help; and my thoughts were these: If I did not feel willing to forsake husband and children, and all things on earth, to find the Lord precious to my soul, I did not know my own heart, and these words passed through my mind: the Lord can work on a sinner's heart and none can hinder. Then I felt like I loved them that I once hated. Then my wicked thoughts were these: That I would confess before God; but thought that as He had made me love them thus, no human ever should know it. Then these words passed through my mind again: Never be ashamed of what the Lord has done, for he can work on a sinner, and none can hinder. I sat pondering and wondering, and hardly knew how I felt. I believed that the Lord had visited me to show me His power; but I did not take it for religion. But when I came to pray for my sins again, my burden was all gone. I prayed the Lord if I was deceived to undeceive me, and show me the right way to go. I went on so until Monday morning. I thought that I would go off to the old stable, and get on my knees once more before the Lord. I got about half

way, when the thought passed through my mind to go back, my poor child that was subject to fits would get burned up. As soon as I turned to go back, a thought occurred to me again: The Lord would watch over her, go to Jesus. I went on, willing to trust her in His care. I fell in the stable, and begged the Lord to show me the way, for I was a poor distressed soul, the way I was. These words rolled through my mind while I was down there: That the Lamb of God was in heaven, making intercession for my soul. I believed it was so for a moment. I arose to return to the house, and rejoiced in heart. I had gone but a few steps before I was begging the Lord to forgive me for having such wicked thoughts as to think He had ever heard such an unworthy wretch as I was. I could not think that I had ever suffered enough for the sin I had committed, I felt like the blood ought to be drawn from my heart that was shed for my sins then I could feel like I had suffered as I ought. I went on to the next day evening, when I was alone, the way I wished to be. I took my Bible and read, hoping I might read something that would satisfy my poor troubled mind. I received no comfort, and I thought that I would go up stairs once more to the Lord for help in prayer. My thoughts were, as I went, that I had no heart to pray for my sins; no, I had no heart to pray. But I believed that the Lord was able to give me a heart to pray in whatsoever way He would. I begged the Lord to teach me the way to go to him right. I felt fully dependent on Him for help. These words passed through my mind: Believe on the Lord Jesus Christ. Then I thought I did believe on Him and would believe for he had done wonderful works for my poor soul. I felt to rejoice for several days, and wanted to see some

christian persons and hear them talk; but did not see any one until Thursday, when a Baptist lady called and stayed all day with me. I told her my experience, when she replied she thought I was a changed person, and that I ought to try to take hold of the words that had been given me. But I could not feel worthy, and she proceeded to tell me her experience. After this I was more distressed, if possible, for I was fearful that I was trying to take hold of that that was not for me. I read that night a chapter where the Lord delivered the five, two and one talents. It appeared that it bore on my mind that night and until next day, when it came to me, that the Lord had granted me what I had begged him for, one crumb of mercy. I believed that that would wash my sins away, and that he would remember them no more, and that God had viewed that I was not worthy of but one talent, and he had granted me that, and I was as the wicked servant, trying to bury the Lord's money in the earth. I felt like when He came that He would take from me and give to them that had more, and feared that I should still be cut off with the wicked. I then felt willing to try to take hold on that he had granted to me. Then I felt like my troubles were all gone, and I thought I should not be distressed as before, for every-
SIX p-from
thing looked pleasant that I looked on. As I walked the yard, it looked like every bough of the trees and blade of grass were bowing in praise to their Maker. I remained in that situation about three days, when I began to doubt and fear that I was deceived. I then thought that if I could hear the gospel preached again, if I was a christian I would know it, and that I would not feel like I had done. I went to meeting the next day, and

Brother Moore told my feelings. But I could not feel under his sermon like I thought I should, nor like others I saw. I returned home, fearing and doubting that I was no christian. I continued to feel worse all next day, and it seemed that my strength was leaving me, and that my joints were weakened. This frame lasted two days, and the thought passed through my mind, that I surely knew my heart well enough to know that I did believe God in all His works and ways, and that there was no human to compare with Christ, and He was tempted forty days. I then felt willing to trust God with my soul, believing that He would do right. I was then three weeks in joy and praise to God, and the meek and lowly Lamb. One at home, nearly by myself, I was so filled with joy that I could not conceal it. I sent my children from the house and told them not return until I called them. I felt like I wanted to go to my lonesome place once more before night. While I was down, trying to pray the best I knew, it seemed like, by the eye of faith, I could view the meek and lowly Lamb on the river side, to subdue the beast that arose to deceive the nation. It appeared like my faith flew above immediately, to see the power that God gave him to open the seventh seal of the book of life. Then I felt and believed that my name was sealed in that book, and I never felt before as I did that evening. I thought surely it was the love of God in my soul, for I never had felt so much confirmed as I did at that time. Then my mind was impressed to join the persecuted Baptists. I felt like I wanted to live and die with them. I offered myself to the church and was received, and was baptized by brother F. L. Oakley, at Upper South Hyeo, in Person County, N. C.,

in September last. I desire the prayers of all God's people, for if I am one, I am the least.

MARY A. HICKS.

Union Ridge, N. C., R. No. 1.

Dear Brother in Christ:—I hope I feel to write to the Landmark and ask some brother to go to the training camp and preach to the boys. I feel it would be a great comfort to some of them, as there is one of our brothers at Bush Arbor church at Camp Jackson, and I believe he would be glad to head some preaching. I have received some good letters from him.

If there should be any dear sister or brother who feels like writing to him I know he will be glad to hear from them. His address is Mr. Azariah H. Massey, 306 Engineer Train, Camp Jackson, Columbia, S. C.

From your brother in hope of a better world,
W. E. BYRD.

A number of subscribers have paid for the Landmark, but whose dates have not been advanced. It has been difficult of late to obtain printers to do the necessary work on the Landmark. We hope to obtain them soon. Then we will advance dates. P. D. G.

G. M. TRENT and M. L. WILLARD.

Pleasant Grove—Saturday and 2nd Sunday in January.

Wheeler—Monday.

Roxboro—Tuesday.

Helena—Wednesday.

Mt. Lebanon—Thursday.

Durham—Friday.

Wilmington—3rd Sunday.

Stump Sound—Monday.

Maple Hill—Tuesday.

Goldsboro—Wednesday night.

Pine Level—Thursday.

Selma—At night.

Burlington—Friday night.

Conveyance needed off railroad.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

HIS VINEYARD.

See Isai. 5:1-11.

"Now will I sing to my well beloved a song of my beloved touching his vineyard," etc.

Reading and considering the characters here referred to in the Lord's vineyard, the care taken in planting it, and nursing it, the choice place of its planting, and the right to expect fruit that this vineyard should yield; well might it be said, "What could have been done more to my vineyard that I have not done to it?"

It was planted of a goodly seed, the children of Abraham. Isaac was the promised seed, planted in a goodly region, called the promise land. The Lord did not sell it to Israel; but he so environed it with a wonderful hedge of divine protection, and settled, established and guarded his people, leading them out of Egypt, and so guiding and sheltering them by signs and wonders that it was truly said the

Lord hath done great things for them.

At the time of vintage when the Lord sent his servants to receive of the fruit of this goodly vine, what was done by these people. How did they receive the prophets and others the Lord sent? Stoning some, killing and otherwise maltreating them. Last of all He sent his Son saying, surely they will reverence my Son. When they saw him coming they said, This is the heir, come, let us kill him that the inheritance may be ours.

Even when they were plotting and planning the death of Jesus they said, who goeth about to kill thee? Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath but said also that God was his Father, making himself equal with God." John 5:18. "Did not Moses give you the law, and yet none of you keepeth the law. Why go ye about to kill me. The people answered and said, Thou hast a devil; who goeth about to kill thee?" John 7:19.

Jesus is the faithful teacher. He never falsely charges any one. He knew what was in their hearts, and needed not that any man should tell him what is in man, and what man would do.

Was ever there a greater tragedy, a more shameful perversion of justice, a greater abuse of mercy?

The nation is destroyed, the temple spoiled, the goodly vine wasted by the wild boar.

Shall this vine ever flourish? The Jews were active in the culture of the grape and considered they had the choice vine. But types must fade and pass away, that the true vine should flourish. Jesus said, I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and ey-

ery branch in me that beareth fruit he purgeth it that may bring forth more fruit." John 15:1-2.

The Jewish people were noted for their vineyards and the handling of grapes, and the vines and the wines.

No more apt and fruitful tree than the vine could be chosen to set forth the relationship of Christ and His church. The vine is older than the branches, which all grow out of the vine. They must also abide in the vine in order to bear fruit. Every literal branch of the vine bears the same kind of fruit. Jesus is the true vine, His disciples are the branches. His apostles are fruit bearing, and have borne fruit as no others ever have borne it.

In the Regeneration when Jesus makes all things new, then it is better known what fruit is borne by every one that abides in Him. Men do not gather grapes of thistles, but everything yields according to its own kind. Every branch of this true vine partakes of the nature and quality of this wonderful vine. There is one Lord, one faith, and one baptism, even as his people are called in one hope of their calling, not according to their works, but according to the grace of God given them in Christ Jesus before the world began, but now made manifest by the appearing of Jesus Christ in the flesh, and His fulfillment of every precept of the law by his obedience unto death; also he answered every type of the worship under the law as set forth by the first tabernacle.

Sacrifices under the law, and according to the offerings of the Levitical priesthood, made nothing perfect. But these offerings under the law must be offered, according to the pattern shown in the Mount, until the time of restitution of all things shown in the Mount.

But in the fulfillment of time, when

Jesus came to do the will of His Father, it was said, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will O God. He taketh away the first that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once," Heb. 10; 8-10.

This is the one perfect offering by which are brought nigh by the blood of Jesus, who obtained eternal redemption by the one offering of himself once.

"Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. See Psalm 80:8-13. Why has thou then broken down her hedges so that all that pass by the way do pluck her? Return, we beseech thee, O Lord of hosts; look down from heaven and behold and visit this vine. And the vineyard which thy right hand hath planted, the branch thou madest strong for thyself. "Let thy hand be upon the man of thy right hand, upon the Son of Man whom thou madest strong for thyself. So will not we go back from thee; quicken us and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved." Psalm 80:17-19.

This is the Lord Jesus, the true vine. Jesus said, I am the true vine and my Father is the husbandman.

The twelve apostles have borne fruit as the branches of that true vine; also every branch that abides in him, every one growing out of him brings fruit. Every one that abides in him brings forth fruit unto God.

How good is this fruit of this vine. How sweet to the taste. How blessed

is every one that is found in the Lord in this Branch, which the Lord God hath made strong for himself. There is no failure in him. Every blessing treasured up in him. All the glory is in Him.

P. D. G.

IT.

I am often made to wonder at the simple brevity of the scriptures and at the forceful character and infinite fullness of matter of divine importance often presented in the use of a very little word.

In thinking upon the mysteries involved in the subject of the resurrection, as I often love to do, I find much for thought in the inspired use of the little indefinite pronoun, it.

While the subject of the resurrection is of the most profound character, involving principles of the most intense and absorbing interest, nothing of a gospel character and consideration being complete without it; yet looking at it from this side, it is so obscure, indefinite and undefinable that the subject matter thereof must be and is presented or indicated in the use of the little indefinite word it.

With the use of a word of only two letters to indicate the subject matter of so sublime a subject as that of the resurrection of the dead, how extremely limited must be the little that we might be reasonably supposed to know about it. With all the powers of the greatest and most analytical mind what may we find out about it? The very use of this little word would readily seem to indicate that while there is a reality in it, and a certain knowledge of it, yet it is involved in a mystery to which the finite mind can not attain.

Paul as an apostle was inspired to say what he says about it, and his sayings are to us the gospel of it, but this feature of his gospel is prophetic.

We know in part and we prophesy in part. We know there is a resurrection, but we may only prophesy as to how and what it is.

The wisdom of God is revealed in a mystery, and when we think we know nothing as we ought to know it, and when we feel pressed down with a deep sense of the mystery of the subject is when we know as we ought to know and as much as we need to know.

I think I may say that I feel assured in mind that I hold in my heart the truth or doctrine of the resurrection, and that I love to think on it, and discourse upon it, but the how of it and the what of it, I dare not attempt to explain, for they do not yet appear.

The apostle in using this word it, in this connection, is speaking of something that is sown, and is raised; and of this sowing and this raising he calls or declares that so also is the resurrection of the dead, or that constitutes and affects the resurrection of the dead.

That which is under consideration is sown in one element, state or condition and is raised in another state or condition, and these are as contrary to, different and foreign from each other in character, kind and condition as it would seem possible to be, and yet they are so related to and so stand over against, and are so essentially involved in the one subject as to require a mutual consideration and yet the manner of the one can not be determined by the fact or the other. The fact of the sowing does not determine the manner of the raising, nor does the fact of the raising determine the manner of the sowing. The sowing is natural—the raising spiritual. Job says: "If a man die shall he live again? All the days of my appointed time will I wait till my change

come." The fact that one is dead does not signify as to how he is raised, but the faith that comprehends an appointed time when he shall realize a change that is appointed unto him, and to which he is predestinated does signify it through which he is kept by the power of God unto salvation ready to be revealed in the last time.

By faith only can and do we understand that a thing sown in corruption, weakness and dishonor can be and is raised in incorruption, power and glory—that it is sown a natural body and is raised a spiritual body, and that the it that is sown a natural body is the same it that is raised a spiritual body.

I have said the manner of the one can not be established by the fact of the other, nor can the it be identified in its raising by anything connected with its sowing. There is nothing the same about it but the it. It is sown in weakness, it is raised in power. Its sowing is verily the weakness in which it is sown, and its raising is verily the power in which it is raised. "I am the resurrection and the life."

Mortality is so utterly swallowed up of life as to bring about such a perfect state of unity as to make the resurrection and the resurrected one and inseparably the same, being bound together in the bundle of life.

The entity—the it that is planted in the likeness of the death of Christ shall also be in the likeness of His resurrection, and in the fullness of His life.

As it is sown a natural body it would seem that one should readily understand the how and what of it, but I find myself strangely and yet hopefully sensible of being sown with it, and of becoming as water spilt upon the ground which can not be gathered up, and I lose out, to lodge, if the Lord will, in the answer to Job

when he says: "But man dieth and wasteth away; yea, man giveth up the ghost and where is he?"

In the process of this sowing the it of it becomes the more and more infinite as I find nothing tangible to take hold upon, nor with which to compare it, nor does the raising afford me a clue as to the outcome, for it is never raised in that in which it is sown. Nor can I find anything that is sown and raised just like it is. I find when men have died and rose from the dead but no one like this it which in itself comprehends the dying and living again of men.

I have searched for an example or a pattern for this mystical operation but have found nothing of the kind. It would seem that I might find these things in the death and resurrection of Christ, but while I find that no man ever lived the life He lived, nor died the death he died, nor rose from the dead as he did, yet He was not sown and raised as this it is, nor is this it sown and raised as He was. He was neither an example nor a pattern in this thing, but he is the It of it. "I am the resurrection and the life." He was not sown in weakness but in power. "I have power to lay down my life and I have power to take it again." He had the same power when he was dead to take up his life that he had while alive to lay it down. He was not sown in corruption but in incorruption. He saw no corruption. He was as pure and holy in the tomb as he was in the hands of Simeon. Had He not been able to maintain His holiness and power in the grave this it that is sown in corruption and weakness never would be raised in incorruption and power.

It is sown a natural body, it is raised a spiritual body, whereas Christ was sown a natural body and was raised a natural body. Had He not

possessed the inherent power to maintain his nature in the grave and come forth in it, Job could not have said as in the margin, "After I shall awake though this body be destroyed, yet out of my flesh shall I see God, for I know that my Redeemer liveth, and that He shall stand at the last day upon the earth." And it is therefore that we have hope in God, who raiseth the dead.

I have not thought I could explain or simplify it, but to indicate that it is a mystery, therefore if you feel that you understand what I have been hinting at, it may be that I have written in vain, but if you do not understand it, and yet feel that whatever I may say about it, there is deep down in your heart a blessing and abiding assurance that as surely as Christ is the resurrection and the life, so surely are His people raised up with him and live by him and in him, it is enough.

The resurrection of the dead—the changing of our vile body, is the hope of the sinner saved by grace. Then shall we see it and know it and be like it.

P. G. L.

FATHERS AND MOTHERS.

As I sit in the midst of my little family tonight and look out and up into the face of the moon as it ascends the vaulted skies my mind seems to lift up and float out and away toward the distant beyond as though it would explore the infinity of the heaven and discover if it might, the restful, peaceful dwelling place of the Fathers and mothers who have gone forth from the realities of this life and have entered unto those of eternal existence, in the life beyond; that I might in the mind of the spirit commune with them, as I remember to have done in the days of their flesh; but after an infinity of

searching, as it were, the spirit of my mind like Noah's dove, returns to its humble transient abode without having found their resting place with the privilege of at least a brief sojourn, it might have rested its weary wings; but no such condition was found; however the research is not in vain; the returning brings the olive leaf which assures me that I have promise that there is a land which shall appear for a blessed resting place, when the mists have cleared away; when the troubled waters of this life shall have subsided; when the things of faith, for which we hope, shall have become living and eternal realities. "There the wicked cease from troubling, and the weary are at rest."

Having failed to thus reach that far off shore, and to realize a state, or condition, seemingly suited to my present apparently pressing need I must turn and pen with the poet as he muses:

"My God, I would not long to see

My fate with curious eyes,

What gloomy lines are writ for me,

Or what bright scenes may rise;

In thy fair book of life and grace,

O may I find my name

Recorded in some humble place,

Beneath my God the Lamb."

But where are the Fathers whom we once knew, between whose feet we were brought up, at whose knees we received instruction and in whose presence we stood with great delight? As I think of them I remember to have sat in their midst as a little child, and to have heard words of wisdom from their lips, and I leaned upon them as upon pillars, and their counsels were to me, as it were, citadels of safety, in their instructions I found knowledge and soundness in the faith.

As men these fathers are dead to me, but as ministers of the most high God and ministers of the gospel I feel that they live in my heart by faith,

and that I have their approval of the doctrine I preach as by the faith that was in them, and in their fathers before them, and I feel in my heart to commend it with all sincerity, through the grace of God, to my children and to their children's children.

But where are these fathers? They sleep in Jesus. "He giveth His beloved sleep." In this blessed sleep they are above and beyond, and with their blessed and holy Head are separated from sinners, and are made higher than the heavens.

But are the fathers all gone on? No. There are more to follow. And there will yet be others as long as the Lord needs a witness in this pilgrimage. But there are not many. "We have not many fathers." And there are chief women, and mothers in Israel. The fathers and mothers incident to my day thus far have been a kind of inspiration to me. In the counsel of the fathers there is a binding, as it were, of character and forcefulness of preparation for the hardness to be endured and the cheering words and soothing touch of the tender hands of the mothers make soft and restful the place of reclining and thus as helpers to the truth the work of the ministry is perfected to the comfort of the saints and household of faith.

All along the pathway of my ministry, and even before I became a member of the church I have been disposed to seek the society of the fathers and mothers in the church, and to learn of them, and altogether I am but a step, as it were, behind the oldest in the ministry, having rounded up my 44th year, I still feel an identity with those who are admonished to go their way forth by the footsteps of the flock, and to feed their kids beside the shepherds' tents.

When I was received into the church I have thought I have felt as

little children feel, if indeed I have even thus felt, and as such with eternal glory would I enter into the kingdom everlasting.

P. G. L.

FOR WHAT SHOULD WE BE THANKFUL

1. What have I that I should not be thankful for?

2. What have I that I should be thankful for?

I have things that I should not be thankful for.

The things I have procured to myself I should be thankful for.

If I am dissatisfied with anything God hath done then I do not give thanks for that. Have I done anything I can glory in, or feel that I am entitled to praise for that thing; then I can thank God apparently that I am not as other men, but can recount the things I have done that have brought favor to me, and can say, "hath not my hand procured me these things?"

Am I a sober man in abstaining from strong drink? Whom should I thank for that? Is it not my duty to keep sober? What right have I to be drunken or a glutton? If I have a mind to live temperately can I thank myself for having that mind? What hast thou that thou hast not received? Then if I have received it from God the blessed giver why should I act as though I had not received it of Him?

What do I repent of, or for? Is it for what I have done that I feel is wrong?

What is there that I do that I do not feel is marred with blemishes or soiled by defects? The good I would do I do not; the evil which I would not do that I do. Oh wretched man that I am. Then what am I to thank God for? I thank God through Jesus Christ our Lord. The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself

for me. Without His sweet mercy I could not live here. Sin would reduce me to utter despair. A sinner saved in hope, but a sinner still. Now the chief of sinners. But by the grace of God I am what I am. I have need to be always rejoicing, and in every thing to give thanks. A debtor to grace I daily am.

This is a state that brings the sinner into a state of humility and meekness in which he never is so he does not feel the need of more grace, and yet thanks God through Jesus Christ for what he is daily receiving.

P. D. G.

REVELATION.

"The Revelation of Jesus Christ, God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by His angel unto His servant John. Who bore record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1:1-2.

I sometimes hear preachers call John the Revelator. This is not proper language. God gave this revelation unto Jesus Christ to show unto his servants things which must shortly come to pass, and Jesus Christ sent and signified them unto the beloved disciple John.

This book is called a revelation, yet how mysterious it is. We do not know what is meant unless it is shown unto us; though the people of God have some knowledge of the mysteries in that they have a witness in themselves of those deep things.

There are two things I desire to write briefly of. One is recorded in the 12th chapter of Revelation: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Revelation 12:1.

How different is this dress from the nakedness of Eve, when Adam and she sought to dress in fig leaf aprons to hide their nakedness.

A woman clothed with the brightness and purity of the sun. Surely this was a great wonder; and it appeared in heaven. The moon was under her feet, and upon her head was a crown of twelve stars. This woman is the church of the living God honored in the purpose of God as she travailed in birth, and pained to be delivered. And she brought forth a man child who was to rule all nations with a rod of iron, and her child was caught up unto God and to His throne.

And there appeared another wonder in heaven. And behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads. And his tail drew a third part of the stars of heaven, and did cast them to the earth.

Satan the dragon is an imitator, a counterfeiter, a deceiver. He is full of pride and loves bombastic show, and he is a great red dragon, and makes war on the saints of God.

He is a liar and deceiver, and his tail drew the third part of the stars of heaven down to the earth.

His power is to draw down such as follow him or hearken to his flatteries and great allurements. "All the glory of the world," said Satan, "I will give thee if thou wilt fall down and worship me;" but Jesus said to Satan "Get thee hence; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

This great dragon stood up to make war with Michael and prevailed not, nor did his angels prevail, neither was their place found any more in heaven—the Jewish heaven, but they were cast out into the earth.

But it was the purpose of the dragon to slay the man child.

And the woman fled into the wilderness where she hath a place prepared of God that they should feed there an appointed time.

And there was war in heaven the first heaven. Michael and his angels fought against the dragon and his angels, and the dragon prevailed not, that old serpent called the devil was cast out into the earth; neither was their place found any more in heaven. There was great power manifested to the church or the seed of the woman.

But John stood on the sand of the sea and saw a beast rise up out of the sea having seven heads and ten horns, and upon his heads the name of blasphemy.

And the beast that John saw was like unto a leopard spotted, and his feet as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power.

One of the heads of this beast was as it were wounded to death, and his deadly wound was healed; and all the world wondered after this beast. This is an imitator of Christ, but no Christ in him. One of his heads was wounded to death, yet the deadly wound was healed.

All the world—all except those whose names are written in the book of life of the Lamb slain from the foundation of the world—shall worship him. Rev. 13:8. He had power to do miracles in the sight of the beast; for the dragon gave him great power in the sight of the dragon, saying who is like unto the beast, and who is able to make war with him.

He caused all the world to worship this image made unto this beast, and to receive his mark.

This beast was spotted as a leopard. How full of spots is his religion. If one form of religion does not suit there are many other forms of worship. He had feet like a bear so that

you cannot track him well. Then as a bear he has power in his feet to draw people after him. He had a mouth like a lion, using great swelling words. He also had power to bring down fire from heaven in the sight of men to produce great excitement in the natural minds and feelings.

This beast speaks great swelling words, and blasphemies in the sight of men. No man might buy or sell unless he had mark of this beast, or his number, or name.

This beast rose up out of the sand of the sea—a place of storms, corruption and confusion. He did not come from heaven. His number or name is that of a man six hundred three score and six. It is all man's works—not the Lord's works. It is the number of a man that can be counted. Wisdom from heaven knows, considers it as the works of man. It can be counted, for the works or number of a man can be counted. What comes from God no man can number or count, for as God is unsearchable so are His works unsearchable. P. D. G.

OBITUARIES

SUSAN JOHNSON HARRELL.

With a serious thought and a sad heart I will try and write the death of my dear mother. She was born January 7th, 1849, and died June 14th, 1915, making her stay on earth 66 years, 5 months and 7 days. She was the daughter of Samuel and Moniza Johnson. She was married to John W. Harrell December 11, 1867 and they lived happily together 48 years and 6 months. To them were born five children, three boys and two girls, all married except one.

My dear mother leaves⁴⁴ a lonely husband, five children, one brother, six grandchildren and a host of relatives and friends to mourn her departure from this world. Oh, she is so

greatly missed by her neighbors and friends, and was kind hearted to everybody that she knew. She was good to attend the sick.

Her illness was a complication, though her death was due to heart failure, had only been sick one week to the day, when the Lord bade her come home. We thought she was improving, had no idea that death was so near. She took her medicine and laid down as though she was resting very nicely. All at once she raised up as though she wanted something, and fell back and in a few minutes she was happily resting with Jesus, where there is no more sorrow nor pains for her to suffer. She was in company with only two when the end came.

She was a member of the Primitive Baptists, gave in at Conoho the third Sunday in November in 1887, and was baptized by Elder M. T. Lawrence. She always attended her church whenever she could and health permitted her. She was devoted to all her brothers and sisters of the church. And most all who knew her would speak well of her in most every way. I can truly say that she was as deeply gifted and could understand the Bible as any I've ever seen to be only a member. She told my brother and wife on Friday night before she died Monday how she wanted everything arranged at her burial, and where she wanted to be carried for her last resting place. So we carried all her desires out as near as we could. She was taken to Conoho church near Oak City. There Mr. Worsley and Mr. Harrell conducted the funeral services before a small crowd, as there were but a few that knew of it. Mr. Worsley and Mr. Harrell made a very sweet, touching talk. After services she was laid to rest in the Conoho cemetery.

Our mother has been called home

where so peacefully she sleeps in the repose of death, where Jesus will forever keep her until the resurrection morn, where we hope to meet that sweet face on yonder shore.

Composed for her children.

R. F. HARRILL.

"CASCARETS" WORK

WHILE YOU SLEEP

For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—
Take Cascarets tonight

Furred Tongue, Bad Taste, indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box From Famous Eucalyptus Tree of feeling good for months.

HYOMEI

From Famous Eucalyptus Three of
Australia Comes Mr. Booth's
Wonderful Discovery

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health he went to inland Australia where he breathed day and night the antiseptic balsam

as given off by the forests—especially the eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergymen's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, soothes and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment, \$1.15; extra bottle inhalant 60c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it, write

**Booth's Hyomei Company,
Ithaca, N. Y.**

HYMN AND TUNE BOOKS

For use in Old School Baptist churches. Both round and shape note, 70 cents per single copy, \$6.50 a dozen. Transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Iloyd, Va.

CATARRH

The "Disinfectant Vaporizing Treatment" with the Y. Q. C. Inhaler is the ideal method of treating catarrh and kindred troubles. This germ-killing vaporized air goes to the most remote parts of the air passages and gives quick relief. Absolutely harmless. Wonderfully effective. Sold on a positive guarantee of satisfactory results or money refunded. At druggists or by mail from

**Y. Q. CALDWELL, JR.,
PARIS, TENN.**

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul.

Physician Successfully Treats Pellagra With Barium Rock Water

Dr. Chas. E. Walker, a Charlotte, N. C. physician, says: "I have used Barium Rock Springs water in a case of pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water and condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

Barium Rock Water is recommended for use only in such cases as reliable testimony has proven that it will give relief. If you are a sufferer from indigestion, dyspepsia, rheumatism, gout or diseases arising from disorders of the stomach, kidneys, liver or bowels, if you are in a nervous run-down condition, give this guaranteed water a trial. Ten gallons only \$2.00, if it fails to benefit your case, tell us so and we will promptly refund your \$2.00. It is understood that the empty demijohns are to be returned to us prepaid. Address Barium Springs Co., Box A-20, Barium Springs, N. C.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked faded gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy.

Your remittance to the Landmark would be greatly appreciated.

EPILEPSY, ST. VITUS' DANCE AND OTHER FITS.

Epilepsy is one of the most dreadful of nervous disorders. Moreover, it is far more common than is generally supposed. In thousands of homes there are parents who are struggling with children subject to "spasms," "convulsions," or "fits," which would yield to proper treatment.

St. Vitus' Dance is another ailment that frequently appears in children, and which causes great sorrow to parents.

Both of these ailments and their several forms has often been successfully treated by the use of Dr. Miles' Nervine. Cases have been reported by parents and adults from every state in the Union, and all of them give credit to Dr. Miles' Nervine.

If you know of anyone who suffers from any of the above mentioned disorders, and if they have found the different forms of treatment they have tried to be unsuccessful, then you will confer a lasting favor on them by advising the use of Dr. Miles' Nervine.

A trial bottle will cost nothing, for if the first bottle of medicine fails to benefit, the empty bottle may be taken to the druggist and he cheerfully refund the money paid for it.

Write to the Miles Medical Co., and they will send you testimonials from cases in your particular neighborhood.

Dr. Miles' Nervine can be purchased at any drug store.

MILES MEDICAL CO. Elkhart, Ind.

**THICK, GLOSSY HAIR
FREE FROM DANDRUFF**

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc.

Rheumatism

A Home Cure Given by One Who Had It.

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terrible afflicted and even bedridden with Rheumatism and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today. Mark H. Johnson, No. 752-D, Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

WANTED—Agents sell washing tablets, washes clothes without rubbing. Sample and particulars free. J. Johnson, 814 Gregory St. L. Greensboro, N. C. j1-2t

"Christians' Duty Toward Civil Government and Carnal Wars."

(Third Edition and Highly Commended.)

Price 10 cents.

Address Wm. J. Miller, R. 1 Box 12, Lometa, Texas.

Your remittance to the Landmark would be greatly appreciated.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalog of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet the much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn N. Y., and you will receive personal attention.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm
tender little Stomach, liver
and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Therefore shall they eat of the fruit
of their own way, and be filled with
their own devices.

RUB-MY-TISM

Will cure Rheumatism, Neuralgia, Headaches, Cramps, Colic Sprains, Bruises, Cuts, Burns, Old Sores, Tetter, Ring-Worm, Eczema, etc. Antiseptic Anodyne, used internally or externally. 25c

Foley's Honey and Tar

Always reliable for

Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough

and it is your very best buy for

La Grippe

"Every mother in the land should
keep a bottle right at hand."

Prices
as ever 25c, 50c and \$1.00 Sold
Everywhere

No. 666

This is a prescription prepared especially
for MALARIA or CHILLS & FEVER.
Five or six doses will break any case, and
if taken then as a tonic the Fever will not
return. It acts on the liver better than
Calomel and does not gripe or sicken. 25c

A SOUTHERN PRODUCT.

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief of skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.

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Grandma Used Sage Tea to Darken Hair

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss and youthfulness.

Common garden sage brewed into a heavy tea with sulphur added will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is faded, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.

For their feet run to evil, and make haste to shed blood.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

They would none of my counsel;
they despised all my reproof.

Stop That Catarrh

It weakens you and disgusts your friends. It offers a prepared ground for dangerous diseases. It will not get well by itself, but many thousands of just such cases have yielded to



PERUNA

which for forty-five years has been the household's standby in catarrh and debility during convalescence from grip.

Experience has taught a great number that Peruna is a reliable tonic that aids the membranes in recovering from inflammatory conditions, regulates the appetite and clears away the waste. At your druggists.

THE PERUNA COMPANY
Columbus, Ohio

STOPS TOBACCO HABIT

Elder's Sanitarium, located at 508 Main St., St. Josephs, Mo., has published a booklet showing the deadly effects of tobacco habit, and how it can be stopped in three to five days at once.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Advertisement.

ASK YOUR DEALER FOR



Wash the Poisons of Rheumatism

Sciatica, Neuralgia
and Uric Acid

Out of Your System
With Shivar Spring
Mineral Water.

THE GUARANTEE.

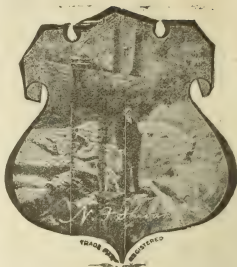
Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am

Very respectfully,
J. H. BEST, J. P.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

FILL OUT THIS COUPON

SHIVAR SPRING,

BOX 55 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Express Office

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a glass of Salts before breakfast if
Your Back hurts or Bladder
Bothers You.

The American men and women must guard constantly against kidney trouble, because we eat too much and our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish, the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps or lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

My son, walk not in the way with them; refrain thy foot from their path:

Sore Eyes

Granulated Eyelids,
Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Muri Eye Remedy. No Smarting, just Eye Comfort. At

Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

For the upright shall dwell in the land, and the perfect shall remain in it.

BUSY, HARD-WORKED MEN AND WOMEN

Will find that the sarsaparilla, peptisin, nux and iron treatment comprised in Hood's Sarsaparilla and Peptiron will give brain and nerve force, relieve the nervous strain incident to "too much to do in too little time," characteristic of life today.

These blood and nerve medicines seem to lift the nervous and over-worked into new life, enabling them to accomplish easily the things that have fretted them and have seemed to bring them to a standstill.

Hood's Sarsaparilla and Peptiron are very effectively supplemented by Hood's Pills, in cases where a laxative is needed. These three preparations are all sold by your druggist. Get them today.

He layeth up sound wisdom for the righteous; he is a buckler to them

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Discretion shall preserve thee, understanding shall keep thee.

Rex Guano Distributor



JOHN BLUE, Mfr., Laurensburg, N. C.

Auger conveyor distributes fertilizer accurately. Easily regulated. When set for quantity wanted the feed never changes and is not affected by the speed of horse, up and down hill the same. Capacity with the usual mixture of cotton seed meal, acid and kainit on $3\frac{1}{2}$ ft. rows, 200 lbs. to 1000 lbs. per acre. Light draft. Representative farmers throughout the entire cotton belt endorse and recommend it.

Write for full particulars.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Sassaaparilla for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE

A POSITION ASSURED

Standard Commercial Attachments, Bookkeeping, Short-hand, Book-keeping, etc. New students are entering every week-day, commencing at 10 o'clock positions without charge. Write for more particulars.

David H. Hays, President College
NORFOLK, VA.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

**Eckman's
Alterative**

SOLD EVERYWHERE BY DRUGGISTS

Miller's Antiseptic Oil, Known as

SNAKE OIL

Will Limber You Up—A New Creation, Pain Killer and Antiseptic Combined. For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria and tonsillitis it has been found most effective. Accept no substitute. This great oil is golden red color only. There is nothing like it. Every bottle guaranteed. 25c, 50c and \$1 or money refunded. All leading druggists, or sent post-paid from Herb Juice Medicine Co., Jackson, Tenn.

Ask Your Dealer For
HIGH GRADE FERTILIZERS

Manufactured by
American Fertilizer Company,
Norfolk, Va.

"Best on Earth—Best in Earth."

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alternative and tonic, whose merit has been everywhere established.

Iron Is Greatest of All Strength Builders, Says Doctor

A Secret of the Great Endurance and Powers of Athletes

Ordinary Nuxated Iron Will Make Delicate, Nervous, Rundown People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely both in this country and Great European Medical Institutions when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while, double their strength and endurance and entirely get rid of all symptoms

of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the arena, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 100 per cent. or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

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My son, if sinners entice thee, consent thou not.

Zion's Landmark

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AT

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P. G. LESTER, Asso. Editor - - - Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear Brother Gold, and Readers of the Landmark:—I feel to offer some thoughts on 1st John 2:1, which reads as follows: "My little children, these things write I unto you that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous." Now, brethren, who of us would not join the apostle John in his admonition to the dear children of God, that they sin not? Have we not learned that it was sin that in the first place separated man from his God? And is it not true that sin is the cause of all the suffering to which man is subject, finally resulting in death?

Then who would not advise man not to sin? But the children of God fear in their bodies the dying of the Lord Jesus, and daily feel the sting of death is sin; and they know the truth of the prophet's words to Israel, that thy sins have separated between thee and thy God, and so they are often crying, "O wretched man that I am;" and are they not continually advising and exhorting themselves and one another not to sin? Yes, they say to each other, Do not do that which grieves the Holy Spirit, brings reproach upon the cause we love and wound your own conscience; and they are often promising themselves that they will do better in the future than they have been doing in the past. On-

ly to find themselves the same miserable sinner tomorrow that they have been today, and because of their failure to improve in word, thought and deed they often become discouraged and write bitter lines against themselves. You cannot convince human nature that it is without merit or is unable to do things acceptable to God by which it shall find peace and salvation and while thus looking to ourselves and having to confess our sins because of which we are altogether unworthy of the blessings of God, and having the law of God written in our hearts, which law demands perfect and continual obedience, which we have not rendered, and the law pouring its curses upon all who have not continually obeyed in all points. We cry justly condemned and no hope for a poor sinner like me. And now how wicked all our actions appear, and how vile our nature from which all our actions proceed. So that in our despair we cry, Lord Save, I perish.

How helpless, how vile and how undeserving the poor sinner now realizes himself to be, but listen to the apostle of Jesus Christ. He not only exhorts you not to sin, the thing which you now hate and which has brought condemnation down upon you, but he also writes to you saying, "And if any man sin we have an advocate with the father." O what a glorious truth,

that a helpless, unworthy sinner has an advocate. One who pleads his cause before a God offended by sin, the plea is the merit of Jesus' blood and with it the Father is well pleased. Our advocate is Jesus Christ the righteous; He has come in the likeness of sinful flesh, and for sin condemned sin in the flesh; He was made of a woman and under the law, so that all its requirements fell on him, and being God as well as man He was equal to the task and fulfilled it to every jot and every tittle. But says the poor sinner, what is all that to me? Why you were chosen in Him before the foundation of the world that you should be holy and without blame before him in love. O what a boon to a poor vile miserable sinner; by the obedience of Jesus Christ, his glorious head he is made holy and without blame before God. Then the work is perfect, for nothing imperfect can stand before him. He says, "Thou art all fair, my love, there is no spot in thee." Wonder of wonders, the black is made white, the guilty is made innocent, the vile made pure. With this material Jesus has built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. And now saith the Lord, I see not iniquity in Jacob nor perverseness in Israel. Washed in the blood of the Lamb, the Bride, the Lamb's wife, stands above the moon (the law) clothed with the sun (Jesus Christ), crowned with the glorious gospel of Jesus as preached by his twelve ajostles. But, says one, if all sin is put away from the church of God and I belong to that number, why do I sin and suffer in the flesh for the same? I am afraid I do not belong to the reedeemed family. Ah, read child, you are of the body of Christ and a member in particular, and do you not hear Paul say, I make up in my body

that which is behind of the sufferings of Christ. In His body (the church) is still suffering for sin, he is continually our advocate with the Father, and he is Jesus Christ the righteous, whose blood cleanseth from all sin, past, present and future, and as the body of Jesus after it had lain in the earth its appointed time, came forth and ascended to glory, so your vile body shall be changed and fashioned like unto His own glorious body.

The end of salvation is the adoption, towit, the redemption of our bodies, and then shall be brought to pass the saying that is written, "Death is swallowed up in victory," until then Jesus is our advocate with the Father, and makes full satisfaction for all the sin, weakness and imperfections of all His dear people, and his people are sinners as long as they live. As the apostle says, He that saith he is without sin deceiveth himself; there is none that liveth and sinneth not.

Little children, shun every appearance of evil and may the God who "brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep," assure your hearts that he is your advocate with Him - and that all shall be well when this terrible storm is over, and to His dear name shall be the praise forevermore.

Amen

JOSHUA T. ROWE.

Roland Park, Md., Jan. 1, 1918.

Dear Brother Gold:—I am enclosing you a good letter from Elder M. E. Williford that was written to brother H. L. Brake, sent to brother E. A. and then to me. I feel like brother Williford would not object to it being published.

Thursday before the 4th Sunday in November two of my brothers (S. M. and J. B.) and myself went to see bro-

ther E. A. On Saturday we went to Pleasant Hill to preaching, and we enjoyed that able gift Elder Geo. Boswell. I felt glad that I was there. He so beautifully set forth the doctrine that I love. We spent the night at brother E. L. Brake's hospitable home. While there, we went to Elder M. B. Williford's and sang some good songs for him. I am like him, I think I shall always remember this association. I could see their flowing tears as we sang those soul-cheering songs, and it seemed to me they were tasting the sweetest of them. It seems to me this is one of the "Heavenly places" we are allowed to sit in. If this was not a "heavenly place," then surely I know nothing of it.

Sunday morning we met at Pleasant Hill at 10 o'clock and sang about an hour, which was another feast to me.

We all enjoyed our trip so much. May the Lord bless them.

Last but not least I remember the short talk I had with you while at Wilson, and how full you got when you told me about the fall you had (125 feet) when you were a young man. How God delivered you safe and sound, and how you were made to see all of your past life—every deed being registered—no need of any one to accuse you. This was wonderful indeed. Nothing but a merciful God could have delivered you.

Your brother,

T. A. Stanfield.

McIver, N. C., Dec. 26, 1917.

Rocky Mount, N. C., Dec. 11, 19, 1917
Mr. H. L. Brake,

Dear Bro. Brake:—Ever since you and others whom I love and are dear to me were at my home I have felt a desire and a duty to write to you and let you know what a comfort your words and sweet singing afforded wife

and myself. But it is beyond my ability to express the fullness in words, for it seems to us in our loneliness, behold the good Lord sent you to us as a lovely band of angels laden with such heavenly messages and music as He knew that we had been desiring and hungering and thirsting all the day and it filled our souls to the very brim as it had been wine sweet and fresh from the kingdom and it was good and refreshing to our taste as was the wine at the marriage feast which Jesus supplied at His first miracle at Cana of Galilee and as that feast has never been forgotten, even so this feast with you all will never be forgotten by us as long as our remembrance lasts, and I believe to be aspiritual feast, don't you?—and will the spirit ever forget its own? Think of it dear brother and tell me about it when I see you.

Well Brother Brake, I want to tell you some of my experience that morning before you came.

As you know it was our regular meeting day at Nashville. I being afflicted with an unusual cough and my throat trouble which I am addicted to and the weather unfavorable, I did not know whether to go or not, and the emotion of my heart all the time was in prayer to God for guidance, but could not get an answer and finally the burden grew so heavy that I left the house and sought a hiding place to give vent to my burdened heart by expression in words to my God in request of Him for an answer, for I felt that a word from Him would calm my troubled breast, and decide the case for me. I came back to the house without an answer, but I was expecting one, for I believe that when the Lord prepares the heart to pray He will answer that prayer. I walked in the hallway down to the door that enters into my room and as I turned

to enter what I was hoping for came to me in these words, "The spirit is willing but the flesh is weak," and with these words the Lord gave me to understand my true condition and removed the burden and great anxiety of my mind, for I had in spirit desired all the morning to go but felt that my fleshly condition was weak and did not feel able to go. Then I took my religious papers and found them very interesting and was enjoying them, but that was not all that was in store for me for wife came in and reminded me that you had phoned her that you and Brother Stanfield would come to see us that evening, so you see I then had a joyful anticipation for what awaited me that evening. So I hope I can say that the goodness and mercy of the Lord have followed me all the days of my life, and how I do hope and pray that I may dwell in His house forever. Brother Brake love to write you how He blessed us the next day (Sunday) but I will not worry you with any more now.

I certainly do wish I could see every one that was with us that evening, shake hands and tell them how much they did comfort wife and myself. Brother Brake I do believe the Lord was working in you brethren and dear Sister Stanfield both to will and to do, and it was His good pleasure, and seeing how you younger brethren consider and comfort old and infirm ones, don't forget to do so at every opportunity.

Wife joins me in love to you and Sister Brake, and best wishes for all dear children.

Your affectionate but unworthy brother.

M. B. WILLIFORD.

P. S.—I am still confined to my room but am improving some. Wife's cold's better and we hope this will find you well.

M. B. W.

"But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Hebrews 2:9.

Does this mean that Jesus died on the cross for every man or individual of the human race? No. If you will read carefully and understandingly you will see that the language will not admit of that construction.

It is thought that the apostle Paul wrote the book of Hebrews, and he was not converted to Christianity until some years after the resurrection and ascension of the Lord Jesus Christ, yet in writing this sentence he uses the present tense and emphasizes the present time by using the word now in the previous sentence. "But now we see not yet all things put under him (man). But we do see something. Let us read according to its grammatical analysis. But we see Jesus crowned with glory and honor, (what for?) that He by the grace of God should taste death for every man. (What Jesus is this?) who was made a little lower than the angels for the suffering of death. He was made lower than the angels (His creatures) for the suffering of death, that means that He should die on the cross. But He was crowned with glory and honor that He should by the grace of God taste death for every man. It was when He was made lower than the angels and in connection with this humility that He suffered on the cross. It was when He was crowned with glory and honor or subsequent to His entering this exaltation and in consequence of it that He should taste death for every man. When was He crowned with glory and honor? Not before His death, for John 7:39 says, He was not glorified. Jesus prayed to the Father to glorify Him. John 17:

1st and 5th verses, on the night of His betrayal. It was not in His resurrection. for He said to His two disciples as they journeyed to Emmaus "Ought not Christ to have suffered these things and to enter into His glory?" This shows that at that time He was not yet glorified. His tasting death with every man was subsequent to His being crowned with glory and honor and His being crowned with glory and honor was subsequent to His resurrection and therefore could not be the same as His death on the cross. Then what is meant by His tasting death for every man? He said to His disciples, John 16:7, "It is expedient for you that I go away; (be glorified) for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." (See also John 7:39). "He shall glorify me, for He shall receive of mine, and shall shew it unto you."

The sins which each and every one of God's children have committed, which Jesus bore for them, and which through the relationship existing between Him and them are made to be His sins (2 Corinth. 5:4) are brought to each ones remembrance and he is made to mourn for the sins which Jesus mourned for him and thus we are led into the fellowship of the sufferings of Jesus, and to experience or taste something of His crucifixion on the cross for sin.

Paul says in Gal. 2:20, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me," etc. And in Romans 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death.

D. H. MEWBORN.

Farmville, N. C.

Elder P. D. Gold, Wilson, N. C.,

Dear Bro., and "Father in Israel:"

—It's a grand and sweet privilege, that we are yet permitted to write and talk, publicly, concerning the things of our God and His wonderful works to the children of men. I fear that we do not know how to appreciate this blessing until we are deprived of it, which, according to my mind, is beginning to dawn upon us, but notwithstanding the affliction that is approaching, because of sin and wickedness in our land, especially the sins of God's people, is those things coming upon us. Yet it is a comforting thought to know that our God still reigns and is at the helm of all events, still over ruling, setting up one and putting down another, using the wicked as His sword in accomplishing His purpose, so what doth it matter, whether we or our sons, fall on the battlefield or die on the bed of affliction, if we are favored to be the sons of God, all will be well with us when we are done with this world.

I would love to come and see you and yours again. Hope you are well.

Yours,

JNO. R. SMITH.

Reidsville, N. C., R. No. 1.

Dear Brother Gold:—My mother died February 4, 1914, and my life is lonely without her, but I humbly submit to His will, for He doeth all things well. Oh! That I may praise Him more. Brother Gold, I often feel cast down and the least of God's children, if one at all, but a few times since May 1912 (when I was enrolled with believers) I feel that I can truthfully say: I had the sweet evidence to feel that I knew I was a child of God, which now the reflections are very encouraging and sweet to me. First, when I was received into the fellowship of Flat River church and baptized, my soul was praising the Lord, I

felt then like I never should suffer again. The song: "How happy are they, Who their Saviour obey." No. 345, expressed my feelings fully, and I thought I would ask them to sing it as I came out of the water, but feeling to be unworthy, thought some one else was more fit to select the song, and they sang: "Amazing Grace, how sweet the sound, That saved a wretch like me." As for myself, it was a great wonder to me when I was received, for I could not express my feelings when there was so much at stake, but when they extended to me the right hand of fellowship I was the happiest mortal on earth.

Renewed by grace I love the Lord, and I always try to watch as well as pray. To hear good preaching affords me much joy and comfort. It is my life spiritually. I thought we had the prettiest association I ever attended. I heard every sermon with the exception of brother Jones' Saturday night, which I left to come home with my aged father. When Monday came and time to take the parting hand, it seemed to me all the Elders were very much lifted up, for surely God was in their midst.

He is able to save to the uttermost all that it is His will to save.

Yours in love of a better home above.

ALLIE G. BLALOCK.
Timberlake, N. C., Star R., B. 4.

Dear Brother Gold:—I have had a great desire for a long time to write what I hope to be the dealings of the Lord with me. It is undertaken in much fear and weakness, praying the Lord to be with me that what I may write may be to His honor.

I was born and reared by, I think, Christian parents. They gave me good advice, but never tried to teach

me religion. I went with them to church often. I went to hear all denominations of our neighborhood preach. I would have serious thoughts about death and wonder what would become of me. I don't remember the first time I tried to pray. I have been trying from my earliest recollection. I would think I was the vilest sinner on earth. I thought my father could not love me as He did His other children. I would lie down at night afraid to go to sleep, afraid I would awake in torment. I tried to hide my feelings from any one. I would beg the Lord to convict me of my sin. I thought when He commenced a work He would finish it. I was afraid He had not commenced one with me.

I read many experiences in the dear old Landmark that was a great comfort to me, but they had been forgiveness of their sins, and there was no mercy for me. I saw that I was a hell-deserving sinner. I was going to school at that time, and my burden was so heavy I would go off to myself and there try to beg God's mercy some time. I would ask the children not to go with me. I wanted to be alone. I didn't want them to know of my troubles. I went to spend the night with one of my schoolmates. We retired; she soon went to sleep. She was resting so sweetly, it seemed every sin I had committed came up before me. I felt it my last night on this earth, I would be in torment before another day. I called the girl, asked her to go down with me; I was sure I was dying. We got some water, and she went to sleep again. My very breathing was, Lord have mercy on me a sinner, Lord save, I perish. I turned on my face thinking I would die begging for mercy. The next thing I remember my burden was gone and I a new creature. I felt as free from sin

as if I had never committed a sin in my life. I thought, I am not afraid to die; I was glad that I was born to die. I just wanted to go home and tell mother my feelings. I started; before I went far the next morning I decided not to tell her anything about it. I did not take it for a hope, but soon thought I imagined it and found myself saying, Oh Lord, if I am deceived undeceive me. My mother and myself went to see a sick lady. When we started home she began talking to me asking me questions. I answered them as best I could. She said you have a hope. I said I would not have you think so for anything. She said she had been thinking so for some time. I had never mentioned it to any one. I asked her to tell father I would not deceive him for anything. He soon came to me with the tears running down his cheeks. I could not tell him anything. I had made him think I was a Christian, and I had committed a great sin. He talked so comforting to me I soon felt some better.

There was to be preaching at the school house where I was going to school. Bro. Pitt got up and gave out the song, "Hark my soul, it is the Lord." I thought the singing was for me, and the preaching was so different from any I ever heard before. I could hardly keep my seat; it all applied to my case. I loved him I felt for Christ's sake. I could then claim a hope. Surely if he was a Christian I was one, but I was so unworthy. I wanted a home with the old Baptists, but I was just eleven years old; no children did join their churches. I did not think they could fellowship me. I went often to hear hear them preach.

Old brother William Woodard came home to spend the night. I went with him to Flat River to preaching. He

talked with me and encouraged me, told me he thought it my duty to go to the church. I had a great desire to go. They looked like a perfect people to me. I could not ask them to take such a sinner as I felt to be. I went on a long time. I was no Old Baptist. I tried to think some other church would do just as well as there was no Old Baptists nearer than Durham, and that was twelve miles.

My father had the Landmark sent to me. I did not know how much I loved the Old Baptists until I was taken away from them, and the Landmark was most of the preaching I got to hear, but that was a feast to me. I stayed out of the church thirteen years trying to get a brighter hope, but had to go with the same little hope. I went before the church at Surl, Person County, N. C., and asked them to let me live with them, and they so lovingly received me into their fellowship 27 years ago. I was baptized the next Sunday by my dear old father, D. R. Monroe. What a sweet peace I felt when I was raised up I can't understand.

I have written this in fear and trembling. I wrote it twice and burned it, but the half has not been told. You can do with this as you think best. I want to say a few words to the believers in Christ that have not joined the church. Don't stay out in the cold world. There is nothing there for you. Come go with us, we will do you good.

I have written this because it has been on my mind so long to try to get relief.

From a sinner, if saved at all, by the grace of God.

NANNIE L. BUTCHER.

Witt, Va., Jan. 7, 1918.

Mr. W. H. Worsley,
Rocky Mount, N. C.

My Dear Brother:—I received your highly appreciated letter yesterday, and was indeed glad to know that you still remember me, and while I was not with you the last meeting (Quarterly meeting) in person I feel that I can assure you that I was there in mind, for I thought of you all and how I would like to be there. But as before stated I have a right bad chance of leaving my business, especially on these particular Saturdays. However, I am going to try to arrange a little different, so I can be with you all more. I am sure I would have enjoyed the communion service so much and meeting and talking with the people that I believe to be the children of the "Most High." But in this life (as you know, we all have our ups and downs, and if you will allow me to refer to self, it seems to me sometimes that mine is an outside case, being as I am, part of the time, in a very destitute and barren wilderness, and yet I know and realize that the Lord has and does wonderfully bless me more than I deserve, for which I desire to thank Him so much, for in summing up the whole thing we are bound to agree, even with Jonah of old that salvation is of the Lord, and we should love, praise, honor and adore Him, and endure as seeing him who is invisible. Again we read that Israel's God will not forsake them, but will be with them always, even unto the end of the world. The trouble is in us and not in Him, for He is not slack concerning His promises. But our cries are unto Him, Lord save, I perish. I know that I am young in the baptism, but I feel that I have some of these experiences that have been with me for right many years.

I often think of you and Sister

Worsley, and of how I so greatly enjoyed your hospitality during the short time I was in your home. It seems to me that the conversation that I heard from you and she could come from none other but the "born again" and that beloved man of God, Elder P. D. Gold who has so untiringly watched over and kept the faith and comforted the saints for so many years. How my heart goes out to him in love. Isn't it wonderful, how that the Lord has mercy on us?

I hope that you will have the mind to write again sometimes.

Your brother in hope,

L.D.LANGLEY.

Halifax, N. C.

RESOLUTION.

We, the church at Salem, Johnson County, N. C., do hereby pass the following resolutions concerning the death of our beloved sister Phoeby Whitley, who was baptized by Elder J. A. T. Jones and died July 9, 1917; therefore be it resolved,

First, That the church has lost a kind and faithful member, the family a loved one, and the community a kind friend.

Second, That we bow in humble submission to our God in taking her away from us and may we live according to the pattern she has, in her humble way, set forth.

Third, That a copy of these resolutions be written on our church book and a copy be sent to Zion's Landmark for publication.

Done by order of conference July meeting 1917.

Elder Jesse Barnes, Moderator.
J. I. Whitley, C. C.

My son, walk not in the way with them; refrain thy foot from their path:

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., JAN. 15, 1918

EDITORIAL.

WHO CAN STAND BEFORE HIS COLD?

Psalm 147:17

Man cannot stand to resist the power of God in the sense of defeating it in anything. Who hath resisted His will? Or who can say unto Him, what doest thou? Man may and does oppose His will often in the sense that he is averse to it, and if he could he would hinder and defeat it; yet God does all His pleasure. He makes the wrath of man to praise him, and restrains the remainder of wrath. Then why doth God find fault, if man is not able to resist Him? None is able to resist His will or to defeat it. But the carnal mind of man, which is not reconciled to God's will, neither indeed can be, can never defeat it, but the gracious sovereign will of God is accomplished all to the praise of the glory of God's grace; and if man is ever shown the wisdom of God's way, and the folly of his own will, he rejoices that God's will is done, and not man's will. By the contraction of

cold as well as by the expansion of heat, forces that man cannot resist or hasten, but silently with no struggle or strife the power that man cannot hinder nor direct, operates silently, surely, with no parade or display of power. The hidden secret forces of nature are handled according to God's will without any display of power. There are no agencies visible employed to work His will.

The heat of summer opens the slumbering forces of nature, unlocks the chambers that withhold the sleeping forces that in the heart of summer bloom and ripen the fruits of earth that spring forth from the fruitful lap of nature, and yield the bounty of her wealth to gladden the eye and to feed the appetite of the hungry. There seems to be no strain or effort of nature to call forth the latent force that causes crops and fruits to send forth in joyous abundance that which, when God Almighty opens His hand satisfies the desire of every living thing. Barns are filled with fruits sheltered for the coming winter. When these are gathered in their season then winter wraps himself in the warmer clothing of winter, and creeps into his haunt of defence to resist the coming cold that searches every nook and corner of earth. Nor can man invent or find any escape from this searching cold, nor clip the wings of its rapid moving flight, nor satisfy the hunger of man but it reaches and consumes all that the summer has poured into the lap of the harvest.

It is the employ of man to dig and plow in summer to pile food into his houses in summer to carry the paupers through the piercing cold of winter lest they starve.

When all this is done we still feel the next seasons whether of cold or heat are the repetition of that which hath been again returns. Life is a

tread mill of such experiences; nor can man leap over these bounds, but must serve in his lot all the days of his appointed time here on earth dependent on his Maker; but the observant and the obedient escape much that thoughtless or rash do not escape. The prudent foresees the evil and hides himself, while the simple pass on and are punished. P. D. G.

Elder P D. Gold,

Dear Brother in Christ—Will you please give me your view through Landmark of the Kingdom of heaven: will it rule this earth for one thousand years in righteousness?

Yours very truly,

In hope of eternal life.

L. H. Kennedy.

Jesus said, "the kingdom of God cometh not with observation. Neither shall they say Lo here, or lo there; for behold the kingdom of God is within you." Luke 17:20-21.

The kingdom of God or the kingdom of heaven is within you. It does not come as man would expect as earthly rulers come with great displays of power and glory.

Naaman thought surely the prophet will make a great ado with me and compliment me. No; the kingdom of heaven does not flatter men, nor puff them up, nor exalt them.

The kingdom of God is within the subjects of grace working in them to do the will of God by clothing them with the spirit of meekness and humility, making them patient in tribulation, instant in prayer given to hospitality, not a show of style or wealth, but in good will to men. Nothing is to be done for vain glory.

The power of the Lord God so moves the subject of grace to serve the Lord God that there is in the one serving the Lord such a conviction of unfitness and wilfulness, ignorance and the

need of everything essential to fit him for the true service of God, and the presence in him of so much that seems to him to be harmful, that he cannot glory in what he is, or does. Without Jesus he feels he can do nothing good. It is true that grace leads and prompts him to serve in such a way that he cannot glory in anything he does.

Nor does it appear to him that mankind are making any progress or headway in conquering the earth. Each one that is sensible of the inherent, stubborn opposition of his own will, heart, mind and nature, that can not say, Let us take the world for the Lord. The power is not in the creature, nor is there any such a display in him of progress that he can promise that it will be any better tomorrow than it is today. We have no control over tomorrow. Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. We must wait until the Lord brings to pass his own purpose. We must wait on the Lord in the sense that He is the leader and the doer of His word and will.

There is perhaps no greater blunders made by men than when they promise they will do so and so. Whereas we ought to say, if the Lord will we will do so and so. The prayer of those blest of the Lord is, Lord, what wilt thou have me to do? The desire that God's will may be done is a good desire. But how and when it is done is above our power to comprehend fully. Jesus said, not my will, but thine be done. P. D. G.

COLD WEATHER.

The Lord sends the weather cold or hot, wet or dry.

One good effect of intensely cold weather, such as we have had of late, and are having now, is to cause people to have a deeper consciousness of dependence on the Lord God from whom

comes every good gift and every perfect gift.

There is no better service than to love and fear the Lord God. One way of serving the Lord God is to do good as we have opportunity to those in need. To consider the necessities of mankind, and even to show kindness to the brute creation is commendable. The merciful man showeth mercy to his beast. To relieve the fatherless and the widow—to remember the poor, and to show kindness to them is praiseworthy. There is good in all things to those that love the Lord God. All things work together for good to them that love God, to them who are the called according to His purpose. The reason for that is that God works all things according to the counsel of His own will. His wisdom, power, goodness, mercy and love towards those that love him is such that all things work together for good to them that love Him; and He loved them that love him before they loved Him. Indeed we love Him because He first loved us, and so loved us as to send His only begotten Son into the world that whosoever believeth on Him should not perish, but have eternal life.

P. D.G.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51:5.

This is a declaration—a confession—made by one who not only did not attempt to cover his own guilt, nor offer any excuse or apology for his sin, but did not in any sense attempt to charge God with folly, nor in any sense endeavor to connect God's dominion or providence, in any way, with his own act so as to mitigate the heinousness of his own guilt. The language is alive with the loathing of his own guilt, so that the purity and holiness of God shines in such brightness

that God is justified when He speaks and clear when He judges.

This writer seeks no shelter, nor mercy because in sin did his mother conceive him, and that he was shapen in iniquity. Nor does he crawl back to Adam for an apology that might divide his guilt. There is such horror in sin against God that those feeling their own guilt truly would not for a moment hint at a plea putting their own guilt on another; for it is so hateful that they desire that no place may be sought even for an excuse for its commission. He that is stung with the guilt of sin would never seek an excuse for its commission.

"Against thee, thee only, have I sinned, and done this evil in thy sight." To sin against God is the worst form of sin. Because God is most holy, and should command such fear, love, reverence, and obedience from us that there should be in our hearts no desire to sin against Him. While all sin ultimately is against Him, yet we so little feel his fear that sin is so mixed with evil.

We go astray from the womb. The fear of God is not before our eyes. Then why should this man so deeply loathe his conduct and pray for the mercy of God? Surely it is good that God does not take his Holy Spirit from us, nor cast us away from His merciful and blessed presence.

How sweet the mercy and forgiveness of God is. How great is His power that he is able to cast our sins into the sea of His forgetfulness, and to remember them no more forever. His lovingkindness is so good, and the multitude of His tender kindness is so great that He is able to wash us thoroughly from our guilt. When God purges us from sin how wonderfully He cleanses our inward parts, and washes us so that we are whiter than

snow. He is able to create in me a clean heart, and renew in me a right spirit.

The wonderful effect of the dealings of the Lord God with His people who feel their vileness brings them to know that a broken and a contrite heart God will not despise, nor cast such away from His holy presence.

How great and wonderful is our God to open our lips so that unclean as we are our mouth shall show forth His praise. Ascribe ye greatness to our Maker.

P. D. G.

VANITY OF IDOL GODS.

"Bel boweth down, Nebo stoopeth. Their idols were upon the beasts, and upon the cattle; your carriages were heavy laden; they are a burden to the weary beasts." Isai. 46:1 These are the idols, the false gods of Babylon. How weak they are as they fall down prostrate before the eternal God, the power and wisdom that guides Israel, and keeps that favored people. The eternal God is thy refuge, and underneath are the everlasting arms.

Israel had forgotten the Holy One, and had been delivered over to the kingdom of Babylon, not by the idol gods of Babylon, but by Him who neither sleeps nor slumbers.

The prophet Isaiah says. Bel boweth down, Nebo stoopeth. They are the false gods, the idols of Babylon. They can not walk, nor talk, they see not, they hear not. There is no life, nor power in them. They cannot move. They must be hauled about from place to place. The beasts that haul them about are wearied as they pull them from place to place. Those that worship them are like them, without wisdom, or power. These Babylonians are themselves gone into captivity.

How different is the glorious God of

Israel, declaring the end from the beginning. Before events come to pass, or are even thought of in the minds of men, yea before man himself existed, God said, my counsel shall stand, and I will do all my pleasure. God brings near his righteousness. It shall not be far off. God himself will cause to come to pass what He has purposed.

The comfort and solidity of the joy of worshipping and trusting the God of Israel is of unspeakable and everlasting joy. Because He is God and changes not, therefore the sons of Jacob are not consumed.

"Whither shall I go from thy spirit, or whither shall I flee from thy presence?" If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me." Psalm 139:7-11.

Surely it becomes us to say and feel that such knowledge is too wonderful for me; it is high, I cannot attain unto it.

P. D. G.

A BODY PREPARED.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering for sin thou wouldst not, but a body hast thou prepared me." Heb. 10:5-10. See also the verses following to the 11th verse.

This is one of the most wonderful declarations of scripture relating to the coming of Jesus Christ in the flesh, who is God manifest in flesh, to do the will of God in earth, to make an end of sin, to abolish death, and bring in everlasting righteousness. This suffering unto death of the Lamb of God, His burial, resurrection and

ascension to glory on the right hand of the Father in the majesty of heaven; to whom all power in both heaven and earth is committed, with the administration and the execution of the Father's will in heaven and earth; and the bringing in the New Covenant, wherein God no more remembers the sins and the iniquities of his people, but He makes all things new; so that the subjects of this new Gospel dispensation are under Priesthood of Jesus Christ, and the subjects of the blessed kingdom of Jesus Christ, and are accepted in the beloved.

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and the fowl of the air," etc. Thus God created man in His own image. The man thus made is the figure of Him who was then to come, and be found in fashion as a man. For since by man, this man Adam, came sin and by sin came death; so since by man came death, so by man shall come the resurrection from the dead.

The Spirit, the Lord from heaven, is the substance, the eternal life, of which Adam the first is the shadow.

Adam is of the earth, and makes nothing perfect. But Jesus, the second Adam, the quickening Spirit, the Lord from heaven, is the covenant head, and a body is given him, and a people is chosen in him, from before the foundation of the world. 2nd Timothy 1:7-11, Titus 2:11-14.

Also Eph. 2:4-10, Rom. 8:29-39. These are specimens showing that there are many proof texts of the Bible establishing and proving the Bible doctrine, that salvation comes through Christ who was found in fashion as a man, but without sin. He was made in the likeness of sinful flesh, but he knew no sin. He is a perfect offering to God, and

makes perfect all that he came to perform. The works of the law prove the failure of man, as that the law made nothing perfect, but the bringing in of a better hope leaves nothing imperfect that he came to accomplish. He is made of a woman. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Gal. 4:4-6.

The mystery of the humiliation of the Son of God unto the shameful death of the cross, to make atonement for our sins, His being tempted in all points as we are, yet without sin; for God hath made Him to be sin for us who knew no sin is without controversy the mystery of godliness.

The body prepared for Jesus that was without sin, yet able to bear our sins in His own body to make an end of sin, and to abolish death, who had no sin, knew no sin, was holy, harmless, separate from sinners, who had power to lay down His life, yet sin had no power over him, disease had no power over him, death had no power over him, who had power over sin, disease, death, devils, power over all flesh to give eternal life to all that the Father gave unto him; and this is eternal life to know thee, the only true God and Jesus Christ whom thou hast sent, is the mystery of Godliness.

There is no mystery so great as the mystery of godliness.

The manifestation of Jesus Christ in the flesh to suffer the just one for the unjust that we might be made the mystery of godliness in Him;

and when this is accomplished the revelation of Jesus Christ made of a woman, made under the law in order that sin and death should be destroyed, and the revelation of the Son of Man manifested in the godhead, so that in the resurrection life death should be abolished, and those born of incorruptible seed should appear without fault before the throne of God to die no more, is the wonderful mystery of godliness.

A body hast thou prepared me. The temple of the Lord in which is the true worship, the spiritual tabernacle or the body of Christ fitly framed together, in which every member of that wonderful body is made without hands, in which there is no schism, the church of the living God, the pillar and ground of the truth, in which he shall be glorified; called also the bride, the Lamb's wife, given to him by his Father, that shall in the resurrection from the dead be presented without spot, or wrinkle, or any such thing, a glorious church, his body, the fulness of Him who filleth all in all. For in Him (Jesus) dwelleth all the fulness of the Godhead bodily. Things under the law are shadows of good things in the gospel, for the body is of Christ. If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with Him in glory.

P. D. G.

LOVE OF MONEY.

"For the love of money is the root of all evil," 1st Tim. 6:10. They

say it is not charitable to attack men's expressions or notions; for we ought to give true weight to what is said. That depends on what is said.

Take this expression, Money is the root of all evil. Now if that is true then we should endorse that. Then we show our faithfulness by approving what is said. Suppose the subject under consideration is "Money Making." One says we must get away from the influence of that ancient preceptor who first said that "Money is the root of all evil." Who was that ancient preceptor? It is commonly said it was the Apostle Paul. It is very important to rightly use the sacred teaching of the Bible. Common honesty would compel writers to fairly state the views of others, and not to misrepresent them. A true desire to know what the scripture means is a blessed desire.

Solomon says money is a defense, Eccl. 7:12. Money answereth all things, Eccl. 10:19. That is whatever is bought or sold has a value fixed by the traffic standard which is called in our language money. A feast is made for laughter, and wine maketh merry; but money answereth all. That is the common or general standard of value. What an article sells for in the market is considered its value.

Now Paul is not condemning that rule of business. For Paul is not writing that which is false, or which contradicts any scripture of truth.

When Jesus cast the money changers out of the temple, saying, Ye have made it a den of thieves, yet Jesus told Peter how to obtain a piece of money from the mouth of a fish to pay tribute. Money. Peter also said, silver and gold have I none, but such as I have give I unto thee.

Peter says, Ye are not redeemed with corruptible things such as silver and gold.

Compared with the holiness of

the blood of Jesus silver and gold are corruptible, and not a particle of value. Yet in their place silver and gold have their value.

But it is the love of money that is the root of all evil.

The honest uses of money are not condemned. If one does not covet anything that belongs to another, but loves his neighbor and not what belongs to another, he is not a thief, or dishonest. John the Baptist said to the soldiers, "Do violence to no man." I would not be afraid of a soldier that would do no wrong to any man—do no violence to anyone. Nor would I be afraid of any man robbing me who is content with such things as he has, and is content with his wages.

In war times the terrible pestilence of lust seizes the people. The game of grab takes hold of mankind. We seem to lose the natural good-will we have for each other. Whence come wars and fighting among you, come they not hence of your lusts that war in your member? Ye lust and have not; ye kill, and desire to have, and cannot obtain; ye fight and war; yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts," James 4:1-4.

What have not men, some men, done wrong to obtain what belongs to others. Men rob, defraud, kill, go to war, do all of wicked deeds because of the love, the wicked love of money, which love of money is the root of all evil. That is this corrupt love of money causes them to commit all sorts of wicked things, because they so love money. Paul says, O thou man of God, flee these things."

Love of truth, the love of God worketh no ill, no wrong to any one, but it prompts to good deeds.

P. D. G.

TEMPTED: BUT NO SINNER.

"For we have not an high priest

which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Heb. 4:15.

When Jesus was touched in fashion as a man he was touched with the feeling of our infirmities.

"In the beginning was the Word and the Word was with God.

The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made," John 1:1-3.

"And the Word was made flesh, and dwelt among us (and we beheld his glory; the glory of the only begotten of the Father, full of grace and truth," John 1:14.

"Let this mind be in you,, which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation; and took upon Him the form of a servant, and was made in the likeness of men.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

When the Son of God was manifested in the flesh by being found in fashion as a man he was compassed with infirmity. He was so poor he had no where to lay his head. He knew what it was to hunger and thirst for natural bread and water. He knew what it was to be old, to suffer the just one for the unjust, he knew what it was to be made sin for us. In all our affliction he was afflicted. He was tempted in all points like as we are. He was touched with the feeling of our infirmities, yet knew no sin. He repined not, murmured not, he endured all things for the elects' sake. Jesus endured the cross, despising the shame. He endured such contradiction of sinners against himself. He could say behold and see if there was ever such sorrow as my sorrow. Forsaken of God, despised and rejected of men, a man

of sorrows and acquainted with grief, who knew no sin, holy, harmless, undefiled.

He knows our frame. He remembers we are dust. He bore our sins in his own body on the tree, and was made a curse for us. What a glorious and merciful high priest.

Some men are famous for some excellencies, but weak in other things. In them we see much to respect and love; but in Jesus is one altogether lovely. Every excellency in perfection with no fault, nor sin, no failure. What a blessed gift, who gave himself for us and with himself every needed blessing for time and the fulness of blessing for eternity.

This advocate with the Father who knows what are our infirmities and what we need, so great is this gift that He brings every needed blessing with himself. For if God give us Christ how shall he not with him freely give us all things?

P. D. G.

NEW YEAR

We have divisions of Time. They are not natural, but artificial. Natural divisions of time are day and night. Winter and summer, cold and heat, etc. In the beginning darkness sat upon the deep. God said, Let there be light, and there was light, which He called day.

We have days of the week, days of the month, etc. They are that we may note time and indicate it.

We call this day the first day of New Year 1918.

We have no control to create time. If we use it well we are wise redeeming the time, because the days are evil. There is evil time upon us. Wisdom is needed to so live that prudence shall guide and preserve us.

Time is precious if well used. We have one time to live. We cannot recall time that is past. How often

would many of us feel glad if our blunders could be expunged or healed, and something good could be put in the place of our own misconduct which juts out to our shame and reproach.

Such things cause us to feel the need of that preventing of blunders that grants us the wisdom that is from above, that is first pure, then peaceable, easily entreated, gentle, without partiality, and without hypocrisy.

We know not what a day will bring forth. We do not bring forth, much less create, anything. If we feel that all our times are in his hand then the comfort is that the Lord rules, "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee."

Why take ye thought for the morrow. We cannot make one hair white or black. Then if we cannot change the less, why attempt to manage the greater. Today if ye will hear his voice harden not your hearts, as in the provocation, Heb. 3:14-15.

Now is the day of salvation. Christ is exalted a prince and a Saviour. Say not in thine heart who shall ascend into heaven that is to bring Christ down. He has already come down to earth. Say not in thine heart, who shall descend into the deep, that is to bring up Christ again from the dead. But what saith it? The word of faith that we preach is nigh thee, even in thy mouth and in thy heart. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Now is the accepted time. Now is the day of salvation. This is in the sense that Christ has been crucified, and exalted at the right

hand of God a prince and a Saviour, and blessed are all that trust in him. Whosoever shall call on him shall be saved.

To all who are interested in salvation there is no matter so important as is this.

Seek ye first the Kingdom of God and his righteousness, and all these things (all needful things) shall be added.

All those that truly call on the Lord do show the wisdom that guides them, and are wise redeeming the time. To all such this shall be a blessed New Year.

P. D. G.

Durham, N. C., Jan. 18, 1918.

Elder P. D. Gold,

Wilson, N. C.

Dear Brother: I am in receipt of a letter from Eld. L. H. Hardy of Atlantic, N. C., saying in part as follows:

On the morning of the 15th instant a cyclone struck our town, and left us without a house of worship which cannot be replaced for \$2,000.00.

One-fifth of the houses are destroyed together with nearly all the oyster boats, leaving many of the inhabitants without means of support, and in destitute circumstances, and further states that he is chairman of a relief committee, and will greatly appreciate donations for the relief of the suffering, and to replace their meeting house.

With your permission I feel constrained to call upon the readers of the Landmark to join in a relief and building fund, and to make it universal, and burdensome to none let me suggest that your contribution be not less than \$1.00 or more than \$2.00 (more if you wish), but if the readers of the Landmark will respond lovingly with the amount

suggested the effect will bring the full measure of relief.

Let your contribution go forward at once to Brother Hardy, stating for which purpose you wish it applied. The receipt of same will be published in the forthcoming issues of the Landmark that you may see how well we heed the cry of the destitute.

Again brethren and sisters everywhere, let me beg you in the name of the Lord not to dismiss this appeal until you have made your offering as unto Him, and He will abundantly bless you.

Submitted in love,

C. F. DENNY.

Relief. Building.

Church of Durham	\$1.00	\$25.00
C. F. Denny	1.00	1.00
G. C. Farthing	1.00	1.00
Mrs. Minnie Tatum	1.00	1.00
J. W. Pearce	1.00	1.00
G. W. Wilson		1.00
Mrs. W.T. Carrington	2.50	2.50
J. T. Lamb	1.00	1.00
W. S. Farthing	1.00	
G. Rose	1.00	
Alonza Barber	.50	1.00
Mrs. E. C. Smothers	1.00	
Dr. H. E. Satterfield	1.00	1.00
J. D. Dupree	1.00	
M. G. Markham	2.00	2.00
Willie Hester	1.00	
Mrs. W. S. Brooks	1.00	1.00
Mrs. E. M. Sharp		1.00
Ruben R. Smothers		1.00
P. D. Gold	2.00	2.00

UNION NOTES.

Dear Brother Gold:- Owing to the extreme cold weather, there was no Contentnea Union held in Dec., 1917. Therefore, according to our custom, the next Contentnea Union will be held with the church at Mewborn's, the 5th Sunday in March, 1918.

Those who may want to be met at the railroad will be met at LaGrange on Friday before by notifying Brother J. E. Mewborn or Elder W. B. Kearney a few days before. Their postoffice is Snow Hill, N. C.

L. J. H. MEWBORN,
Clerk.

Elder A. D. Johnson, Upper Town Creek, Saturday and 3rd Sunday in February.

ELDER J. W. WYATT

February 7, Goldsboro; February 8, LaGrange; February 9 and 10, Mewborn's; February 11, Nahunta; February 12, Memorial; February 13, Chapel; February 14, Cross Roads.

He will need conveyance when off railroad.

Sister Rutha Tripp has changed her address from Washington, N. C. to Route 4, Greenville, N. C., care M. W. Tyson.

Physician Successfully Treats Pellagra With Barium Rock Water.

Dr. Chas. E. Walker, a Charlotte, N. C., physician, says: "I have used Barium Rock Springs water in a case of pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water and condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

Barium Rock Water is recommended for use only in such cases as reliable testimony has proven that it will give relief. If you are a sufferer from indigestion, dyspepsia, rheumatism, gout or diseases arising from disorders of the stomach, kidneys, liver or bowels, if you are in a nervous run-down condition, give this guaranteed water a trial. Ten gallons only \$2.00. If it fails to benefit your case, tell us so and we will promptly refund your \$2.00. It is understood that the empty demijohns are to be returned to us prepaid. Address Barium Springs Co., Box A-20, Barium Springs, N. C.

They would none of my counsel;
they despised all my reproof.



The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles' Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

CATARRH

The "Disinfectant Vitalizing Treatment" with the Y. Q. C. Inhaler is the ideal method of treating catarrh and kindred troubles. This germ-killing vaporized air goes to the most remote parts of the air passages and gives quick relief. Absolutely harmless. Wonderfully effective. Sold on a positive guarantee of satisfactory results or money refunded. At druggists or by mail from

Y. Q. CALDWELL, JR.,
PARIS, TENN.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If your Back is aching or Bladder bothers,
drink lots of water and eat
less meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours their strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

For all our days are passed away
in thy wrath; we spend our years as
a day that is told.

He shall call upon me and I will
answer him; I will be with him in
trouble; I will deliver him and hon-
our him.

ASK YOUR DEALER FOR



TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle
of Danderine right now—Also
stops itching scalp.

Thin, brittle, colorless and scraggy
hair is mute evidence of a neglected
scalp; of dandruff—that awful scurf.

There is nothing so destructive to
the hair as dandruff. It robs the hair
of its lustre, its strength and its very
life; eventually producing a feverish-
ness and itching of the scalp, which
if not remedied causes the hair roots
to shrink, loosen and die—then the
hair falls out fast. A little Danderine
tonight—now—any time—will surely
save your hair.

Get a 25 cent bottle of Knowlton's
Danderine from any drug store. You
surely can have beautiful hair and lots
of it if you will just try a little Dan-
derine. Save your hair! Try it!

Let them praise thy great and
terrible name; for it is holy.

RUB-MY-TISM

Will cure Rheumatism, Neu-
ralgia, Headaches, Cramps, Colic
Sprains, Bruises, Cuts, Burns, Old
Sores, Tetter, Ring-Worm, Ec-
zema, etc. Antiseptic Anodyne,
used internally or externally. 25c

Who knoweth the power of thine
anger? Even according to thy fear
so is thy wrath.

Don't think because you have taken
many remedies in vain that your case is
incurable. Hood's Sarsaparilla has cured
many seemingly hopeless cases of scrofula,
catarrh, rheumatism, kidney complaint,
dyspepsia and general debility. Take Hood's.

Thou shalt tread upon the lion
and adder; the young lion and the
dragon shalt thou trample under
thy feet.

WANTED—Agents sell washing tablets,
washes clothes without rubbing. Sample
and particulars free. J Johnson, 814 Greg-
ory St. L Greensboro, N. C. j1-21

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated,
cleans little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Unto whom I swear in my wrath
that they should not enter into my
rest.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

Let the sea roar, and the fulness
thereof; the world, and they that
dwell therein.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Declare his glory among the hea-
then, his wonders among all people.

For their feet run to evil, and make
haste to shed blood.

WHILE AT WAR

Women Suffer at Home.

WOODFORD, TENN.—"This is to certify that I have used Dr. Pierce's Favorite



Prescription also the Golden Medical Discovery and find them to be as represented. When suffering with nervous prostration 'Favorite Prescription' cured me when other medicines failed. I think it is a grand medicine and never fail to recommend it to suffering

women."—MRS. ROSA LEE HOGAN, Route 1.

SYLACAUGA, ALA.—"My wife used Dr. Pierce's Favorite Prescription during expectancy. She had been having a great deal of trouble and used the 'Prescription' with wonderful results. She had practically no suffering, where before she had suffered intensely. No one can tell in words the good the 'Prescription' did my wife; it is simply a wonderful medicine. Every woman in the land ought to use it."—A. HUDGINS.

One nice thing about Doctor Pierce's Favorite Prescription it contains no alcohol or narcotic nor any harmful ingredient. Put up in liquid and tablets and sold by druggists. If not obtainable, send 10 cents to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and he will mail a trial package of the tablets.

Sick women are invited to consult Dr. Pierce by letter, free; also a 136-page book on woman's diseases, free.

Doctor Pierce's Pellets are the original little Liver Pills. One little Pellet for a laxative—three for a cathartic. Sold by druggists for nearly 50 years.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc,

Hyomei

THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit \$1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it.

BOOTH'S HYOMEI CO., Ithaca, N. Y.



Foley's Honey and Tar

Always reliable for

**Coughs
Colds
Croup
Tickling Throat
Hoarseness
Whooping Cough
Bronchial Cough**

and it is your very best buy for

La Grippe

"Every mother in the land should keep a bottle right at hand."

Prices **25c, 50c and \$1.00** Sold **Everywhere**

For the Lord will not cast off His people, neither will He forsake His inheritance.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

Give unto the Lord the glory due unto his name; bring an offering and come into his courts.

OMB SAGE TEA IN HAIR TO DARKEN IT

Grandma kept her locks dark, glossy, and youthful with Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive. This ready-to-use preparation is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

O worship the Lord in the beauty of holiness; fear before him, all the earth.

STOPS TOBACCO HABIT

Elder's Sanitarium, located at 508 Main St., St. Josephs, Mo., has published a booklet showing the deadly effects of tobacco habit, and how it can be stopped in three to five days at once.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Advertisement.

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Keeps Our Bodies Warm.

Pure, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.

There is a suggestion in this that, at this time of year especially, we should take Hood's Sarsaparilla, if our blood is impure, impoverished or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequaled record for radically and permanently removing blood diseases, scrofula, rheumatism and catarrh, and gives strength and tone to the whole system. It is a scientific combination of roots, barks, herbs and other medicinal substances that have long been used by successful physicians. Get it today.

**Let the floods clap their hands,
let the hills be joyful together.**

DISEASE IS EVER THE SAME

And in view of this fact a medicine like Hood's Sarsaparilla, which has been successful for more than 40 years, is a safe one to rely upon.

Hood's Sarsaparilla is known to the people of America as the standard blood purifier. Its record is one of general satisfaction and remarkable results. There is nothing better as a general tonic and appetite-maker for weak and run-down men, women and children and old people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with rich red blood essential to perfect health.

Get Hood's Sarsaparilla today and begin to take it at once.

They shall bear thee up in their hands, lest thou dash thy hands against a stone.

RECIPE FOR GRAY HAIR.

To half pine of water add 1 oz. Bay Rum a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked faded gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy,

Order Fertilizers Now or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

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Atlanta, Ga.
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V-C Fertilizers

WANTED—15,000 YOUNG MEN & WOMEN.

The Government has enlisted the aid of stenographers and thousands of other DRAUGHON'S a recruiting and training

Miss Gilley, on recently completing, By MAIL, Draughon's Bookkeeping—an 8-weeks' course—received the following telegram from the Government:

(Copy of Telegram)

Washington, D. C.—Miss Vera Gilley, Murfreesboro, Tenn.: You are appointed Bookkeeper Revenue Bureau, \$1,000.00 a year. Report 234 Treasury Bldg.

ROPER, Commissioner.

Another Telegram

Washington, D. C.—Miss E. J. Laws (Draughon's), Nashville, Tenn.: You are appointed stenographer, \$1,100.00 a year, Surgeon-General, War Department. Report room 506 Mills Building.

NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is sending almost DAILY to

By the Draughon method of instruction—the method indorsed by business men—the necessary training can be taken BY MAIL just as well as at college, and at about one-sixth the cost. For rates on course BY MAIL or AT COLLEGE, write: DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Box 54, NASHVILLE, TENN.

Draughon's College in securing 19,000 office assistants, making, so to speak, station for Government office assistants. Draughon students, offering them \$1,000 to \$1,200 a year to begin on. If you prefer a position with a business concern, Draughon will guarantee it.

\$300.00 a Month.

B. H. WILKINSON, Bookkeeper, Bloom Clothing Co., Lead, S. D., writes: "Draughon's Bookkeeping, which I took by mail changed my position from clerk, at \$25 a month, to bookkeeper at \$100 a month. Just accepted position with New York concern at \$300.00 a month."

\$5,000.00 a Year.

W. O. PARSONS, Mgr., Equitable Life Assurance Society, Rome, Ga., writes: "On completing Draughon's Shorthand by mail, I accepted a position as stenographer, at \$75.00 a month; now making \$5,000.00 a year."

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

BLOOD POISON IS SNEAKING

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., for sample.

MURINE Granulated Eyelids,



FOR YOUR EYES

Sore Eyes, Eyes Inflamed by Sun, Dust and Wind quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.

No Smarting, Just Eye Comfort

Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. For Book of the Eye—Free. Ask Murine Eye Remedy Co., Chicago



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Beautiful in design—strong in construction. Largest and oldest glass plant in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. References—any of our old customers or any bank or banker in High Point. Write for catalog.

STANDARD MIRROR CO., High Point, N. C.

Rex Guano Distributor



JOHN BLUE, Mfr., Laurenburg, N. C.

Auger conveyor distributes fertilizer accurately. Easily regulated. When set for quantity wanted the feed never changes and is not affected by the speed of horse, up and down hill the same. Capacity with the usual mixture of cotton seed meal, acid and kainit on $3\frac{1}{2}$ ft. rows, 200 lbs. to 1000 lbs. per acre. Light draft. Representative farmers throughout the entire cotton belt endorse and recommend it.

Write for full particulars.

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For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Sassaaparilla for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

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Will Limber You Up—A New Creation, Pain Killer and Antiseptic Combined. For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria and tonsillitis it has been found most effective. Accept no substitute. This great oil is golden red color only. There is nothing like it. Every bottle guaranteed. 25c, 50c and \$1 or money refunded. All leading druggists, or sent postpaid from Herb Juice Medicine Co., Jackson, Tenn.

Ask Your Dealer For
HIGH GRADE FERTILIZERS

Manufactured by
American Fertilizer Company,
Norfolk, Va.

"Best on Earth—Best in Earth."

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.

R. A. REAVES

This dear brother was a member of Willow Spring Church, Wake County, N. C., united with the same (together with his wife) on Saturday before the 4th Sunday in October, 1871, baptized by Elder James Wilson, and departed this life on Dec. 31, 1917. His wife died April 27, 1895. Bro. Reaves was born on October 1, 1837. His life was as consistent as any member I know of. I have served the church as pastor for over twenty years, and there was never a charge against him. He was faithful to his duties as a church member until about two years before his death. I visited him at his home often and found him strong in the faith during his feebleness. He was married to Louisa Reaves, January 5, 1837. To this union were born twelve children of whom seven are living. Five preceded him to the grave. He was a kind and gentle father, much loved by his family, brethren, sisters and neighbors; honest in all his dealings and we feel to hope that our loss is his gain. May the Lord enable his worthy life to be a living epistle to his children and grandchildren, and may we all be prepared by God's grace, to meet him, where sorrow and pain will be felt no more, forever.

J. A. T. JONES.

"Christians' Duty Toward Civil Government and Carnal Wars."

(Third Edition and Highly Commended.)

Price 10 cents.

Address Wm. J. Miller, R. 1 Box 12,
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For use in Old School Baptist churches. Both round and shape note, 70 cents per single copy, \$4.50 a dozen. Transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Iroyd, Va.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul.

In the multitude of my thoughts within me thy comforts delight any soul.

Remember how short my time is, wherefore hast thou made all men in vain?

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Missouri.

Discretion shall preserve thee, understanding shall keep thee.

For the upright shall dwell in the land, and the perfect shall remain in it.

He layeth up sound wisdom for the righteous; he is a buckler to them.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Zion's Landmark

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P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

D. F. Roberson
L. J. J. J.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Editor of Zion's Landmark.

Dear Brother: If one so unworthy may address you. I wrote years ago what I hope the Lord has done for me, but the Landmark in which it was printed was lost. I concluded to write the substance of it again as it may benefit some of my friends. If not I hope it will do no harm.

My mother died when I was only seven years old, left my father with eight small children. Of course, we had a hard time, but I feel thankful it was as well with us as it was, for we did not lack for food and clothes, and I feel the Lord was good to us when we were unmindful of it.

From a child I had some idea of trying to serve the Lord. I would seek religion. In my fourteenth year I went to school in Danville. While I was there one of the teachers and several schoolmates professed religion and I tried to obtain it, and was so blind I believed others could tell me how it could be done. I tried all I could, read good books as I thought, listened to the instructions of those who seemed interested in my welfare. After I had worked the best and all I knew, it seemed to me I had a hope, but intended to say nothing about it, but when I was asked about it I did not deny it, and it soon became pub-

lic, which made me feel bad, as I was not satisfied, and told them I thought I was mistaken. I was told that was the way with Christians, they all had doubts and was influenced to join the Presbyterian Church when if I had been let alone I would have acted differently, but it proved to me how far we can be led astray, but I had to suffer for it. I was often in trouble, and did not much enjoy my church membership. I was not with them enough to know much of them. I kept my troubles concealed until after I was married. I withdrew from the Presbyterians, and as my husband had obtained a hope, and expected to join the Missionary Baptists, I intended going with him, but I believe it was providentially hindered, before the time he was to join there was an Old Baptist Association near us. He was very attentive to the preaching and was entirely changed about joining the Missionaries and joined the Primitive Baptists. I did not see how I could be reconciled to it and contended with him at first as I had no love for them, but he seemed so sincere in his belief I could not fight against it, and was enabled to see the error was in myself and when I could confess it, my mind was relieved, but it was humbling to my

pride to do so. How unworthy I felt, but did not feel as deeply I thought I ought. I remarked this to my oldest brother. He was a Missionary preacher, but I believe a good man. He said I did not know how I ought to feel, that we are led in ways we know not.

One night when all in the house seemed to be asleep except myself, after trying to pray in my feeble way, I walked on the porch and looked at the sky, how lovely all things appeared. I thought I could see more plainly than ever the work of the Lord, and I felt a love for all He had made, and after lying down still meditating on these things thought if I was not a Christian I did not wish to live in sin, when the Scripture "How shall we that are dead to sin live any longer therein?" came so plainly to my mind, but I feared it was not for me and afterward thinking if I did not have more evidence of being a Christian my way would be dark, when the passage, "Now we see through a glass darkly, but then face to face," occurred to my mind, which I understand, that while in the flesh my way will be dark, but if after the flesh is done with it is bright, it will more than repay for all trials and afflictions here. I afterwards had impressions to join the Primitive Baptists, as I know I love them they seemed more like Christians than any others, and when I could not feel satisfied to stay away I offered to the church in company with a sister-in-law and some others. We were received and baptized by Bro. Hezekiah Smith. I then felt relieved in mind, but have had many hard trials to meet. I have followed two children and my dear husband to the tomb, but I hope these things are all working

for my good. Christ said in the world his people shall have tribulations, but tells them He has overcome the world. I wish to be thankful for the great privilege I have enjoyed of seeing my five children all members of the Baptist Church. How unworthy do I feel of the many blessings and favors bestowed on one so unprofitable as I am. I hope I love the dear saints and those who preach the glad tidings of salvation, but memory fails so that I cannot retain it as I wish, and my feeble strength of body and mind convince me that I am hastening to that world from whence none ever return, and as I approach nearer to the tomb may I feel the Lord's grace sustain and His presence guide me through the dark valley and enable me to say, "O death, where is thy sting, Oh grave, where is thy victory?"

Your unworthy sister if one at all,

E. M. DODSON.

Ringgold, Va.

Dear Bro. Gold: Please find enclosed money order to pay for the Landmark another year.

I get to go to my church so seldom I feel like that I must have some good papers to read. I have been worrying over the worldly affairs of late and especially over my boys. Charlie is at Camp Lee, Va., Harry is at the aviation school, Wichita Falls, Texas, and S. D. expects to have to go sometime this year. The Scriptures have been on my mind for several days, with food and raiment be content. I know the Good Lord knows what is best for us, and at times I feel like He is as near my boys in one place as another. Sometimes I try to sing and then a song will come to my mind

with soldier in it, then I cry so that I can't sing. I wonder if there is any painter or writer that can picture the horrors of this war?

I believe there will be enough briny tears shed to make a good size stream.

But I must hush and be still for I know these things must be, the flesh is very weak; we can't always be in the spirit.

Brother Gold I hope you will be blessed with good health this summer and that I will also be able to see you in Virginia and hear you preach the unsearchable riches of Christ.

Please excuse this scribbling it is very much like the writer, very imperfect.

Mr. Smith joins me in regards to you.

A sister I hope,

LOUISE C. SMITH.

Sandy Level, Va.

THOUGHTS BY THE WAY

"It repented the Lord that He had made man on the earth," etc. "Repented," remembered, with sorrow. In the primary sense man already existed when this declaration was made. "Call for Samson that he may make us sport"; Samson already existed, but it was simply to call Samson and the sport would follow; so, as Samson existed, so also, the "sport," for others, existed with him. Doubtless this declaration was made after the fall, because repented is in the past tense and refers to men as already on the earth; and repented" is a remembrance which preceded sorrow. "The king was sorry nevertheless for the sake of God's people, man would be destroyed and His people again returned to Him. In this sense He is the Lord's Christ.

In the Saxon in its primary sense, "Lord" is a loaf, or bread given; which refers to natural life or living.

FAITHFULNESS.

The highest and most noble principle that lives is the principle that fears to do wrong; but the lowest and most ignoble principle that lives, is the principle that fears to do right. Christ is the author and promulgator of the first; Satan is the author and promulgator of the last. The brother, in faithfulness, who through fear fails to exercise it is evident that the sincerity of his mission is not prompted by integrity. The position of the faithful is always tenable, because the application of the "Law of Christ" is in evidence.

LIZZIE HOLDEN GARRARD.

Elder P. D. Gold.

Dear Brother: You will please find enclosed a letter from my son in the city of New York which I would be glad you would publish in the Landmark. I feel it is a good letter and believe many of the readers of your paper who know him will enjoy it. I am visiting Brother Jno. F. Burteshaw at this place.

Your brother,

R. L. DODSON.

Miami, Fla.

Dear Papa: We were very glad to receive your card this morning from the "land of Oranges" and to know that you are having May weather. It certainly sounds good to us since we have been having some of the most severe weather here I ever experienced and it is still very cold. Evidently it has not been good for my throat as I have had more trouble with it than for a long time; in fact, my physician has advised me to go West where the

climatic conditions might help me. I have thought so seriously of it that I went to Springfield last Friday to see about arranging matters with the company, but the officers seem to want me to stay in the East if I possibly can and some of them have about persuaded me to come up there and take a special treatment which they believe will cure me. It is called the Oxyoline Treatment" and is administered by breathing an inhalant made by a machine with electricity and different oils. It is supposed to furnish the same things one would receive by going to Colorado or some other similar place, the only difference being this is, of course, mechanical.

We are certainly beginning to realize the discomforts of war here now, as the people are no doubt in every section of the country. This morning I went down town expecting to work, but there were very few places open and those that were had no light or heat, with the exception of the banks and government places. At our office some of the girls had to walk up fourteen flights of stairs and when they got there found no heat, so I understand the office closed at 12 o'clock. I suppose in the future they will adhere strictly on Monday to the Fuel Administrator's ruling. I came home and am doing some letter writing.

I am glad that you have finally reached Florida, and particularly that you should have been so fortunate as to be among your friends, the Primitive Baptists. Even though you are in a strange land I am sure you do not feel to be among strangers. Beulah remarked at the breakfast table to her mother, when your card came, that you were all right and perfectly satis-

fied since you are among the Baptists. I told them they could not understand the "tie which binds," and to be sure no one can until they have been led by a way they knew not and into paths they had not known wandering about perhaps as did the children of Israel in the wilderness forty years, but finally they are brought to that land flowing with milk and honey, where they are made to sit down in the kingdom with Abraham, Isaac and Jacob and to rejoice with them in that salvation which alone is of God. Not long ago it came to me to consider what it means to be brought into the kingdom with Abraham, Isaac and Jacob, and I began to see what the scripture did testify concerning them and found that when the Lord appeared unto Abraham he was in Mesopotamia, a place situated between two rivers, very fertile soil, such as to produce perhaps everything that Abraham's nature could require and desire, and we have no record that he was in any way dissatisfied with himself while enjoying those things, for it was his country and he was among his kindred, but the Lord said unto him, "Get thee out of thy country, and from thy kindred, and come into the land which I will shew thee." This Mesopotamia is a figure, I think, of the flesh, and every child of God would be content to dwell in that land if left to themselves, for there they have everything that heart could wish so long as their eyes are closed to their true condition, but when the Lord calls them out and gives them eyes to behold themselves as He sees them, and hearts to realize the exceeding sinfulness of sin and that they are chief of sinners, deserving of eternal banishment from His holy pres-

ence, and that they have absolutely nothing wherewith to appear before God, then, it is that they are in that land of which he said he would shew Abraham. How strange it all seems to us as we look back over the way which we have come. There was a time when the spiritual world was without form and void to us; we knew nothing of spiritual things and had no desire to serve Him who made all things and without whom was not anything made that was made, but there came a time when we were halted in our career and made to consider that power which spoke the world into existence, which said, "Let there be light, and there was light," and when that light had shined into our wicked hearts and revealed the evil which lurked there we became frightened and like Adam would, if possible, have hidden from the presence of the Lord, and perhaps we may have thought for a time that we could hide, but when the Lord called "Where art thou?" his words were so searching that we know he saw us as we were and that not a single act in our whole life was hidden from Him with whom we have to do. Like a criminal before the Bar of Justice we had the witness within that we were guilty, guilty, and had no other plea, except for mercy, which we knew we were not entitled to, but that was our only hope. Esther of old, I believe it was said, "If I perish, I perish," but she must go in unto the King, which was not according to the law. So it is with us, we do not want to be dealt with according to the law, but by grace, the unmerited favor of God. And so Abraham was brought into a land of which he knew nothing, neither could he see down the path

which the Lord was leading him, for he must walk by faith, and his faith must be tried as though by fire, and herein again I am made to hope that we are brought into fellowship with him. O, my dear father, the way has seemed so very dark with me of late; the heavens seem to be clothed with blackness, and I am made to wonder what can be the meaning of it all and if, indeed, Zion's God, who I am persuaded still and ever shall reign, is my God. Perhaps I should make no reference to my own experience, but sometimes I long to unburden myself and talk with one who understands. Is such an experience as this found in the life of Abraham? He must have experienced the midnight darkness when he was in the act of offering his only begotten son Isaac, the son of his old age and the one through whom the Lord had promised that all the earth should be blessed and that his seed should be as the stars of heaven for multitude and the sand by the seashore innumerable, and yet he must slay him, as he thought, but when the Lord had tried and proven him to himself, for the Lord knew before hand just what he would do, he prepared an offering and the angel commanded Abraham to stay his hand. Surely, God's people in every age must testify to his name being, Wonderful, Counsellor, the Mighty God, the Prince of Peace, the Everlasting Father, and it must be a living testimony, not something of which we have heard or read, but a vital, living reality, something which we must handle and taste and feel and know for ourself and not another. Yes, we all desire that we might possess the faith of Abraham, but faith does not come alone. There must needs

be a trial to make manifest that faith, which is a living faith.

What do we know about Isaac if it is not in the experience that if we have been born of God, it was not according to nature. Isaac in a sense was not a child of nature, for we are plainly told that it had ceased to be with Sarah as is the manner with women, and when the angel announced to her that she should conceive and bear a son it seemed so ridiculous to her that she laughed at the absurdity of the idea, so to speak, but the mouth of the Lord had spoken the word and it shall be accomplished. So Isaac was the seed of promise, just as every child of God is born into that Spiritual kingdom, without the aid or instrumentalities of man. The birth of Christ was not according to this world, but he was conceived by the Holy Ghost, and if he has been born in us the hope of glory we realize that the work is of God. Jacob was a supplanter, receiving his father's blessing when his brother was supposed to have received it, thus not being entitled to it, and the Lord's people realize that they are undeserving of the least of his mercies. Yes, they feel that they are hypocrites, that they have deceived the brethren and are no more worthy to dwell among them, but they have a love which draws them to the church, they long to dwell within her courts and to inquire in the temple of the Lord. It is because the Lord has loved them first and draws them with the chords of his love, just as he said about Jacob: "Jacob have I loved, but Esau have I hated." Esau was the first born, and is of the flesh. The natural is born first, or rather made manifest first, then that which is spiritual. I believe we know something of these

things in our experience if we are the people of God. I will not say more along this line. I fear I have not a correct understanding of things, anyway, but can only speak of them as they appear to me. Am sending you a Signs and Messenger which I hope reaches you. Shall be very glad to have you write me often, now that you have more time.

I hope that you are still enjoying the warm climate and wish I could be with you. Beulah and her mother are very well and join me in sending love.

Your fond son,

LESTER.

New York City, N. Y.

Oct. 13, 1917.

Miss Elizabeth H. Barbour,
Benson, N. C.

My Dear Friend: I have not had much of a mind to write for a long time, but since I notice the publication of my letter to you, I feel that I want to see your second letter to me published in the Landmark. I am taking the liberty of sending it to Brother Gold tonight stating that unless he is advised it is against your wishes, it will be all right to publish same. You may feel that it contains little food for the child of God, but it has been a feast to me and I am sure that there are others who will enjoy every word of it. Unless I hear from you by return mail "not to have it published" I will assume that you are willing to favor me to this extent.

My evidence of having been born again seems to grow very faint at times, but your letter brought to remembrance many things which I have experienced and renews my hope. To feel that you are a helpless sinner and in need of sovereign mercy is telling me that your eyes have been opened to behold the sin-

fulness of sin, and you have been made to realize that nothing but the blood of Jesus is sufficient for the putting away of sin. You are not looking to flesh for anything to commend you in the sight of God, for you know that in the flesh there dwells no good thing. Your only hope is in what the Lord hath done for you and I am made to rejoice that you have been given to "behold the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear." Surely one who trusts in this God will never be utterly lost. The poet asks this question: "How can I sink with such a prop as my eternal God, who bears the earth's huge pillars up, and spreads the heavens abroad?" Then, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word! What more can He say, than to you He hath said, You who unto Jesus for refuge have fled? In every condition, in sickness, in health, in poverty's vale, or abounding in wealth, more from this beautiful hymn, but how wonderful are the words! If your feet are planted on this rock, and I am sure they are, the fiery trials and floods of trouble can only make manifest that your hope is immovable, it is an anchor to the soul both sure and steadfast and all things will work together for your good and for the glorification and exaltation of that name which is above every name, for before Him every knee shall bow and confess Him Lord of all.

It is now very late and as I am not in writing mood, I will bring this to a close. I was glad to observe in the Landmark that you are to have preaching in Benson by Elder Hardy, and perhaps one or two others, and I hope you will be able to at-

tend the meeting.

I hope you will have a mind to write me again soon, for I am one who travels much in the dark and such letters as your's point me to that One who is able and does help those who are in distress. I hope next time to write you a more worthy letter in reply to the one I received from you than this one is.

In Christian love,
R. LESTER DODSON.

Elder P. D. Gold.

Very Dear Brother: I have read the first Landmark for the year 1918, and you surely put forth good wine at the beginning. One having the cause of God at heart, considers well how he may hold forth the truth as it is in Christ Jesus. And that is the reason why we cannot find mistakes in your writings. Al- so Brother Hardy's writings of the leadership wherein we should follow. And Brother Lester mining word "It." I highly esteem, such ministers of the gospel as you all are, for the more excellent gifts in preaching, and in your instructive writings. I would have the marrow in the bone of my preaching if I could, but when a brother excels me I esteem him. For by him the people of God get what I desire them to know. In the unveiling of the great mystery Abel made a more excellent offering unto God than Cain and God had respect unto Abel and to his offering. But unto Cain and his offering God had not respect. Cain was very wroth and his countenance fell. Genesis 4:4, 5. By faith Abel offered unto God a more excellent sacrifice than Cain. The sacrifices show what the two believed. Cain believed that when he offered the choice of what he had, that it would be satisfaction

with God. But Abel believed that God required more than the mystical offering. There was no sacrifice of life in Cain's offering. But by the shedding of the blood of the sinless lamb or creature, gave evidence of his faith in what God required to take away sin, God testifying by these mystical things of the unveiled mystery of godliness, and unsearchable ways. So great is the mystery that men or devils cannot frustrate the holy purpose of God. Men are displeased with God's way, (as was Cain without faith). For God's way is unalterable, and men's ways are changeable. Abraham said, God will prepare himself a lamb. He had faith to believe that God would not accept the offerings they made only, in proof of the offering He would offer for His people, Isaiah said, He was led as a lamb to the slaughter," He speaks in the likeness of Abel's offering as a thing in the past. And Abraham speaks of what will be in the future.

Abraham confirms the coming of Christ the Lord. Isaiah looked back to the faith of Abel, and testifies in faith of a mysterious personality, as it had already been. Following Abraham's statement, the angel said unto Mary, the espoused wife of Joseph. That the thing which shall be born of thee is an holy thing. Abel's sacrifice offering testifies unto this thing, and the very event that should follow. Jesus was born the very identical body which Abraham spoke of as he saw it by faith in the mystical way caught in a thicket. Here was the event of our Lord in the midst of his traitors. And not withstanding the many scriptures unveiling their testimony of Him that was to come, and did come, and yet He re-

mained a profound mystery to all the world. His astonished disciples remembered the names he was called by, saying, "What a word is this, and what thing is this matchless in authority and power, and yet He, who is our hope of slavation, in the whole embodiment is a glorious mystery. Our faith, our love, and our fellowship of the Spirit, with which we are so completely bound together, for which may God be praised.

D. SMITH WEBB.

Dear Bro. Gold: I enjoy reading the good letters from the different sisters and brethren so much and often think I would like to write to some of you through the Landmark, but I feel my self such a poor writer that I don't make the attempt.

There is so much trouble and sorrow everywhere now it seems I don't know which way to turn and indeed I can't find any comfort only in leaning on the blessed Lord in these days of stress. I sometimes wonder what my life would be if it was not for my hope in Christ. Although I suppose I should drift along like so many do apparently who have no real aim in life.

My health is better than it has been for several years and Oh! I am so thankful to Him who can heal all of our wounds and ease the aching body. I was very sorry to learn of the awful trouble in Atlantic and I do hope the brothers and sisters will feel it their duty to help Brother Hardy some and the others too if they feel able. I am going to send him a little and wish I was able to send a large sum to help the needy, but I can't help all. I feel like it is our duty to help those around us at home who are needy first and there are lots of them

around here.

Dear brother, pray for me and my little family and our dear parents, who are getting old and infirm.

We are so much concerned about my mother-in-law's health, which is very bad. She is a dear good woman, but not a member of any church, although she leans toward the Primitive, and I do earnestly hope that she will come with us in our church some time if it be God's will.

Bro. Gold, I wish you would write a letter to those who are so grieved over their loved ones going to war. I feel like that something you might say would comfort them.

I worried a great deal over the war at first when my brothers were leaving and I expected my husband would have to go. But I have tried to become more reconciled and to feel like God does and will continue to watch over His children in war or at peace.

Wishing you a long life and blessed to write for our dear paper as long as this life endures. Love and good wishes for all of the saints and hoping our hearts will be made glad with peaceful tidings soon.

FRANCES S. HEDRICK.

West Point, Ga.

The Eastern Union is to be held with the Church at Beulah, Hyde County to commence on Friday before 5th Sunday in March. We will be glad to have as many of the brethren and sisters to visit us as can. Especially ministers.

A. W. AMBROSE, Clerk.

For all our days are passed away in thy wrath; we spend our years as a day that is told.

ZION'S LANDMARK

"Remove not the ancient landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

EXTREMES.

We claim that the new school Baptists are wrong in their conclusions as to the divine purpose in the gospel and its proclamation, and I have no doubt but that our contention is right, but perhaps we do not intensify our contention by setting forth more fully and certainly what we believe to be the gospel interpretation of the Scriptures. If we are wrong in our premises then our conclusions are wrong, but if we are right in our premises our conclusions are measurably right. Whatever the true purpose of the preached gospel is, those who are in the spirit and line of the truth of it, could hardly be too vigilant and diligent both in detail and execution, and thus prove the faith by the works. The true faith can not be too thoroughly proven. However humble in spirit there is nothing more beautiful than to see the

Church of the living God walking in the truth. The gospel came not in word only, but in demonstrations of the spirit and of powers. The message is the righteousness of God revealed from faith to faith. It is not a production of the brains of dead men, but the living energy of the revelation of Jesus Christ. Its proclamation is not a work which the world calls great, and yet there is nothing in it of which to be ashamed. In humbleness of mind truly great men are found walking in obedience to its precepts.

The preaching of the gospel is of such vast and far reaching importance, men called to the work should give it their greater attention and time. Its provisions are ample, measuring out fully every way, and to the minutest detail, so that one assigned to its calling should need only to pitch his tent and tabernacle there.

It seems to me that the work of the ministry is a daily work, not that one should preach every day necessarily, for preaching by way of public talk is only a part, and in many instances, perhaps, the smaller part of the work at hand. Much of the work consists in visiting the sick, the afflicted, the distressed, the poor and the needy. In fact the pastor should visit with the members of the congregation in their homes, upon their hearthstones, and talk with them and pray with them there, and learn of them how they are meeting the issues of life in a general every day sense. It is in this sense that one comes in contact, and is made to grapple with the sterner and more rugged realities of life, for which is needed the greater assurances of an abiding faith, and hope, and the love of God. In many of these homes may

be found that untiring, almost invincible, everlasting toiler, mother, who in many trying ordeals has to bear her own burdens, but is always ready and willing to stand under, and help bear the burdens of others especially those incident to her household, who because of her domestic cares, is so often deprived of the privilege of attending her meetings, who of all needy ones, needs the comforts of the gospel; who if she can not get to the meeting, should have the meeting brought to her, and to her household, and there is no one more suited to this good work than her beloved pastor.

The pastor is to feed the flock of God over which the Holy Ghost has made him overseer. And to do this he is among them and with them in all that pertains unto them, sharing and participating with them, communicating and receiving communications, confirming and being confirmed, comforting and being comforted; and I dare say there is no sweeter food for the flock than the gracious assurances of this blessed relationship.

It seems to me that when the true relationship of the work of the ministry to the needs of the church has been determined and sustained by the work its purposes have been sustained and accomplished. But it does not seem to me that the Primitive Baptists as a church and people are attaining to the full measure of the benefits of the work of the ministry. The time is too long between meals. Are we to pray for daily bread to be apportioned once a week would seem to be the order. Should not a church have services once a week? If not, why not? There is no reason why the membership of a church should not meet

every Sunday, preacher or no preacher. The Lord will be there. Any how go and see who is there, and you very likely will be glad you went. Surely you will not be sorry you went. P. G. L.

They that take the sword shall perish with the sword.

"Then said Jesus unto him. Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52. It was Peter that cut off the ear of the servant of the high priest. John 18:26.

Jesus said his kingdom was not of this world. The conflict is between light and darkness. Kings and rulers of this world rely on the man.

Alexander the great thought to conquer the world, but was not able to rule himself, but perished in a drunken debauch. Ceasar, the noted warrior, was stabbed to death. Napoleon Bonaparte sought by force of arms to subdue the world, but died in a lonely island a prisoner.

The chicanery, the arming of men, the carnal weapons of war, the glory of militarism is relied on by the world to prevail.

But Jesus said to His followers if they smite you on one cheek, turn the other. Resist not evil. James says, "Ye slay the just and he doth not resist you. James 5:6.

The spirit of Jesus is, Lay aside all anger, wrath, malice and evil speaking, and as new born babes desire the sincere milk of the word that ye may grow thereby. Forgive ye one another, if any man have a quarrel against another. This spirit will prevail ultimately, because it comes from heaven, and carries all his followers there, and presents them without fault before

the throne of God.

Jesus prayed, Father, forgive them." And when they were come to the place which is called Calvary there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, "Father, forgive them; for they know not what they do. And they parted his raiment and cast lots." Luke 23:33-34.

The Lord uses the wicked as His sword to chastise His disobedient people. Israel was delivered into the hand of Nebuchadnezzar, the king of Babylon, an idolator and conquerer. For 70 years Israel served him, and were cured of their idol worship. When the people of God are given up to worldly pleasure, and are led by pride, fashion, and the desire for wealth; and do not trust and serve the Lord God, who has all power in heaven and earth, and are brought and abased until they know that the heavens do rule.

Nebuchadnezzar was humbled so that he ate grass like an ox, and acknowledged that there is no God that can deliver after this sort.

The humble followers of Jesus are the ones that shall ultimately triumph. The battle is not to the strong, nor the race to the swift. The lame take the prey.

Love of truth, the love and fear of the Lord God, good will toward men, forwardness to remember the poor, doing that which is right towards men, are some of the good fruits of those that dwell at the feet of Jesus. P. D. G.

WORK OF FAITH—LABOR OF LOVE

Could there be a purer work than the work of Faith? Could there be a nobler labor than the labor of love?

Whatsoever is not of faith is sin. The victory that overcomes the world is faith. The faith of the Son of God has no sin in it. Whatsoever is not of faith is sin. That which is of faith overcomes the world. The work of faith is that which is wrought in us by the power of Jesus, and there is no sin in this faith. The work of faith is what is wrought by the Spirit of God working in man both to will and to do, according to God's holy will. This is necessarily right. Where there is confidence in God there is a manifestation of a desire that his will should be done in us, and by us. Because God works in his people both to will and to do according to his good pleasure.

This is also a labor of love, and this love does not work any wrong to any one. Love cannot work that which is wrong to any one. It is a cheerful labor performed from choice of good will. P. D. G.

WHEAT, TARES—MATT. 13:24-24-31; 37-43.

In parables one thing is employed to represent another thing. Why did Jesus speak in parables? Because it is given unto his disciples to know the mysteries of the kingdom of heaven, but to others it is not given. To him that hath shall be given, and he shall have more abundance; but whosoever hath not shall be taken away even that he hath. In this is fulfilled the prophecy of Isaiah which saith, "By hearing ye shall hear and shall not understand; and seeing ye shall see and shall not perceive. For this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and

should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears for they hear."

The parable of the wheat and the tares Jesus declares unto them: the parable of the tares of the field. The kingdom is likened unto a man which sowed good seed in his field. The Son of man sowed the good seed in his field—the field is the world; the good seed are children of the kingdom. The enemy that sowed the tares is the devil. When the good seed spring up, the children of God, an enemy, the tares, also appear. The servants say to the Lord Jesus, Didst not thou sow good seed in thy field—the world. The Lord answers, an enemy hath done this, hath sowed the tares.

The Lord Jesus does not sow tares, or cheat, and falsehood. The devil does this. False religion comes from beneath. While men slept an enemy sowed tares.

All lies, falsehood and false religion, come from the devil, who operates in men, who is a deceiver. The good seed are sowed first. Grace is given to the children of promise in Christ Jesus before the world began. (See 2nd Tim. 1:8-11.)

When Christ Jesus came from heaven, made of a woman, made under the law, to redeem them which were under the law, he came not to do his own will, but the will of Him that sent him. The salvation of God comes from heaven. The good seed, the wheat, are sown in the field which is the world. Jesus redeemed his people from all iniquity.

Sir, didst not thou sow good seed in thy field? Whence then hath it tares? An enemy hath done this, while men slept. Pure religion and undefiled is from above. From

whence every good gift and every perfect gift comes.

Look at the different denominations, sects that are in the world. Does Jesus teach all this? No. Jude said, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ. Jude 4:5. They creep in stealthily. This is the manner of satan, the deceiver and liar, the intruder, and the enemy of all righteousness.

When a lad I often noticed cheat growing in the wheat field. My father sowed wheat. It would sprout, come up first, after the wheat would come the tares. At first it looked like wheat, but as it, the cheat, developed it showed the difference.

The servants said to the Lord, shall we pluck up the tares? No, said He, let both grow until the harvest. In the end of the world I will send my reapers, and they will gather out the tares, and burn them, and then shall the wheat shine in the kingdom of their Father.

I call your attention to the last Book of the New Testament, the book called Revelation. John the beloved disciple is commanded to write the things that must shortly come to pass. He is shown a great wonder in heaven, a woman clothed with the sun, and the moon under feet, and upon her head a crown of twelve stars. Here is the church of the living God, clothed in the brightness of the Lord our righteousness, and crowned with

the doctrine of the Lord Jesus. Then there appears a beast rising up out of the sea—did not come from heaven, having seven heads and ten horns. He is heady, proud, cunning, having ten horns, his persecuting power, false religion. One of his heads is wounded to death, yet he lives—false religion, an imitator of Jesus Christ. All the world worships that false Christ except those whose names are written in the Lamb's book of life. He has a number—of a man 666. It is all man's work—the number of a man. It does not come from heaven.

Many judgments, wonders, mysteries come to pass. John sees the destruction of the Beast, the false prophet, Babylon fallen, the mystery of iniquity, the imitation only—not a reality—the man of sin, exalting himself above all that is called God. But John beheld Satan, the old serpent bound and cast into a lake of fire, and all the enemies of truth cast into the lake of fire. All uncleanness, all iniquity, all lies, and falsehood are cast into hell. The righteous shall shine in the kingdom of God in purity. The tares are burned, sin is destroyed, death is swallowed up, sorrow, pain and woe are ended. God dwells with the redeemed, and all iniquity stops her mouth. Death, the devil and whosoever loves and makes a lie are cast into the lake of fire.

P. D. G.

BALAAM.

"Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." Num. 23:10.

Great and marvelous are the mysteries of the Bible. The varieties of the subjects treated, the

characters brought to view, and the treatment of the Lord God Almighty concerning them.

Balaam is called a prophet, yet not a prophet in the sweet odor and good behavior of those that love and fear the Lord. "But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet." 2nd Peter 2:16. Even the dumb ass rebuked the soothsayer who spake such wonderful things concerning Jacob and Israel, and who said, let my last end be like his; yet who had forsaken the right way as Balaam, who loved the wages of unrighteousness. No more lofty or wonderful words than those uttered by Balaam in praise of Jacob, and in admiration of Israel have been uttered by man's voice. One would think that the man who said, Let me die the death of the righteous, and let my last end be like his, would desire that he might live like him, and that he could not set a trap, nor spread a snare to ensnare this wonderful people; and that he loved them so much that he could do nothing to entangle them. But Balaam, who loved the wages of unrighteousness. While he saw but not for himself the blest estate of Israel, and saw that no divination of man or devil could prevail to the destruction of Israel, and houses full of Balak's gold could not discover a place so weak that Balaam's flattery could invent an entrance into the solid wall of God's love for Israel, and while from hill-top to hill-top he sought for a weak spot where he might pierce the solid wall of God's salvation, even while he knew that he could not curse whom God had blest, yet he told Balak to cast a stumbling block before Israel. How? See Numbers 41:16. Balaam knew much

of the snare of unclean women over men, and he brought trouble in the camp of Israel in this way.

P. D. G.

Obituaries

IN MEMORIAM

After an illness of four weeks, V. Fowell Williard, of High Point, N. C., Route 2, died of pneumonia last Thursday morning, January 17th, and was laid to rest beside his mother at Abbott's Creek on Friday. According to his request the funeral services were conducted by his uncle Elder P. W. Williard, and his father, both being ministers of the Primitive Baptist Church. He was the son of Elder M. L. and Martha Horney Williard, and was born December 4, 1888. His marriage to Miss Eunice Thacker occurred March 1, 1916. An only sister, Mrs. Frank Armfield, of High Point, survives, the other sister, Mrs. D. E. Hammer, of High Point, having passed away nearly six years ago.

The death of this estimable young man is peculiarly sad, coming as it did in the morning of a life, which gave promise of much happiness and usefulness. By his passing a young wife is sorely bereaved and a fond father is deprived of an only son, who would have been the stay and comfort of his declining years. He was in love with life and all its possibilities; the future loomed bright, alluring and full of happy dreams before his young eyes. He wanted so much to get well, to complete his work just begun, and to take his place among the world of men. The old perplexing question arises, "Why was it so?" but we

dare not murmur or complain when we know that always "His ways are just, His counsels wise." He died in the full promise of faith, and before the end expressed to his loved ones the assurance of his trust and confidence in the Saviour's love and mercy, and that "all was well with his soul." His boyhood friends and associates speak in the highest terms of his pure, clean life—no impure word or oath ever stained his lips. What a fine record to leave behind and what a good example to the young manhood of our community.

Twenty-nine years is a brief space, but in this time he had greatly endeared himself to the large circle of relatives and a host of friends, who are bowed in sorrow at his untimely death.

"To live in hearts we leave behind is not to die." The sweet memory of this noble young life will live long and be cherished in the hearts of the many who loved him and esteemed him for his many fine qualities.

"And you, oh! you, who the wildest yearn

For the old-time step and the glad return—

Think of him as still the same; I say,

He is not dead—he is just away!"

Dear Bro. Gold: You will please find enclosed a notice of the death of our esteemed brethren which we desire that you publish and oblige. Please come to see us some time and remember us in your prayers.

As ever your brother,

JNO. R. SMITH.

Reidsville, N. C., R. No. 1.

Whereas, on the 5th day of September, 1917, and on the 27th day of Nov. 1917, the Lord removed from us by death, our beloved

brothers and deacons, T. R. Williams and G. W. Carter, respectively, and whereas, we deem it proper to make some expression of the love and esteem we felt for them, and whereas if we could be made to feel submissive to this and all other dispensations of the Just One, we would be greatly blessed.

Now therefore, be it resolved:

1. That we extend to the families of our dear brethren our deepest sympathy.

2. That we will cherish their memories and endeavor to remember their teachings, and to act in accordance with same.

3. That two pages in our record book be dedicated to their memories.

4. That a copy of these resolutions be sent to "Zion's Landmark" and the "Reidsville Review" with request to publish; also a copy to the bereaved families.

Adopted by the Church at Wolf Island in conference, Jan. 12, 1918.

JNO. R. SMITH,

Mod. Pro tem.

J. R. STONE,

Church Clerk.

MRS. RAY R. HILL

Dear and Precious Brother:

After some delay I will make the third attempt to chronicle the death of our dear and precious daughter, Mrs. M. M. Hill. She was born February 18, 1895, and died August 24, 1917, making her stay on this material, visible world, twenty-two years, six months and six days. This is our daughter who was visited and so miraculously healed last winter by the new doctor, for which she and myself received a goodly number of letters from most every part of the country. Some of them expressed praise and thanksgiving unto God, some wanting more ex-

planation. I failed to answer a number of them for various causes, some on account of unworthiness, some weakness and sinfulness, and some on the account of doubtfulness.

Margaret Matilda McMillon was united in holy bonds of wedlock to Mr. Ray R. Hill July 2, 1917, by Elder P. W. Willard, who for the past three years has been her choice and favorite preacher. She and her husband moved to Petersburg, Va., where all seemed to be well, where she became a picture of health; but all of a sudden, her heart became affected and medical skill again baffled. But the great Physician had need of her at this time. Matilda joined the Primitive Baptist Church in her sixteenth year and I baptized her into the fellowship of the gospel church, as I have six more of my children, and I had not thought of her being any nearer to me in any sense. But during her afflictions last winter and wonderful recovery she became a shining light in our home, in a spiritual sense. It really seemed that she knew more of the Lord and His goodness than all of us together. And, brethren and sisters in the Lord, it seems like I would have been more willing to give up any or all the rest of the family. My oldest son, Elder W. C. McMillon, of Newport, Tenn., whom I hope and believe I have heard preach the gospel, was not so near to me as she was. But I feel down in my poor soul today to thank, praise and adore God's precious name for His reconciling grace and power in the separating of such precious, loved ones as she was. And I am sure this was bestowed on this dust-worm of the earth. When Elders P. W. Willard and Isaac Jones were being so wonderfully blessed in

preaching the wonderful, comforting doctrine of the resurrection, it dried up my tears, filled my heart with joy and drove sorrow from my breast. It seems to me that I realized more in fifteen minutes in this blessed doctrine than I ever had in all my life before. It filled my poor breast so full I arose to my feet, saying This is the truth. This is one time I felt like I knew my Redeemer liveth and He was living in me. I spent fifteen minutes, following Brother Jones, trying to tell what I knew of Jesus and His wonderful, reconciling grace. At this time Matilda was no more to me than any of the Lord's people who are asleep in Jesus. I am sure I could say, "The Lord giveth and the Lord taketh," and bless and praise His good name which is so great and precious in all the earth among His saints. So, farewell, brethren, this is God's way. Your little brother,

SAMUEL McMILLON.

807 East Green St., High Point
N. C.

RESOLUTIONS

Whereas, God in His providence has been pleased to remove from our body by death our faithful and aged brother, Marcus Carawan, who for many years has been a devoted member of this church possessed of all the traits of a lovely Christian character and who is and will be sadly missed from our solemn assemblies.

Therefore, be it resolved:

1. While we are grieved at our loss we believe it to be his gain and desire to be reconciled to the will of God knowing that it is God's appointment for men to die, but that he himself has destroyed the power of death and that our brother shall live again.

2. That we extend our sympathy to his children, hoping that their last end may be like his.

That a copy of these resolutions be sent to Elder P. D. Gold for publication in Zion's Landmark. Done by order of the Church at Goose Creek Island in conference on Saturday before 4th Sunday in November, 1917.

ELDER E. E. LUNDY,
Moderator.

JAMES POTTER,
Clerk.

Wilson Mills. N. C.,
Feb. 11, 1918.

Eld. P. D. Gold.

Dear Brother: Please publish in the Landmark, the next session of the Smithfield Union will be held with Union Church, Johnston County, N. C., on Saturday and 5th Sunday in March, 1918.

Brethren, sisters and friends and ministers especially are cordially invited to attend. Eld. W. A. Simpkins is appointed to preach the introductory sermon. Eld. J. T. Coats his alternate.

Those coming by railroad can be met by notifying Brother J. H. Braddy, Smithfield, N. C., at Smithfield or at Princeton by notifying Eld. E. T. Pierce, Princeton, N. C. The second term is appointed to be held at Smithfield in June, 1918.

Yours in hope,

J. A. BATTEN, Union Clerk.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc.

Elder W. M. Monasees, Concord Saturday and 4th Sunday in March. Pungo March 26.

Belhaven, Wednesday night. Eastern Union, Friday, Saturday and 5th Sunday.

RUB-MY-TISM

Will cure Rheumatism, Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts, Burns, Old Sores, Tetters, Ring-Worm, Eczema, etc. Antiseptic Anodyne, used internally or externally. 25c

DUTCHVILLE UNION

Please publish the next session of the Dutchville Union is to be held with Roxboro church on Saturday and 5th Sunday in March. Elders and Brethren, Sisters and friends are cordially invited to meet with us.
G. C. FARTHING.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked faded gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Tabor.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Saltpeter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Lick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE

Discretion shall preserve thee, understanding shall keep thee.

FOR FASTING AND PRAYER

601 East Main St., Washington, N. C.
Elder P. D. Gold,

Dear Brother:—The church at Great Swamp has set apart the 6th of March for a day of fasting and prayer. If there are any who would like to keep that day, I am writing to let it be known.

If you publish this, let as many as have the mind and will, join in with them.

Your sister in Christ I hope

BETTIE E. WHITLEY.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a Small Bottle of
Danderine right Now—Also Stops

Itching Scalp

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

Through desire a man, having separated himself, seeketh and intermeddled with all wisdom.

A Guaranteed Remedy For

CATARRH

The "Disinfectant Vitalizing Treatment" with the Y. Q. C. Inhaler is the ideal method of treating catarrh and kindred troubles. This germ-killing vaporized air goes to the most remote parts of the air passages and gives quick relief. Absolutely harmless. Wonderfully effective. Sold on a positive guarantee of satisfactory results or money refunded. At druggists or by mail from

Y. Q. CALDWELL, JR.,

PARIS, TENN.

A fool hath no delight in understanding, but that his heart may recover itself.

WANTED—Agents sell washing tablets, washes clothes without rubbing. Sample and particulars free. J. Johnson, 814 Gregory St. L. Greensboro, N. C. j1-2t

SALT IS FINE FOR KIDNEYS; QUIT MEAT

Flush the Kidneys at Once When Back

Hurts or Bladder Bothers—Meat

Forms Uric Acid

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which clogs the kidney pores so they sluggishly filter or strain only part of the waste and poisons from the blood, then you get sick. Nearly all rheumatism, headache, liver trouble, nervousness, constipation, dizziness, sleeplessness, bladder disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, get about four ounces of Jad Salts from any reliable pharmacy and take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia and has been used for generations to flush clogged kidneys and stimulate them to activity, also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder disorders.

Jad Salts is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink which all regular meat eaters should take now and then to keep the kidneys clean and the blood pure, thereby avoiding serious kidney complications.

When the wicked cometh, then cometh also contempt, and with ignominy reproach.

CANCER TREATED SUCCESSFULLY AT
THE KELLAM HOS. 'TAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

NUX IRON PEPSIN and

SARSAPARILLA — Effective Spring Medicine Combination.

As comprised in Hood's Sarsaparilla and Peptiron, taken in conjunction, these valuable remedies possess unequalled value for the quick relief of a long train of ailments common in the Spring season. You know well the great tonic properties of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals and Peptiron after.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs this blood-purifying, cleansing, up-building in the Spring. If it is not supplied, the depletion of the blood and the broken-down nerves may soon give way to permanent ill-health.

If a cathartic is needed, as where there is biliousness or constipation, Hood's Pills should be taken. They are purely vegetable, do not irritate.

He also that is slothful in his work s brother to him that is a great waster.

Your Five Hundred Muscles

The five hundred muscles in the human body depend on pure and rich blood for their health and contractile energy which is the ability to labor. If they are given impure blood they become enfeebled, the step loses its elasticity, the arm its efficiency, and there is incapacity to perform the usual amount of labor.

What a great blessing Hood's Sarsaparilla has been to the many toiling thousands whose blood it has made and kept pure and rich! This medicine cleanses the blood of all humors, inherited or acquired and strengthens and tones the whole system. It is important to be sure that you get Hood's Sarsaparilla when you ask for it. No substitute for it is like it.

DO YOU LOVE CHILDREN?

Why Fear Their Coming?



The birth of a baby need not frighten you. Write for Dr. J. H. Dye's wonderful book which explains method of safeguarding the health and happiness of both mother and babe. Sent free, postpaid. Address

Dr. J. H. DYE MEDICAL INSTITUTE,
60 Lincoln Bldg., Buffalo, N. Y.

END STOMACH TROUBLE, GASES OR DYSPESIA

"Pape's Diapepsin" Makes Sick, Sour, Gassy Stomachs Surely Feel Fine in Five Minutes

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-head-ache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.

HYMN AND TUNE BOOKS

For use in Old School Baptist churches. Both round and shape note, 70 cents per single copy, \$6.50 a dozen. Transportation prepaid.

This book can be furnished in limp leather binding with name of owner in gilt letters for \$2.50.

Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Iroyd, Va.

GET A FEATHER BED!

1 25-lb. bed, 2 3-lb. pillows, 2 large blankets, 1 large counterpane, retail value \$22.00, reduced to \$10.92 for all. 30-lb. bed outfit as above, \$11.92; 35-lb. bed outfit \$12.92; 40-lb. bed outfit \$13.92. Beds 25-lb. \$6.75, 30-lb. \$7.50, 35-lb. bed \$8.25, 40-lb. bed \$9.95; 2 3-lb. pillows \$1.25. All new feathers, best ticking. We have \$1,000 cash deposit in bank to guarantee satisfaction or money back. Mail money order or write for catalog today. Sanitary Bedding Co., Dept. A, Charlotte, N. C.



Before destruction the heart of man is haughty, and before honour is humility.

FIRST AID

to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings and other skin infections, Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poison. Telephone your druggist, or write W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., for sample.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

HUSBAND SAVES WIFE

From Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Pittsburgh, Pa.—“For many months I was not able to do my work owing to



a weakness which caused backache and headaches. A friend called my attention to one of your newspaper advertisements and immediately my husband bought three bottles of Lydia E. Pinkham's Vegetable Compound for me. After taking two bottles I felt fine

and my troubles caused by that weakness are a thing of the past. All women who suffer as I did should try Lydia E. Pinkham's Vegetable Compound.”—Mrs. JAS. ROHRBERG, 620 Knapp St., N. S., Pittsburgh, Pa.

Women who suffer from any form of weakness, as indicated by displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or “the blues,” should accept Mrs. Rohrborg's suggestion and give Lydia E. Pinkham's Vegetable Compound a thorough trial.

For over forty years it has been correcting such ailments. If you have mysterious complications write for advice to Lydia E. Pinkham Medicine Co., Lynn, Mass.

Also, that the soul be without knowledge, it is not good; and he that hasteneth with his feet sinneth.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

IF YOUR CHILD IS CROSS FEVERISH, CONSTIPATED

Look, Mother! If Tongue is Coated, Cleanse Little Bowels With “California Syrup of Figs”

Mothers can rest easy after giving “California Syrup of Figs,” because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless “fruit laxative.” Millions mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of “California Syrup of Figs,” which contains direction for babies, children of all ages and for grown-ups.

The foolishness of man perverteth his way; and his heart fretteth against the Lord.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

STOPS TOBACCO HABIT

Elder's Sanitarium, located at 508 Main St., St. Josephs, Mo., has published a booklet showing the deadly effects of tobacco habit, and how it can be stopped in three to five days at once.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.—Advertisement.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul.

“Christians' Duty Toward Civil Government and Carnal Wars.”

(Third Edition and highly Commended.)

Price 10 cents.

Address Wm. J. Miller, R. 1 Box 12, Lometa, Texas.

He layeth up sound wisdom for the righteous; he is a buckler to them

ASK YOUR DEALER FOR



But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

For their feet run to evil, and make haste to shed blood.



**WATCH
YOUR
HEART!**

**Work-shop Strains result
in Heart Trouble when you
least expect it.**

**Dr. Miles
Heart
Treatment**

**is a Tonic and Regulator
for the Weakened Heart.**

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Give unto the Lord the glory due unto his name; bring an offering and come into his courts.

Let the floods clap their hands, let the hills be joyful together.

SELF DEFENSE

DEFEAT BACKACHE AND KIDNEY TROUBLE WITH ANURIC.

Many people in this section, as elsewhere, have suffered from rheumatism and kidney trouble and have found Anuric to be the most successful remedy to overcome these painful and dangerous ailments.

The lucky people are those who have suffered, but who are now well because they heeded Nature's warning signal in time to correct their trouble with that wonderful new discovery of Dr. Pierce's called An-u-ric. You should promptly heed these warnings, some of which are dizzy spells, backache, irregularity of the urine or the painful twinges of rheumatism, sciatica or lumbago. To delay may make possible the dangerous forms of kidney disease, such as stone in the bladder.

To overcome these distressing conditions you should take plenty of exercise in the open air, avoid a heavy meat diet, drink freely of water and at each meal take Dr. Pierce's Anuric Tablets (double strength). You will, in a short time, find that you are one of the firm indorsers of Anuric, as are many of your neighbors.

You can obtain a trial package of Anuric by sending 10 cents to Dr. V. M. Pierce, Invalids' Hotel, Buffalo, N. Y.

WHITAKERS, N. C.—"I suffered from backache, frequent, scant urine, rheumatic pains and a worn-out feeling, also had spells with my heart and swelling of feet and ankles. I learned of Doctor Pierce's Anuric and used a sample package and then ordered

a full-size package. This relieved me and I gained considerably; it also relieved me of headache from which I suffered very much. I think Anuric fine for the kidneys when they are weak or diseased." — MRS. SARAH A. SHEARIN.



They shall bear thee up in their hands, lest thou dash thy hands against a stone.

New Feather Beds Only \$6.50

New Feather Pillows \$1.25 per pair. Full size and full weight guaranteed. All new, clean sanitary feathers. Best 3 ounce feather proof ticking. Write for new catalogue. SOUTHERN FEATHER & PILLOW CO., Dept. 172, Greensboro, N. C.

PERUNA—The Greatest Human Vitalizer

Mr. Wm. A. Hartman, 217½ South Second St., Muskogee, Okla., writes:

"During the winters of 1897 and 1898, I was so badly afflicted with catarrh of the head and thought I must surely die from it. After trying many doctors and all other recommended remedies made known to me, I was induced to use Peruna. I was cured entirely by using twelve bottles of Peruna and one bottle of Manalin.

Since that time, I have never been without Peruna. I use it for colds and as a general tonic during Spring and Fall months and find it the greatest human vitalizer."

Those who object to liquid medicines can secure Peruna tablets.

Catarrh
of Head
Thought
I Must
Die.

Now

ENTIRELY WELL



The rich man's wealth is his strong city,
and as an high wall in his own conceit.

A false witness shall not be unpunished,
and he that speaketh shall not escape.

IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many
Cures to His Credit

RED BANK, N. J. (Special)—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories of this city is achieving wonderful results. Old and stubborn cases have been greatly benefitted and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Kline Laboratories Branch 132, Red Bank, N. J., for a supply of the remedy, which is being distributed gratuitously.

In the multitude of my thoughts
within me thy comforts delight any
soul.

For the upright shall dwell in the
land, and the perfect shall remain in
it.

10 CENT "CASCARETS"

LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath —
—Candy Cathartic

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry it off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

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Fertilizers

Feed the Fields that Feed the World!

THE world is asking for bread and meat. Bigger crops cannot be raised by increasing your acreage, the shortage of labor makes that impossible. To meet the demand for bread more grain must be raised on the acres you now cultivate.

You must fertilize. You cannot ship away more fertility in the form of bigger crops unless you bring more fertility in.

To raise more livestock, we must have more feed. The only way to grow more feed, is to add to your soils supplies of plant food. Upon the use of fertilizers depends both bread and meat.

In the vast storehouses in the earth, Nature provided food for the soil, Nitrates and Phosphates, just as she provided food for man and beast. These plant foods we gather from the four corners of the globe, and make into V-C Fertilizers that are balanced crop rations—that benefit the crop immediately—nourish it from seed time until harvest. The crop is not overfed on one element and starved for the lack of another.

Freight is Congested— Order Early!

We have more than 50 factories in the North, South, East and Middle-West. We are able to get fertilizers to you with a minimum amount of hauling, but the car shortage is serious. Fertilizers should be ordered early, so that the dealer can assemble his orders and have every car loaded to maximum capacity. If you do not order **now** you may have to do without them!

We have published a series of crop books, which are really text books on better farming. They are written by a foremost authority. Tell us what crops you are interested in, and special books about these crops will be sent you free.

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V-C Fertilizers

You Can Tell the People Who Have Iron in Their Blood—Strong, Healthy, Vigorous Folks!

Doctor Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-Down People in Two Weeks' Time in Many Cases.

"ONE glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European medical institutions. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. I have seen dozens of nervous, rundown people who were ailing all the time

increase their strength and endurance in from ten to 'fourteen days' time while taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything.

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NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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Zion's Landmark

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

KINGDOM OF HEAVEN

301 Scales street, Danville, Va.,

Feb. 25, 1918.

Dear Brother Gold:—As I am sending you my remittance for the Landmark, I will also send you some thoughts on Heb. 12:28-29. You can use your judgment about publishing them. The scripture reads: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear." "For our God is a consuming fire."

The 12th chapter of Heb. is an exhortation to constant faith, patience, obedience, and godliness; and it is addressed to the Church of the living God; subjects of the kingdom spoken of in the text, and is just as applicable to the church at this time as it was at the time it was written. Therefore, if we are what we profess to be, it behooves us as children of the kingdom to pay special attention to its teachings, and take heed to our ways, and hold fast the profession of our faith without wavering.

I understand that the kingdom spoken of in the text is the same kingdom prophesied of by Daniel the Prophet, 600 years before Christ, viz, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but

it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

In the fullness of time this kingdom appeared, or was set up in the gospel dispensation. It did not come in the way and manner the Jews looked for it; it came not with observation—Luke 17:20. There was a great contrast between this kingdom and all other kingdoms which preceded it; so great and glorious was this kingdom, that all other kingdoms faded into insignificance. It was a spiritual kingdom, therefore it could only be seen by those who were spiritual, or who were born again.—John 3:3. While it was in the world, yet, it was not of the world; it came down from heaven; therefore it was a heavenly kingdom. It was greater than all the kingdoms of the world, by reason of the greatness of the king who rules over it; just as far as a king's power or dominion extends, his kingdom extends. All the kingdoms of the world were limited in power, and were of the earth earthly; and therefore have an end. But in the fulness of time, the great King appeared, not in the pomp and glory of the world; but as the little babe of Bethlehem, born of a woman, wrapped in swaddling clothes, and laid in a manger. His coming was foretold by all the prophets; he was of the antetype, or the answer to all the types and shadows in the Old Testament wor-

ship, which pointed to Him as the only perfect sacrifice for sin, and as an ensign for the people. Isa. 11:10. While this great king came into the world as a little babe, yet the government was upon his shoulders, he was born a king; the wise men from the east came to Jerusalem seeking him, saying, "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him."—Matthew 2:2. This is the way wise men talk, and they are always seeking Jesus; while the fool saith in his heart, "There is no God."

The spirit of faith which was in Moses' parents, and caused them to hide him three months, and then to make an ark of bulrushes and daub it with slime and with pitch, and put the child therein, and lay it in the flags by the river brink; because they saw he was a proper child, and they were not afraid of the king's commandment; also directed and caused those wise men from the east to rejoice with exceeding great joy, when they saw the star which went before them, and to follow it until it came and stood over where the young child was; to enter into the house, and see the young child with Mary His mother, and fall down and worship him, and open their treasures and present unto him gifts; gold, frankincense and myrrh, and being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The incarnation of the Son of man is one of the great mysteries recorded in the scriptures. No wonder Paul wrote in his epistle to Timothy: "And without controversy great is the mystery of godliness; God is manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1st Timothy 3:16. He came not by the ordinary course of nature, he

was born of a virgin; whoever heard of such a mystery? Here was something new in the earth; nothing like it had ever been before, the old order of things was passing away and a new dispensation was being ushered in; the old covenant under the law was faulty, salvation could not come by a law of works, because it is "By grace through faith" the law was weak through the flesh, man had been weighed in the balances and found wanting; this called for a more perfect and enduring tabernacle, even Jesus. The first covenant had waxed old, and was ready to vanish away; but the gospel is always new, it is good news; it is the new wine of the kingdom, and maketh glad the heart: it is like the water that was made wine at the marriage feast in Cana of Galilee; "the last is the best."

Under the new covenant which the Lord God said he would make with the house of Israel, and with the house of Judah, we find that the old order of things changed; instead of the law being written on two tables of stone, it is written in the heart and mind. Israel does not worship any more in types and shadows; because the substance is come; they are the circumcision which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh. Phil. 3:3.

When God was manifest in the flesh, when he came in the body that was prepared him, I understand that by doing so, he became a surety; and obligated himself to pay the debt, or to bear the sins of his people. Because he said, "To this end was I born, and for this cause came I into the world." John 18:37. According to the laws of our country, a husband is held responsible, and is under obligation to pay all the debts his bride contracts. So Jesus as the husband and surety of his people, his bride, being found in fashion as a man, as-

sumed the responsibility it seems to me, to pay the debt, to satisfy the law and redeem her from all iniquity. "Wherefore in all things it behooves him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. The Apostle tells us, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." In doing this, it seems to me that he as husband, head and representative of his people, which is his bride assumed the obligation or responsibility to pay all the debt that was against her. He was a priest forever, after the order of Melchisedec; and being a merciful and faithful high priest it was evident that he had somewhat to offer, and because he could offer nothing better he offered himself, without spot to God, thereby redeeming his people from under the curse of the law, and bringing in everlasting righteousness. "By so much was Jesus made a surety of a better testament."—Heb. 7:22.

Jesus as a righteous king reigned in righteousness; therefore his kingdom and all his subjects are righteous subjects, made righteous by the imputation of his righteousness. No one can become a subject of his kingdom by the works of the law. The only way to become a subject of his kingdom, or to enter into it is to be born again or born of water and of the spirit. John 3:5. It is a higher order of life, so high above the world in a sense of purity and holiness, that man in his natural, sinful and fallen condition, can never by any power or works of his own attain unto it. But it must be "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." 2nd Peter 1:3.

When the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, he, the man became a living soul. And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, (a figure of Christ) and the tree of knowledge of good and evil. And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Eve received this command as well as Adam, for she was in Adam.

The Lord God said, it is not good that man should be alone; and he caused a deep sleep to fall upon Adam (a figure or emblem of death) and he took one of his ribs, and of the rib made he woman, and brought her unto the man. And Adam said, "This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man. And they were both naked, the man and his wife, and were not ashamed. Now the serpent was more subtle than any beast of the field which the Lord God made, and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." Notice that the man and the woman were not denied access to the tree of life before they disobeyed the command of the Lord God. And the serpent said unto the woman, "Ye shall not surely die; for God doth know that

in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Lust conceived in Eve and brought forth sin, and sin brought forth death. James 1:15.

By this act of disobedience Adam fell from his upright state.—Eccles. 7:29, involving his whole posterity into a state of sin and death. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Man has never been able with all the natural wisdom which he has acquired, or by his system of patch work, (creature righteousness) to extricate himself from a state of sin and death, unto which he has fallen, although "He has sought out many inventions," and claims to have done many wonderful works, and to have cast out devils in the name of Jesus. Matthew 7:22. He can never gain access any more by any scheme or plan which he can devise to the tree of life; the flaming sword turns every way to keep the way of the tree of life. I understand this flaming sword is a figure of the law that came by Moses, written by the finger of God on the tables of stone, and handed down from Mount Sinai. This law was holy, and the commandment holy, and just and good.—Rom. 7:12; and is characteristic of a just and holy God. Israel could not endure that which was spoken or commanded in tones of thunder, amid the lightnings and the smokings and the earthquake. And so

terrible was the sight, that Moses said, "I exceedingly fear and quake." But they removed afar off, and said unto Moses, "Speak thou with us and we will hear, but let not God speak with us unless we die." This shadows forth the necessity of a mediator of a better covenant. Man can never be justified by the works of the law; for if he offends in one point, he is guilty of all. James 2:10. The law demands perfect obedience; and man being imperfect, cannot render it. Man in a carnal state, believes he can obtain salvation by the works of the law, or by a law of works; but when he undertakes it he finds he cannot measure up to the requirements of a just and holy law; his covenant with death shall be disannulled, and his agreement with hell shall not stand; "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Isaiah 18:20. The law cuts him off; which ever way he turns, he is confronted by a holy law, which says to him: pay what thou owest. So the law is like a flaming sword, which turns every way, and cuts man off.

The Apostle Paul in his epistle to the church at Galatia, says "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3:19. Notice the apostle says the law was added because of transgressions. Now there is nothing said about the flaming sword in the garden of Eden, until man transgressed, and was driven from the garden, then the Cherubims and the flaming sword appeared, or was placed at the east of the garden and turned every way to keep the way of the tree of life. Cherubims means angelic and answers in the figure to the angels spoken of in Gal. 3:19.

Now in conclusion, I desire to write a few words about the text, and I will bring my article to a close as it is getting quite lengthy. "Wherefore we receiving a kingdom which cannot be moved; this is a heavenly kingdom, and cometh down from above; man cannot ascend up into heaven, that is, to bring Christ down from above, but it cometh down to every man. Every perfect gift, is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning. We receive this kingdom when we are born again and made partakers of his divine nature; it is Christ in you the hope of glory; the kingdom of God is within you. This kingdom can never be moved, because it is established upon better promises; and confined by a holy covenant, ordered in all things and sure, which God that cannot lie, promised before the world began. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear. What does the parable mean by the admonition: "Let us have grace?" Why don't you know that grace is free and unmerited favor? Then let us accept this as a standard of truth, because the scriptures teach us, and our experience also teaches us that, "By grace, ye are saved through faith; and that not of yourselves; it is the gift of God not of works, lest any man should boast." "Let us have grace," because the grace of God teaches us, "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The poet must surely have known something of grace when he wrote:

"Amazing grace! how sweet the sound.

That saved a wretch like me!
I once was lost but now am found,
Was blind, but now I see."

This is something we have seen and felt, and our hands have handled of the word of life. Then, "Let us have grace, whereby we may serve God acceptably." The apostles, James and Peter, both tell us, "That God resisteth the proud, and giveth grace to the humble." Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." But because of the infirmities of the flesh, we often find in us a disposition to wander away from the paths of righteousness, and the question arises, how can we serve God acceptably, with reverence and godly fear? As the poet says:

"Prone to wander, Lord I feel it,
Prone to leave the God I love;
Here's my heart, Lord take and seal it,
Seal it for thy courts above."

Well, the apostle James tells us, "But he that giveth more grace." Yes, that is the answer, it is grace for grace." "He is able to make all grace abound." Where sin abounded, grace did much more abound." We cannot serve God acceptably, with reverence and godly fear when our hearts are full of pride; but grace makes us humble; it brings us as a beggar to a throne of grace; we realize, that our righteousness is as filthy rags in his sight; we feel destitute of any good word or work, and earnestly desire the imputed righteousness of Christ. Grace brings us to a throne of grace, with a broken heart and contrite spirit, such as the Lord will not despise. But in His mercy he will bless us and reveal himself to us, as the "Mighty God, the everlasting Father, the Prince of Peace."

Then, by grace we are enabled to render up the praise due His great

and holy name, to reverence Him, and to do him homage. When we are blest to view him as Isaiah did, "seated upon a throne, high and lifted up," then we reverence him with "godly fear."

"For our God is a consuming fire." This proves the necessity of a mediator. He said to Moses that "No man shall see my face and live." Moses desired to see the glory of God, and the Lord said, "Thou canst not see my face. Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by that I will put thee in a cleft of the rock and will cover thee with my hand while I pass by." And I will take away mine hand and thou shalt see my back parts and my face shall not be seen." Ex. 23:18-23.

O what a safe place to be in the cleft of the rock. That rock is Christ and the cleft is his bleeding side. Toplady surely must have known something of this safe place, when he wrote:

"Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure—
Cleanse me from its guilt and power."

O what a safe hiding place. Isaiah prophesied of him as an "Hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Jesus is the only effectual remedy for sin. He is the remedy that wisdom has prepared; and O how suitable to our needs. He is the wise Son, that makes a glad Father." His name shall be called Emanuel. "God with us." He is full of grace and truth. It pleased the Father that in him should all fullness dwell. He is the fulness of all, and in all. He is a complete Savior, God manifest in the flesh. What a mer-

cy; this is what grace has done for us, and nothing short of a full and complete Saviour could satisfy my longing soul. If you were to take away his Deity, where would be the efficiency of his atoning blood? If you take away his humanity where would be the blood. Where would be the "Bone of our bones, and flesh of our flesh?" So when Jesus is preached as a full and complete Savior, in all his attributes, then we feed upon him. We eat His flesh and drink His blood. This is a whole some food, it keeps us in a healthy condition, and we grow up as calves of the stall, into a holy temple in the Lord.

In this blessed hope,
J. E. HERNDON.

Dear Brother Gold:—I have not written anything for our family paper for some time. Since the cyclone here on January 15th my work has been very heavy and I have had little time for anything else. This is the 225th letter I have written this year, two months, and the most of them have been in answer to letters and inquiries concerning the cyclone.

I want to say to all our friends who have come to our help that we all feel very thankful to them and to the Lord for giving them the mind to help us in our distress.

Sometimes I am given to feel that goodness and mercy have followed me all the days of my life. Goodness, because it all came from God and He is nothing but goodness; mercy because all that He has bestowed on me and in me has come without my deserving it. I also hope He will allow me to dwell in His house forever. But I know it will be in mercy.

I think I have seen His holy hand in many things which I considered adversities. We cannot see it until the hand is pleased to reveal it, and in some things He never makes His purposes known to us. That, how-

ever, is no reason that He has not purposed it.

When I would look at our wrecked meeting house and remember the days of joy and sorrows as they had been mingled together in it, the tears would come unbidden to my eyes and my heart would fill with sorrow. But on the 3rd Sunday in January as I sat alone with the Bible in my hands and groaning within, not knowing how nor when we would have a place of our own in which we could meet to worship our God, there appeared to be a still small voice in my heart which said, "What if the Lord used that house to save the lives of some of the people, and their homes?" My grief was stilled for the time being. I was at Kinston. When I got home I went to see and saw that the part of the cyclone which struck and wrecked our meeting house was there burst and that it went in smaller volume and with much less power as it passed from there. I stood and looked at the several paths that went from there and saw that if they had remained in one body the destruction could not be counted for.

Since then I have been more reconciled to this visitation, and believe more than before that the storm is His and He made it; the sea and He set its bounds, the earth and He commands it, the lightning and they can do only what He please. They utter their voices but at the silent name of His hand they go away with a roar and are lost in silence.

It is God "who layeth the beams of His chambers in the waters, who maketh the clouds His chariot, who walketh upon the wind; who maketh His angels spirits; His ministers a flaming fire; who laid the foundation of the earth, that shall not be removed forever." Psalm 104:3-5.

Oh why should we tremble and fear?

"What timorous worms we mortals are."

Can we be where the Lord is not?

Have we not His great power forgot?

But we are yet in the flesh and can have no faith only as the Lord is pleased to give it to us. When he reveals that faith in us at once we believe, cease from our labors and enter into rest, even as He finished His Labors and rested.

How good it is that we can have no rest in this flesh, this old man, or carnal mind which is the enemy of our God and of us. No, the work must be revealed, finished in us before we enter into rest. Then we are filled with His praise and rejoice in His salvation, and are the better prepared to live unto God and in His holiness away from self and the world.

I want to say to those of our readers who have been so mindful of us as to send us help that we are trying to have things move along smoothly, relieving the suffering as we are able and carrying on the repair work of the boats. The homes will be taken up as soon as possible, and we hope that some time in the spring we will be able to begin to rebuild our meeting house. The food conditions here were such that a number of our citizens had to leave their wrecked homes and boats and go to the public works to get support. However we will try to get things to move on as the Lord will give us the ability and the time.

The Lord abundantly bless all of you and give you both His good and perfect gifts, with hearts to praise His holy name.

Pray for us that we may be wholly reconciled to His holy will.

Your brother and friend,

L. H. HARDY.

Atlantic, N. C., Feb. 28, 1918.

Elder P. D. Gold, Wilson, N. C.,

Dear Bro.:—The following is a

letter which I received from sister Mary E. Thomas, who was at that time residing in Weldon, N. C., but later moved to Rocky Mount, N. C., where she was taken sick and passed away. It was my pleasure to visit her several times during her sickness. She had a good hope and I enjoyed hearing her talk. I am sure her children will appreciate the publication of this letter, and her many brethren and sisters and a host of friends will enjoy reading it in the Landmark.

Your brother in hope.

A. B. Denson, Rocky Mount, N. C.

P. C. I was looking over some old letters and found this one.

Dear Bro. Denson:—I will try to answer your good letter for I surely did enjoy reading it as it was like good preaching to me as I hear none up here. There is plenty of preaching here but none for me, as I don't believe their doctrine and it all means nothing to me, so I don't go among any of them. I would love to hear you preach again of the goodness and mercy of God, for I feel like I am shut in and no where to go and feel to be one here alone and so often cast down that I don't hardly know what to do. But I do know one thing, that the strong arm is ever underneath and that is what does me good. If God be for me who can be against me and if I did not have my Heavenly Father to call on what would I do or what could I do without His blessed help? What a blessing to have Him to call on.

Dear Bro., I guess you went to the association, and I know you all had a good time and heard lots of good preaching. I would have loved to have been there. I hope this will find you all well. Bro. Denson write me again when you will, for I so much enjoy reading your good letters. I read your letter over three times.

Remember me in your prayers,

for I feel like some times that divine things are all gone. Is it that way with you? My Brother I feel almost ashamed to send you my poor letter, yours was so rich to me and full of good food for me.

Your little sister in the hope of a better home beyond the grave, saved by grace if saved at all. Write me when you will.

MARY E. THOMAS.

Weldon, N. C., Oct. 8, 1916.

Elder P. D. Gold,

Dear Bro.:—While renewing my subscription, I wish to express my gratitude to God for His preserving care another year and to assure you and the readers of Zion's Landmark that I still take comfort in reading your editorials and the communications contributed to its columns by the many able and spiritual brethren and sisters.

Indeed it is like news from a far country and like the experiences of my own soul, when I read of joys, sorrows, the hopes and fears and the spiritual exercises of those who base their hopes of salvation upon the merits of Christ, and have no confidence in the flesh.

Brother Gold, please pardon me for being behind as I have no way of making a living only as I take a few boarders, my baby boy helps me all he can. The draft has taken my three older boys to the war and some times it seems that it is more than I can bear, but the Comforter comes and gives me relief. I know the same God is with them in the battlefield that is here.

May the Lord's choicest blessings rest upon you and may you be spared many more years to publish the paper, which is truly a gospel message to me, is the wish of a poor unworthy sister, who begs an interest in your prayers for me and mine.

MRS. C. A. JERNIGAN.

Benson, N. C.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

VOL. LL.....NUMBER 8

Entered at the postoffice at Wilson as
second class matter.

WILSON, N. C., March 1, 1918

EDITORIAL.

WHAT PROOF?

"Prove all things; hold fast that which is good." 1st Thess. 5:21. Why do we hold to that which cannot be proven? Is there wisdom in this? If an assertion cannot be proven why should we believe it? To prove a thing consists in bringing it into such harmony with other things that to dispute or deny it would involve a contradiction greater than to accept it. What we cannot accept as true without proof or reason causes an absurdity of statement. Two and two make four is an assertion we accept without proof, because it is self-evident. The things we are familiar with require no proof. We do not wish to question self-evident things.

When an assertion is made that we question, and we demand proof of its correctness, it is because it seems to us to be unreasonable, or strange. But if nothing is ever affirmed except what we know to be truth we would never add anything to our stock of knowledge.

Hold fast that which is good.

Some things are so evident that we cannot reject or suspect them. They are so evident that to reject them would prove that we are too unreasonable to be considered as of sound mind. For we do not desire to be considered so unreasonable as to call in question our sanity.

What our experience, our consciousness will not allow to be true involves so much absurdity that we cannot entertain it.

Do you question that which your senses or consciousness will not admit. You base propositions or matter on what you consider as undeniable.

Suppose you deny the existence of a first great cause that can admit and does allow all that is claimed for it. To deny this would involve an absurdity so great that to believe this would do violence to your reason. If you claim that there is a power so unsearchable and so irresistible that to deny this would require such proof that we could not accept or admit it, under any circumstances, then we plunge into a chaos that holds no reason, and has no foundation in our minds. Our propositions must be based on reasons so plausible and sensible that we are careful that our positions are braced and fortified with truth. We argue from the known to that we think is known or can be proven. We bring up the matters new or disputed, and lay them down beside things that we know are true and if they are accepted in that company, and we find them to be at home and in harmony with that which we already know to be truth, we receive such things as proven. Hence we hold them fast, and they become useful to us. If our experience or consciousness cannot allow them in our companionship we have no home for them, and we reject them as not worthy of our entertaining them.

That which has deceived us at different times we cannot fully accept. That which has never failed us we hold fast, and our confidence in it is as great as our confidence in any other thing. We cannot throw that away that has never deceived us, in order to allow an intruder in our home that we have never proven.

"This then is the message which we have heard of Him and declare unto you, that God is light, and in him is no darkness at all." 1st John 1:5.
P. D. G.

"How long halt ye between two opinions? If the Lord be God follow Him: But if Baal, then follow him." 1st Kings 18:21.

Strange, you say, that there should be any halting, any question among people about who is the true God. But are there not gods many and lords many? For though there be that are called gods, whether in heaven or in earth. (brethren there be gods many and lords many.) But to us there is but one God the Father, of whom are all things; and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1st Cor. 8:1-7. Howbeit there is not in every man this knowledge.

But to us there is but one God, the Father, of whom are all things and we of Him; and one Lord Jesus Christ, by whom are all things and we by Him.

The Father of whom are all things and we in Him. He is the source, of whom are all things. Every good gift and every perfect gift cometh down from above, from the Father of lights. We desire to ascribe righteousness to Him. All power in heaven and earth is of Him. In him is no shadow of turn. Because He is God and changes not, therefore we are not consumed. He is the fountain of perfection from whom comes every good gift and every perfect gift.

There is to us one Lord Jesus and we by Him. There is one mediator between God and men, the man Christ Jesus. He gave himself a ransom for all. Ye are not redeemed with corrupt things as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by Him do believe in God, that raised him up from the dead and gave Him glory that your faith and hope might be in God.

So inspired, so full and perfect is the doctrine as declared by the Holy Ghost, who moved the prophets and apostles to declare the more sure word of prophecy—more sure than any cunningly devised fable (for holy men of old spake as they were moved by the Holy Ghost) and were eye witnesses of the sufferings of the Lord Jesus and who saw Him ascend into heaven; and having so many infallible proofs of his divinity; for the word of the Lord endureth forever. We therefore who have fled for refuge to lay hold on the hope set before us in the gospel count not our lives dear that we may win Christ and be found in Him, not having on our own righteousness which is of the law, but that by the faith of Jesus Christ, who loved us and gave himself for us; for we know whom we have believed, and are fully persuaded that He is able to keep that which we have committed unto Him against that day.

There is one Mediator between God and men—the man Christ Jesus, who gave himself a ransom for all. Whose blood cleanseth from all sin. No halting in those that believe in him. There is one God and one Mediator between God and men, the Man Christ Jesus, who

gave himself a ransom for all. All of us agree in Him. P. D. G.

REV. 20th CHAPTER.

"And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

We enjoy the Landmark so much and especially your editorials. Wish you would write more on Revelation. Will you please give your views on the 20th chapter of Revelation.

Hoping you and sister Gold are well. Your brother,

W. S. TEAGUE.

West Durham, N. C.

"The Revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things which he saw." Rev. 1:1-2.

This is prophecy. They must shortly come to pass.

One difficulty is in interpreting an unfulfilled prophecy. We must wait until they are fulfilled before we can know what they mean. But it is a blessed thing to believe. Blessed is she that believed for there shall be a performance of those things spoken.

The mystery of iniquity shall be accomplished. It is in opposition to the truth. It is a counterfeit imitation. It is a deception. From the beginning it is apparent. Satan the old Serpent, the deceiver, appeared soon after the creation, and beguiled Eve. He is a liar and the father of it. The serpent said to Eve, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." Gen. 3:5. The Serpent is a liar, and the father of it. He that com-

mitteth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3:8.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand." Rev. 20:1.

This angel had the key of the bottomless pit, and a great chain in his hand. Having the key of the bottomless pit showed he had power over the dragon or satan. The bottomless pit showed that he had power over the domain of hell—death and hell, including the Serpent or devil. He laid hold of the Serpent or dragon and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal on him, that he should deceive the nations no more till the thousand years should be fulfilled. A thousand years is as one day, and one day as a thousand years with the Lord. 2nd Peter 3:8.

There are three notable things named in this book, the Beast, his image, and his mark. The Beast is the dragon or great power of the devil. The beast had seven heads and ten horns. Upon his heads the name of blasphemy. This beast is the embodiment of false religion in its pretensions, its persecuting power; its pretensions to sanctity. It is in the disguise of religion.

The beast was like unto a leopard. A leopard is full of spots, very active, powerful, graceful in its movements. His feet were as the feet of a bear. A bear has feet much as the feet of a man with power to draw people after him. The bear is hard to track, deceiving. His mouth was as the mouth of a lion speaking great swelling words, roaring or boasting as the lion. The dragon gave him his seat or power and great authority. There has never appeared on this earth a

power so full of sham, pretense, false claims, and presumption, blasphemy, as this war making, persecuting pretentious power, claiming sanctity and purity.

One of its heads was wounded to death, and the deadly wound was healed, and all the world wondered after this beast. This is a spurious, counterfeit religion, yet it is an imitation of reality. Counterfeit money that does not resemble genuine money would not deceive so readily. But the more the false appears to be the true the greater the deception.

Why does the Old Serpent the devil attempt to deceive so much. It is his nature. He is a liar and the father of it. He loves deception. Dust is his food or meat. To contradict and to defeat the purpose of truth is his choice occupation.

The most destructive beasts or animals he conceals himself in.

This character has great influence in the world. He exalted himself above all that is called God, sitting in the seat of God, or claiming the power to change times and seasons, substituting for what God hath taught something that would be better. But when its true character is known its beastly dragon power appears. He claims the power of God, the power of the resurrection. This no true servant of Christ ever claims.

The persecuting power of false religion was very active in what were called the dark ages. During this time Satan was chained a thousand years. There has been great liberty to worship God as it seems good to mankind for a number of years. But of late Satan seems to be loosed, and has great wrath. The nations of earth are arrayed in severe hate and malice against each other.

We can never know what is going to be. God works his sovereign will. But man knows not what it is until it is unfolded.

We feel assured that the powers of evil will show themselves, and what they would do if not prevented. But God rules in the army of heaven and among the inhabitants of earth, and his will shall be accomplished.

Satan the beast and false prophet, all false religion, shall be showed in its true character. Satan shall be cast into hell, and the powers of wickedness shall be sent to their places to be consumed forever.

P. D. G.

PURE RIVER OF WATER OF LIFE

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Rev. 22:1-2. See the first three verses of the first chapter of the book of Rev.

This introduction is very wonderful. It reads, The Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

John the beloved disciple is the one to whom these things are signified. "And he showed me a pure river of water of life clear as crystal." This is a matter of revelation. It was shown to John. No man can see such wonders unless they are shown unto him.

Some notable things are occurrent. Time is no more. He that sat upon the throne said, Behold I make all things new; John saw the holy city New Jerusalem coming from God out of heaven prepared as a bride adorned for her husband. Behold the tabernacle of God is with men, and He will dwell with men. He shall wipe away all tears from their eyes. There shall be no more death, nor curse, nor sorrow. For the former things are done away.

False religion, sin and death and hell, the Beast and false prophet, satan, are cast into the lake of fire. This is the second death.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem descending out of heaven from God. Having the glory of God, and her light was like unto a light most precious, even like a jasper stone clear as crystal etc." Rev. 21:10. Where there is a new heaven and a new earth, wherein dwelleth righteousness, where there is no more sin, nor death, nor pain nor sorrow, where God makes all things new; is not that heaven?

There is the river of water of life clear as crystal proceeding from the throne of God and the Lamb, where the Lord God is the light of that city, where nothing unclean can ever come.

There is the tree of life bearing twelve manner of fruits, and yielding her fruits every month, and the leaves of the tree are for the healing of the nations.

The tree of life was in the midst of the street of this holy city, and on either side of the river. It was before time, in time, and in eternity. Jesus Christ, the same yesterday and forever. Every perfection is in heaven with no curse, no sorrow, no sin. The redeemed shall walk in the light of his countenance forever.

It doth not yet appear what we shall be; but we know that when He shall appear we shall be like him; for we shall see him as he is. When we awake with his likeness we shall be satisfied. This salvation all comes from heaven.

P. D. G.

"Rejoice evermore."—1st Thess. 5:16.

"Pray without ceasing," Thess. 5:17.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." Thess. 5:18.

Three things to be done. Each one is good. But can one truly pray who is not afflicted? For the word says, "Is any among you afflicted? Let him pray. James 5:13. But Lord Jesus said men ought always to pray and not to faint—not to feel that there is no need of prayer, no use for it, for God will not hear you. Is not one in a wrong state who ceases to pray? Is not prayer the Christian's native breath, or his life and health is shown in his desire to worship the Lord. What sort of state is the one born of God in whose mind is no need, no desire to pray? Also to rejoice evermore. Would not that call for a state in which there is no affliction, no heaviness. Yet if we are in a healthy state of mind are we not always to rejoice? Why should we not always rejoice? He is unchangeable. Having loved his own he loves them to the end. We know that all things work together for good to them that are called according to his purpose. Then why should we not rejoice always? Yet we are to weep with them that weep. When we consider our own vileness how could we help but mourn and loathe ourselves? Can we do things at the same time that are so contradictory? Again it says, In every thing give thanks, for this is the will of God in Christ Jesus con-

cerning you. In every thing give thanks. The will of God in Christ is expressed in scripture that we should rejoice always. Pray without ceasing, and in everything give thanks. We must be in Christ Jesus to do this. Without him we can do nothing. But Paul Writes, I can do all things through Christ Jesus. We are weak and can do nothing in ourselves, or of ourselves, then the strength of Christ is made perfect in our weakness. The life of faith is the manifestation of Christ Jesus in us. The life I live by the faith of the Son of God who loved me and gave himself for me. God works in his people both to will and to do of his good pleasure, and this causes them to work out with fear and trembling that which he works within them. Then he in whom the Lord God works both to will and to do is humble, therefore with fear and trembling he works out his own salvation, and hence does not boast on his works, nor what he is, but his glorying is in the Lord.

It is the will of God that his people should rejoice in the Lord, and in everything should give thanks.

To walk after the spirit, or in the spirit is not at all to walk in the flesh, or after the flesh. This walking after the spirit causes the one who thus walks to rejoice always, for the abiding in Jesus causes the always abounding in the work and labor of the Lord. There is no sin in faith, and to always abide in the faith of Jesus causes a freedom from condemnation so good, so peaceful, and so free and joyful that it is wonderfully blessed to always rejoice in the Lord, and to glory in him. The Lord gives peace, the peace of God that passeth understanding which brings no curse therewith.

In everything give thanks. Whatsoever ye do let it all be in the name of the Lord Jesus, and by the spirit of our God. Blessed is the man that walketh not in the counsel of the

ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night.

If the Son make us free we are free indeed. He that is dead is freed from sin. The perfection of liberty is to be free from sin. Grace reigns in this liberty. Hence here is thanksgiving, and praise to God. In the love of God there is the freedom of gospel fellowship. Where is true joy and peace in the holy Ghost.

Perfect love casts out all fear because fear hath torment.

The freedom of love in the service of God allows of no bondage nor any sorrow. P. D. G.

Obituaries

MARION JOLLY

The angel of death came to the little village of Manning, La., on Thursday, December 20th, at 9:30 p. m., and took from his friends Mr. Marion Jolly. He was an old settler of this part of the country. Had lived a faithful friend to all who knew him. We will miss him in the future more than we have in the past. He has been a reader of the Zion's Landmark for many years, and since his sight failed he was glad to hear his faithful wife read it. Mr. F. M. Jolly and wife have been members of Friendship Old School Baptist church since 1888.

Grandpa Jolly was born in the state of Georgia, December 29, 1831. When he was 22 years of age he was married to Miss Mary Ann McGentry of Georgia.

Their union was blessed by 12 children, out of that number six are living to mourn their father's loss. He and his wife lived together 64 years, 6 months and 25 days. She is now waiting for the day when she will be called to join her husband in the land where no sorrow is known.

Mr. F. M. Jolly lived to be 85 years,

11 months and 23 days old, and is survived by his six children, 44 grandchildren, 45 great-grandchildren and six great great grandchildren, who now mourn for their father who sleeps in the Spring Hill graveyard.

Now grandpa sleep thy last long sleep
For thy work has been well done,
And we for thee should not weep,
For our work has just begun;
You are better off by far than we,
For you are God's great care,
As we will all some day see,
And pray for God to take us there;
Now let us neither mourn nor weep,
For did not our Savior say,
"He is not dead but just asleep,"
So let us have more faith each day.

MRS. T. T. BORIES.

Ringgold, La.

SECTION MEETING

Virgilina, Va.; R. F. D. No. 3.

February 25, 1918.

Mr. P. D. Gold.

Dear Brother: Please put in the Zion's Landmark that Elders J. J. Mull, E. Cooks and T. Y. Monk were chosen to attend a section meeting to be held with the church at Mt. Zion, Halifax County, Va., on second Sunday and Saturday before in April 1918. If any desire to come by railroad, come on the morning train due at Virgilina 9:30 a. m. There will be conveyance to meet the brethren at Virgilina Saturday morning. Hope all will come that can.

I am yours in hope,

THOMAS M. CHANDLER.

HELPING THE SUFFERERS

108 2nd St., N. E.

Washington, D. C.

Elder P. D. Gold,

Dear Bro. Gold:—For some time I have been thinking of writing you and asking you to please give your views on this scripture: Revelation 20 chapter, 11th to 15th verses, inclusive. If you feel like it please give me your views in the Landmark. I am also enclosing one dollar for Bro. L. H. Hardy. Bro. Gold I sent you my check last June for

two dollars. I thought it was in advance for the Landmark to June 1918. The label is on my paper 1917; let me know, I want to keep it paid in advance. Let me hear from you.

My wife was baptized by Bro. Rowe last October. It is a great comfort to have her with me.

Hope you are all well.

Yours in hope,

A. B. WILLIAMS.

ENJOYS THE LANDMARK

Dear Brother:—I am writing you a few lines and sending you a Post Office Money order for \$2.00, paying for your paper until October 15, 1918. I am getting pretty old but I am able to see very well yet and I do enjoy reading the Landmark, in fact that is all the preaching I get to hear for there is not any of that denomination in my town and I am getting too old now to go very far away from home. I am now 94 years old. Well, I hope you get this money and drop me a card when you receive it.

With best wishes for a prosperous year, I am,

Yours truly,

L. M. SURLES.

622 State St. Texarkana, Texas.

Elder S. B. Denny has moved to Hartsville, S. C. He desires to learn the time and places of worship of any of the churches of that section of South Carolina.

He is highly esteemed among our people in this portion of North Carolina and we desire to commend him to our friends there.

P. D. Gold.

ELDER L. H. HARDY

Tuesday, April 30th, Hancocks. Will some one meet me at Ayden on arrival of the morning train from Kinston and take me out.

Wednesday, May 1st—Red Bank At night—Greenville.

Thursday—Great Swamp.

Friday—Skewarkey.

Saturday and 1st Sunday—Tarboro.

Monday night—Farmville.

Tuesday—Meadow.

Wednesday—Autry's Creek.

Thursday—Upper Town Creek.

Friday—Pleasant Hill.

Saturday and Sunday—Falls.

Thence to Baltimore Association.

L. H. Hardy.

BEAR CREEK ASSOCIATION.

Dear Bro. Gold: Please publish in the Landmark that the Spring Session of the Bear Creek Primitive Baptist Association will meet with the church at Bear Creek, Stanly County, N. C., commencing on Saturday before first Sunday in May, 1918. All coming by railroad will come to Albemarle, N. C., Winston Southbound and Southern roads pass Albemarle. All trains on both roads will be met Friday up to 3:30 p. m. Those coming please notify Bro. Aaron Furr, R. 6, Albemarle, N. C.

Those reaching Albemarle later than 3:30 p. m. Friday will look up Mr. G. C. Morton at his store first door west of Southern depot in Albemarle. We invite you to come.

J. W. JONES.

NOTICE

The White Oak Union is appointed to be held with the church at Hadnotts Creek, the Lord willing, on Saturday and fifth Sunday in March, 1918.

All lovers of truth invitel to meet with us.

R. W. GURGANUS,
Union Clerk.

UNION NOTICE

The next session of the Black River Union is appointed to be held with the church at Hornett meeting house, in Sampson County, N. C., on Saturday and 5th Sunday in March 1918. Visitors will be met at Dunn, N. C. on Friday p. m. and Saturday a. m. and conveyed to the Union. All that love the truth are invited

to attend, especially ministering brethren.

Elder Luther A. Johnson, Mod.
Cornelius Hodges, Union Clerk.

BLACK CREEK UNION.

The next session of the Black Creek Union is appointed to be held with the church at Memorial on the 5th Saturday and Sunday in March, 1918.

All lovers of truth invited.

C. B. Hall, Union Clerk.

SKEWARKEY UNION

The Skewarkey Union will be held D. V. Friday, Saturday and Sunday, March 29, 30, and 31 with the church at Skewarkey, one mile south of Williamston, N. C. Visitors by rail from the east should reach Williamston Friday or Saturday at 8:17 a. m. or 5 p. m. Those from the west should reach Williamston Thursday at 6:30 p. m. or Friday or Saturday at 1:17 p. m. or 6:30 p. m. All lovers of truth are invited.

SYLVESTER HASSELL, Pastor.

UNION MEETING

Elder P. D. Gold, Wilson N. C.

Dear Brother:—Please publish in your Landmark the next union will be held with the church at Malmason, Friday before fifth Sunday in March, 1918. Visiting brethren and sisters will be met at Blairs Station and Dry Fork, Friday a. m. and p. m.

Your brother,

A. H. COX, Clerk.

Dry Fork, Va.

Elder W. M. Monsees, Concord
Saturday and 4th Sunday in March.
Pungo March 26.

Belhaven, Wednesday night.

Eastern Union, Friday, Saturday
and 5th Sunday.

For their feet run to evil, and make haste to shed blood.

Let the floods clap their hands,
let the hills be joyful together.

HYOMEI

From Famous Eucalyptus Three of
Australia Comes Mr. Booth's

Wonderful Discovery

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health he went to inland Australia where he breathed day and night the antiseptic balsam as given off by the forests—especially the Eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergymen's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, soothes and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment, \$1.15; extra bottle inhalant 60c. Sold by druggists on a positive guarantee of satisfactory results or money refund.

ed. If your druggist can not supply it, write

Booth's Hyomei Company,
Ithaca, N. Y.

EARN \$1 TO \$2 A DAY AT HOME
Help to meet the big demand for Hosiery for us and your Home trade.
Industrious persons provided with profitable, all-year-round employment on Auto-Knitters. Experience and distance immaterial.
Write for particulars, rates of pay etc. Send 3 cents in stamps.
Auto-Knitter Hosiery Co., Inc.
Dept. 82 E; 821 Jefferson Av., Buffalo, N. Y.

SALTS IF KIDNEYS BLADDER BOTHER

Harmless to Flush Kidneys and Naturalize Irritating Acids—Splendid For System

Kidney and Bladder weakness result from uric acid, says a noted authority. Kidneys filter this acid from the blood and pass it on to the bladder, where it often remains to irritate and inflame, causing a burning, scalding sensation, or setting up an irritation at the neck of the bladder, obliging you to seek relief two or three times during the night. The sufferer is in constant dread, the water passes sometimes with a scalding sensation and is very profuse; again there is difficulty in avoiding it.

Bladder weakness, most folks call it, because they can't control urination. While it is extremely annoying and sometimes very painful, this is really one of the most simple ailments to overcome. Get about four ounces of Jad Salts from your pharmacist and take a tablespoonful in a glass of water before breakfast, continue this for two or three days. This will neutralize the acids in the urine so it no longer is a source of irritation to the bladder and urinary organs which then act normally again.

Jad Salts is inexpensive, harmless, and is made from the acid of grapes and lemon juice, combined with lithia, and is used by thousands of folks who are subject to urinary disorders caused by uric acid irritation. Jad Salts is splendid for kidneys and causes no bad effect whatever.

Here you have a pleasant, effervescent lithia-water drink, which quickly relieves bladder trouble.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" Can't Harm
Tender Little Stomach, Liver
and Bowels.

Look at the tongue, mother. If coated, your little one's stomach, liver and bowels need cleaning at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

For the upright shall dwell in the
land, and the perfect shall remain in
it.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOS. TAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

GET A FEATHER BED!

1 25-lb. bed, 2 3-lb. pillows, 2 large blankets, 1 large counterpane, retail value \$22.00, reduced to \$10.92 for all. 30-lb. bed outfit as above, \$11.92; 35-lb. bed outfit \$12.92; 40-lb. bed outfit \$13.92. Beds 25-lb., \$6.75; 30-lb. \$7.50; 35-lb. bed \$8.25; 40-lb. bed \$9.05; 2 3-lb. pillows \$1.25. All new feathers, best ticking. We have \$1,000 cash deposit in bank to guarantee satisfaction or money back. Mail money order or write for catalog today. Sanitary Bedding Co., Dept. A, Charlotte, N. C.



ASK YOUR DEALER FOR



Rheumatism

A Home Cure Given by One Who Had It.

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today. Mark H. Jackson, No. 702-D, Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Also, that the soul be without knowledge, it is not good; and he that hasteneth with his feet sinneth.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man,
Who Has Evidently Solved a
Big Problem

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

Killed by Poisons

All scientists agree that poisonous products in the blood are eliminated by the kidneys and liver. The kidneys act as a kind of filter for these products. When the kidneys are changed or degenerated, by disease or old age, then these poisons are retained in the body. If we wish to prevent old age coming on too soon, or if we want to increase our chances for a long life, Dr. Pierce of the Invalids' Hotel, Buffalo, N. Y., says that you should drink plenty of water daily between meals to flush the kidneys. Then procure at your nearest drug store Anuric. This Anuric drives the uric acid out. Scientific men have learned that in gout, also rheumatism, poisonous uric acid crystals are deposited in or about the joints, in the muscles—where inflammation is set up.

If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day for a month. An-u-ric is many times more potent than lithia and dissolves uric acid as hot water does sugar.

Send 10 cents to Dr. Pierce, if you wish to obtain a trial package of Anuric.

CLIFTON, TENN.—"I wish to say that I suffered from backache and kidney trouble for some time. I could hardly do any kind of work. I heard of Dr. Pierce's Anuric Tablets so I tried them, and they cured my backache. I hope people who are troubled with backache will give Dr. Pierce's Anuric Tablets a good trial. They do all that is required of them—they will not fail to benefit."—MISS ERMINE RUTH MOSER, R. F. D. 2.

MILTON, N. C.—"I suffered very much with my back and limbs. Had some derangement of the kidneys but after using Anuric I obtained relief and have had no trouble since. I cheerfully recommend the Anuric Tablets to all who suffer from too much uric acid in the system."—CAPT. W. G. GRAVES.

For free medical advice write Dr. V. M. Pierce, Invalids' Hotel, Buffalo N. Y.

Wilson Mills, N. C.,

Eld. P. D. Gold.

Dear Brother: Please publish in the Landmark, the next session of the Smithfield Union will be held with Union Church, Johnston County, N. C., on Saturday and 5th Sunday in March, 1918.

Brethren, sisters and friends and ministers especially are cordially ni-

vited to attend. Eld. W. A. Simpkins is appointed to preach the introductory sermon. Eld. J. T. Coats his alternate.

Those coming by railroad can be met by notifying Brother J. H. Braddy, Smithfield, N. C., at Smithfield or at Princeton by notifying Eld. E. T. Pierce, Princeton, N. C. The second term is appointed to be held at Smithfield in June, 1918.



Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

"CASCARETS" WORK**WHILE YOU SLEEP**

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets Tonight.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin—Sufferable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

A false witness shall not be unpunished, and he that speaketh shall not escape.

"I Would Not Part with it for \$10,000"

So writes an enthusiastic, grateful customer. In like manner testify over 100,000 people who have worn it. Conserve your body and life first.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

WEAR IT 30 DAYS FREE AT OUR EXPENSE

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects slumping shoulders; develops lungs, chest and bust; relieves backache, catarrhs, nervousness, ruptures, constipation. Comfortable and easy to wear.

KEEP YOURSELF FIT

Write today for illustrated booklet, measuring tape, blank, etc., and read our very liberal proposition.
HOWARD C. RASH, Pres. Natural Body Brace Co.,
289 Rash Building SALINA, KANSAS



For
Child
Dress
Also

WATCH THE DATES

The subscribers to the Landmark are urgently requested to send us their subscription without the necessity of mailing a statement, since letter postage has advanced one cent each. Watch the date opposite your name. This indicates the time you are paid to. Then if you are behind send us the money.

P. D. GOLD.

"BLOOD AND IRON"

A Combination That Makes for Better Health This Spring.

Deep men and women who would enjoy good health this Spring, and would have such life and strength as not to be a snifter, but eager to any thing, must have an abundance of iron in the blood.

The new iron tonic, *Leptiron*, combines this with a powerful medicinal form so that it is easily absorbed and readily assimilated.

Leptiron also includes peptic, nut, caloric, gentian and other tonics—nervous helps, diuretics and purgatives—scientifically combined in the form of a concentrated tonic, convenient and pleasant to take. It has given entire satisfaction in cases of anemia or thin blood, nervous debility, brain-fog. One or two *Leptiron* after each meal will surely tell a story of marvellous recovery.

Leptiron is prepared by its originators, C. I. Hood Co., Lowell, Mass.

DO YOU LOVE CHILDREN?

Why Fear Their Coming?



The birth of a baby need not frighten you. Write for Dr. Dye's

wonderful book which explains the method of happiness of both mother and babe. Sent free, postpaid. Address

Dr. J. H. DYE MEDICAL INSTITUTE,
6-4 Lincoln Bldg., Buffalo, N. Y.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked faded gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy.

**SOUR, ACID STOMACHS,
GASES OR INDIGESTION**

**"Pape's Diapepsin" Neutralizes Excessive
Acid in Stomach, Relieving Dyspepsia,
Heartburn and Distress at Once.**

Time it! In five minutes all stomach distress, due to activity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom.

**Physician Successfully Treats Pellagra
With Barium Rock Water.**

Dr. Chas. E. Walker, a Charlotte, N. C. physician, says: "I have used Barium Rock Springs water in a case of pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water and condition of the stomach and bowels so improved that the patient could eat and digest anything desired.

Barium Rock Water is recommended for use only in such cases as reliable testimony has proven that it will give relief. If you are suffering from indigestion, dyspepsia, rheumatism, gout or diseases arising from disorders of the stomach, kidneys, liver or bowels, if you are in a nervous run-down condition give this guaranteed water a trial. Ten gallons only \$2.00. If it fails to benefit your case, tell us so and we will promptly refund your \$2.00. It is understood that the empty demijohns to be returned to us prepaid. Address Barium Springs Co., Box A-20, Barium Springs, N. C.

Our Advertising Department is in charge of
JACOBS & CO., CLINTON, S. C.

Soliciting Offices:

New York, 118 E. 28th St. E. L. Gould
St. Louis, 4123 Westminster Ave.

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Chicago 1548 Tribune Bldg. J. H. Rigour
Asheville, N.C., 41 Biltmore Ave. G. H. Ligon
Birmingham, Ala., 22nd St. Bridge and
Morris Ave. E. M. Lane

DUTCHVILLE UNION

Please publish the next session of the Dutchville Union is to be held with Roxboro church on Saturday and 5th Sunday in March. Elders and Brethren, Sisters and friends are cordially invited to meet with us.
G. C. FARTHING.
Durham, N. C.

**WOMEN OF
MIDDLE AGE**

Need Help to Pass the Crisis Safely—Proof that Lydia E. Pinkham's Vegetable Compound Can be Relied Upon.

Urbana, Ill. — "During Change of Life, in addition to its annoying symptoms, I



had an attack of grippe which lasted all winter and left me in a weakened condition. I felt at times that I would never be well again. I read of Lydia E. Pinkham's Vegetable Compound and what it did for women passing through the Change of Life, so I told my doctor I would try it. I soon began to gain in strength and the annoying symptoms disappeared and your Vegetable Compound has made me a well, strong woman so I do all my own housework. I cannot recommend Lydia E. Pinkham's Vegetable Compound too highly to women passing through the Change of Life."
—Mrs. FRANK HENSON, 1316 S. Orchade St., Urbana, Ill.

Women who suffer from nervousness, "heat flashes," backache, headaches and "the blues" should try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Wash the Poisons of
Rheumatism
 Sciatica, Neuralgia
 and Uric Acid
 Out of Your System
 With Shivar Spring
 Mineral Water.

THE GUARANTEE.

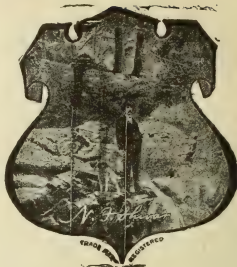
Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucemalines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week 'visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,

J. H. BEST, J. P.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,

Editor Leader and Vindicator.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. THEO. KUKER.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a suffered from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

FILL OUT THIS COUPON

SHIVAR SPRING,

BOX 55 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Express Office

TREMENDOUS VALUE FOR 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer

Washington, D. C.—(Special)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 152 Douglas St., Washington, D. C., will keep the whole family informed, entertained helped and inspired for the next three months.

The words of a man's mouth are as deep as waters, and the wellspring of wisdom as a flowing brook.

THICK, GLOSSY HAIR**FREE FROM DANDRUFF**

Girls! Try it! Hair Gets Soft, Fluffy and Beautiful—Get a Small Bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous; try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

When the wicked cometh, then cometh also contempt, and with ignominy reproach.

New Feather Beds Only \$6.50

New Feather Pillows \$1.25 per pair. Full size and full weight guaranteed. All new, clean, sanitary feathers. Best 5 ounce feather proof ticking. Write for new catalogue. SOUTHERN FEATHER & PILLOW CO., Dept. 172, Greensboro, N. C.

The rich man's wealth is his strong city, and as an high wall in his own conceit.

COMB SAGE TEA IN FADED OR GRAY HAIR

Look Young! Common Garden Sage and Sulphur Darkens so Naturally Nobody Can Tell

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. When ever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for 'Wyeth's Sage and Sulphur Compound,' you will get a large bottle of this old-time recipe, improved by the addition of other ingredients all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

A fool hath no delight in understanding, but that his heart may recover itself.

GRAY'S OINTMENT

bears a name that for ninety-seven years has been on the minds if not the hearts of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits and its constant use for nearly a century has made it a family word in every household. It's instantaneous healing effect and it's soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts and stings. Telephone your druggist for it, or write W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., for sample.

Sore Eyes

Granulated Eyelids,
Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c.** For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

**FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS**

Eckman's Alternative

SOLD BY ALL LEADING DRUGGISTS

Iron Is Greatest of All Strength Builders, says Doctor

A Secret of the Great Endurance and Power of Athletes

Ordinary Nuxated Iron Will Increase the Strength of Delicate, Nervous, Run-down People in Ten Days' Time in Many Cases.

MANY people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. E. Sauer, a Boston Physician who has studied widely, both in this country and in great European Medical Institutions, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals

for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people, who were ailing all the while, most astonishingly increase their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated, like nuxated iron, if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron which is prescribed and recommended above by Dr. E. Sauer, and other physicians, is not a secret remedy but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Miller's Antiseptic Oil, Known as

SNAKE OIL

Will Linger You Up—A New Creation, Pain Killer and Antiseptic Combined
For rheumatism, neuralgia, lumbago, stiff and swollen joints, corns, bunions, or whatever the pain may be it is said to be without an equal. For cuts, burns, bruises, sore throat, croup, diphtheria and tonsillitis it has been found most effective. Accept no substitute. This great oil is golden red color only. There is nothing like it. Every bottle guaranteed, 25c, 50c and \$1 or money refunded. All leading druggists, or sent postpaid from **Herb Juice Medicine Co., Jackson, Tenn.**

**Ask Your Dealer For
HIGH GRADE FERTILIZERS**

**Manufactured by
American Fertilizer Company,
Norfolk, Va.**

"Best on Earth—Best in Earth."

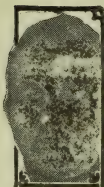
Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

Peruna Relieved My Cough

Mrs. Gertie Ebhardt, 219 East First St., Kewanee, Illinois, writes:

"I have taken six bottles of your Peruna for a cough, and I am all well. I went over to see a neighbor one day and I had a terrible cough and my eyes were sore. She gave me half a bottle of Peruna last November, and it did me so much good that I bought a bottle, and then when I had finished that I got another, and so on until I have taken almost six bottles and I feel like a new woman. I am fifty-nine years

**I Feel as
I Did
Twenty
Years Ago.**



old, and since I have taken the Peruna, I feel as I did twenty years ago. I will always keep Peruna in my house."

These who object to liquid medicines can secure Peruna tablets.

GIRLS! LEMON JUICE

IS A SKIN WHITENER

How to Make a Creamy Beauty Lotion
For a Few Cents

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweet fragrant lemon-lotion and massage it daily into the face, neck and hands.

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

Give unto the Lord the glory due unto his name; bring an offering and come into his courts.

They shall bear thee up in their hands, lest thou dash thy hands against a stone.

Before destruction the heart of man is haughty, and before honour is humility.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Sassaaparilla for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

**BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE**

He also that is slothful in his work is brother to him that is a great waster.

A fool's mouth is his destruction, and his lips are the snare of his soul.

A fool's lips enter into contention, and his mouth calleth for strokes.

Camp Duke
(M)

Zion's Landmark

By J. Mizell
R. J. 1 Oct 17
PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. LI. Wilson, N. C., March. 15, 1918 NO. 9



P. D. GOLD, Editor - - - - - Wilson, N. C.

P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Benson, N. C., March 15, 1918
Elder P. D. Gold, Wilson, N. C.

Dear-Bro. Gold:—I am enclosing a copy of a good comforting letter from Elder R. Lester Dodson, which I think will be edifying to the readers of Zion's Landmark, if you will please give it a place.

Sincerely,

Elizabeth H. Barbour.
621 W. 179 St., New York City,
Miss Elizabeth H. Barbour,
Benson, N. C.

My Dear Friend:—I was truly glad to receive your letter of January 23rd. The letter to which you refer is yours to do with as you like, but somehow I don't feel that it contains anything worthy of publication; however, I will leave it for you and Elder Gold to judge.

You speak of having refrained from writing me because of your feeling sense of weakness and inability to say anything profitable to a child of God. Surely none could feel more destitute of spiritual things than I, and I am made to mourn my empty and unfruitful condition, absolutely devoid of even thinking a single good thought. A few days ago while pondering over my state of mind and searching for some word of encouragement, longing for that still small voice to speak, "Thy God Reigneth," I was attracted to the 54th chapter of Isaiah, which begins with these words: "Sing, O barren, thou that didst not bear; break forth

into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord." How strange it seemed that the barren ones, the ones who had not borne any fruit, who had nothing wherewith to appear before God, the destitute, yea, the desolate, should be commanded not only to sing, but to break forth into singing and cry aloud! It would appear that such things could not be expected of such characters, neither could they sing of themselves, but when they have been brought to realize their barren state, that they are naked and revealed to God just as they really are, sinful, helpless, vile and wretched creatures, guilty before God and no excuse to plead, then it is that they can sing of His mercy, that the Lord has not dealt with them according to their sins nor rewarded them according to their iniquities. These things are addressed to the people of God, not only to the militant church, the "married wife," but to the poor and needy ones in every nation, kindred and tongue, for more are the children of the desolate (those who really have no home in the sense that they can come and mingle with the brethren and sisters, and with them bear a part, partaking of the sweet and blessed privileges of walking in the foot-steps of Jesus by engaging in the order of the

house, the church, as set forth by Him, thereby receiving a clear conscience before God in acknowledging to their friends what great things He has done for them, whereof they are glad) than the children of the married wife, those who can speak freely of His goodness and are not ashamed to own Him before men and glory in their soul, body and spirit which are His. I believe you know something about the desolation of being on the outside of the militant church and have desired above all things else at times if you could only feel worthy to ask for a home and be received among them, it would be the joy of joys to your poor famishing soul, and while you do rejoice in the sweet hope that Jesus is yours and that he shed His precious blood that you might go free, yet, there is something lacking, you have not left all and followed Him through the watery grave. In the keeping of His commandments there is a peace which passeth all understanding, and the joy that He gives no man can take away. I do not mean by this, dear friend, that your troubles would all end if you were received into the church, no, a thousand times no, that is if my experience is a true experience, for at times it seems to me that a legion of devils is turned loose upon me to deprive me of all hope, to rob me of all the comfort I ever received and to persuade me that I am a deceiver, a hypocrite, unworthy of a place among the brethren; that I have sold by birth-right, have denied, yea, and betrayed my Lord and Master, worse than Peter, Judas, and all the rest that have sinned against God combined. Notwithstanding all these doubts, fears and sore trials of faith, I am made to hope, sometimes against hope, that He will hearken unto my groanings and hear my voice. In the same chapter quoted above we find this language: "Behold, I have

created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for His work; and I have created the waster to destroy." When we realize, then, that it is God who hath created the smith, the coals and the fire, that his children might be brought forth an instrument for His work, made according to His pattern, to fill the place which He hath designed, all for the glorifying of Himself and the lifting of Jesus on high, then we can say, whatsoever the Lord doeth is best, and our desire is that His will might be done in Heaven and earth, our vile bodies, for the dross must be consumed, the metal must be brought through the fire and made pure, fit for the Master's use. "And I have created the waster to destroy." Thus we see that there is something to be destroyed. Flesh and blood cannot inherit the kingdom of heaven, and there is in us that which must be brought to nought and we have no confidence in the flesh. But how comforting is the verse, just following the one I have just quoted about the smith, the coals and the fire: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Poor and afflicted one, you who are without strength and can not fight the fierce battles of the day, take courage, for the Lord hath triumphed gloriously, the horse and his rider hath He cast into the sea. "No weapon that is formed against thee shall prosper." The Lord's people many times feel as Jacob did, that all these things are against me. Yes, he felt that Joseph was not and that Benjamin, the son of his old age, was to be taken from him and that sorrow would bring down his gray hairs to the grave; all seemed dark, yea,

the heavens appeared to be clothed in darkness and his soul was poured out in him like water that is cast upon the ground, which cannot be gathered, and, yet, when he realizes that God had preserved Joseph in a most wonderful way, that God had a purpose in all that had transpired, and that his salvation was revealed and his arm, the arm of the Lord, made bare in Israel's behalf, Israel now cries out, "It is enough." How wonderful, wonderful is the work of our God! How unsearchable are His judgments and His ways past finding out." •

I wrote another letter to you the day your letters came, but I grew disgusted with it and did not send it. Perhaps this is no better, but I have written I trust as it was given me of the Lord. If He has not been in the matter, no good can come of it, but if He has guided and directed then He will bless His word to the comfort and edification of His chosen and they shall rejoice in Him and praise Him alone. He hath declared that his word shall not return to Him void, but that it shall accomplish that which he pleases and prosper in the things whereunto he sends it. How glad we are that this is true, for if it were left to man to assist the Lord in accomplishing His plans would become confused and diverted and changed so that all would be a failure, but not so with our God. He plans and He executes; He appoints and fulfills, and even heaven and earth may pass away, but not one jot nor one tittle of His word shall come short of all that He hath purposed.

For fear of wearying you I will close. As you will see, I have hardly referred to your letter, but I hope you will forgive me for this and write to me again when you have a mind to do so.

Yours in affliction,

R. LESTER DODSON.

Rocky Mount, N. C.

Elder P. D. Gold,

Dear Brother:—I am sending you a letter from sister Hattie A. Whitfield, written to me. You may publish same in the Landmark if you see fit. She is a lovely sister and is esteemed by all who know her.

Your brother in hope,

A. B. DENSON.

Rocky Mount, N. C., Mar. 3, 1918

Dear Brother Denson:—As I am shut in today and not able to go to church my mind is with the dear people of God and I feel impressed to write to some of them and see if I can get a little ease of mind. I feel weak and unworthy to try to make the attempt to write but I feel like you are one that is well acquainted with my weakness and will look over it and have a heart of prayer for one that feels just as I do. I have suffered much pain for the past week which makes me feel very weak naturally but I feel that the dear Lord has been with me and I don't feel like my pain is any more than I deserve. My mind calls me back to the pleasant visit I had at your dear, humble home with you and sister Denson. I have never enjoyed myself better anywhere in my life than I did then. I felt like it was such a refreshing blessing to hear you talk of the goodness and mercy of God, and to explain certain passages of scripture so comforting to me. When I am with such people as that there is rejoicing for a season and then when I am alone I have such sweet things to meditate over. O, what a dear Savior we have, such a present help in time of trouble to the children of God, if indeed I can claim such a blessed name as that, and with the sweet evidence I have it seems that I cannot doubt it, still I fear and tremble at times when I feel so weak and lown down like I do today, still when I feel that way I go back to the time when I was in so

much trouble and knew not what it was and the dear Savior showed me what I was and then was so merciful to me to take the great burden of sin from me with a sweet hope in Him. I feel like when one has been so wonderfully blest as that they can never be thankful enough and how can they doubt such a God as that?

Last Sunday will be long remembered with me. I felt like I enjoyed yours and Bro. Williford's sermon both as well as I ever enjoyed preaching in my life on Saturday and wanted to go mighty bad on Sunday but could not go. I got up Sunday morning thinking maybe I would get able to go but had to go to bed again and suffered great pain all day, but once in a while I would ease off a little and I could in my mind see you all in the spirit I hope. In all my pain there was a lot of comfort in it. I know there is no people on earth that I love to be with as good as I do the dear Primitive Baptists and there is no comfort in being with any other for there is nothing in their conversation that is interesting to me. O, I wish I could write my mind just as it is but cannot though I hope I am thankful I am blessed with the strength to write what I do, but where there is little given there is little required. I can't call what I have little though I know I don't have the bright evidence that some others have, but I try to be content with my lot for I feel like a sweet hope is sufficient. How sweet the name of Jesus sounds in a believer's ear, it soothes his sorrows, heals his wounds, and drives away his fears. Isn't that true? For what name could we call any sweeter than the name of Jesus. O, I feel like if my precious hope was taken from me there would be nothing on earth for me to live for, for I never get to the place that I forget it, and the weaker I am naturally the stronger my hope is and there is the place I get

to that I am such a mystery to myself that I can't always trust Him at all times, but I fear I don't as I should, for I feel like He has wonderfully blessed me all the days of my life for I can look back and see so many times that if it had not been for the mercy of God where would I have been. Well I really must stop this poor imperfect scribble, for I fear it will take up too much of your precious time. I would be glad to see you and sister Denson come any time you have a chance and mind to for when I see you both it seems like it brings sunshine in my very heart. Brother Denson pray for me when you have a mind to for I feel that I am one that greatly desires the prayers of God's dear people and surely you are one of them. May the Lord bless you and your family and spare you strength not to draw back, but to go forward and comfort the dear people that love the truth, and when you have finished the work He has intended for you to do then may you hear the voice of the Son of God say, Well done my good and faithful servant, enter thou into the joys of thy Lord, then you can say, "I have fought a good fight, I have finished my course, henceforth there is a crown of righteousness laid up for me. What a blessed thing for a faithful servant of God to say.

Write me a long, encouraging letter when you have a mind to for all you write is encouraging to me.

I will close with much love to sister Denson and yourself. Don't forget me at a throne of grace.

Your sister in hope of a better world after death.

HATTIE A. WHITFIELD.

Goldsboro, N. C., Feb. 17, 1918.
Very Dear Bro:—Have been wanting to write you a long time, but have not felt equal to the task. Now I am still very much at a loss as to what to say. However, I will tell

you that I went to church today. I went out to New Chapel to hear Bro. J. W. Gardner and Elder J. C. Hooks came in just before services, so I was delighted in the thought that I could hear both of them, but Elder Gardner said that Elder Hooks and I must arrange to conduct the services. So I opened and Bro. Hooks preached and while he was preaching I was wondering what poor me could say after such a sermon, and just before he sat down these words came: "The word is very nigh thee, even in thy mouth." So I tried to talk some, and enjoyed trying to speak for a few moments though suffering with a severe headache at the time. I will not attempt to tell you what I said, but will say that the "word" here referred to is Jesus. You know Paul said: Preach the word, and John said, In the beginning was the word, etc., and you remember that Jesus said, Before Abraham was, I am. Hence we find that Jesus has ever been with his people and Jesus is the "word" that the angel said that the Son should be called, for the reason that he should save his people from their sins. So now, you see that this wonderful "word" (Saviour) has ever been nigh unto Israel, even in their mouths. God's people in every age have called upon the name of the Lord, which is Jesus or the "word." The poor blind man by the wayside crying for the Son of David to have mercy on him was not crying because he could see with his natural eye that Jesus was passing, but because God had quickened him and conception had taken place in him. Yea, Jesus says I am the way, the truth and the life. This "word" was in his mouth. This living child will cry when he hungers, will cry when he thirsts, will cry when he suffers, yes when the pangs of hell get hold on him. And Jesus says he's a blessed character who mourns, or who

thirsts, they shall be comforted and shall be filled.

Do you not get so low that you feel to be surely mistaken and that your sins have separated between you and your God, in other words you are so far out of the way, that you are lost? Oh, I am sure that you have felt this way, but like me you saw no comfort in that. But there is comfort in this; for Jesus says: "I came not to call the righteous, but who? "sinners to repentance." Is that you? "I came to seek and save that which was lost." Wonderful consolation to feel lost, for the very mission of the Son of the most High was to save you. Oh, when you were crying and mourning on account of sin, you didn't realize that Jesus was the "word" in your mouth that was making you ascribe greatness to God, and righteousness to the Lord Jesus Christ, but you were honoring God in your cries, for when you said, Lord have mercy on me a poor sinner, you were declaring that mercy and grace came by and through Jesus, the "word."

This wonderful word dwells in the hearts of all God's people, and because of the abundance of the heart the mouth speaketh. Yes, Jesus is all and in all to the child of God. When the poor minister tries to preach he feels like Moses said when God spoke to him, I am of a slow speech and a slow tongue. But God gave him an assurance when he said, Go, and I will be with thy mouth. When Jesus is with us then the word which was in the beginning is very nigh, even in thy mouth. Jesus is called Immanuel (or God with us). So now, preach the word, preach Jesus, but never forget what Jesus told His disciples, viz: "For it is not ye that speak, but the spirit of your Father that speaketh in you. He says further, "My words are spirit and they are life." Then all praise is due unto God. No wonder the poet could

say and sing Praise God from whom all blessings flow. Praise Him all ye heavenly hosts. Praise Father, Son and Holy Ghost.

I'll close. May God abundantly bless you and yours. I am

Yours in hope.

C. B. MALL.

Atlantic, N. C., Jan. 6th, 1918

Dear Brother Gold:—For several days my mind has been led out to see something of the egotistical boasting of man vs. the wonderful power of God.

On Saturday, December 29th, 1917 the Lord saw fit to open the north quarters to us and command His north wind to blow and to bring His cold down on us. It had been unusually cold then for two weeks so the waters of Core Sound had froze about the edges and small bays. On that Saturday night the wind increased and the snow fell. This continued all day on Sunday until we think the snow would have measured eight inches if it had been level. The cold increased until on January 1st the mercury registered eight degrees above zero and the sound was almost a solid sheet of ice. For a day the weather moderated a little, then came another two inch snow on the top of the one we had and the cold increased until on the morning of January the 4th the mercury registered seven degrees above zero. This is the coldest weather that any one living here ever saw at this place. Now the ice was so thick that the sound, three miles wide and thirty miles long, was so solid that men walked from the banks to the main and back to the banks. Oystermen, some of them, are out on their boats. They cannot get home nor can any one get to them. No one knows how they are faring or whether they are dead or alive. Many families have not bread enough in their homes for one meal, and there is not anythnig of the

bread-kind in any of the stores. We are entirely isolated from all the world. Not a word of communication comes to us, nor goes from us. We are thirty miles from the nearest line of communication and have not the least idea when this isolation will end.

The advice of the Food Administration against laying up food may cause us much suffering, the extent of which is not known and cannot be. I do not find fault with the Food Administration for they could hardly make exceptions to meet our case, and that of all the islands along our coast.

But, now we see where the power and wisdom of man is when "He casteth forth His ice like morsels; who can stand before His cold?" Psalm 147:17. How true this is from a natural standpoint and how much more from a spiritual.

The immediate cause of our present trouble we do not know, only we know that a righteous God has the sole management of our weather and that He never does unjustly. His purpose in it all will carry to completion and without a single hitch.

Is this not true of those things which we cannot see? The spiritual? The Lord says, "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out." Song 4:10.

It appears to be a necessity for the cold to come but it is so very unpleasant to us. We are made to feel our desolation. It appears to us that everything in our souls has come in the desert where there is no water and no tree bearing fruit. Famine staring us in the face from every quarter and there is no avenue opened for our escape. We cannot see the hand of God in it. We cannot realize that this is a blessing, that there are any sweet spices there nor that the cold is a necessity to their flowing out. It is

in the book, it is plain for us to read but the reading does not give us the understanding, does not make those spices flow. We are brought to experience the question, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11:7. (This is the language of Zophar, one of Job's miserable comforters, but how true it is), for "there is no searching of His understanding." Isaiah 40:28.

Those who are brought under the afflictions of the cold, the isolation, the famines, the pestilences of the Lord know of them, but they do not know their power, their riches, their treasures until there is a tasting of the fruits. The Lord asked Job: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" Job 38:22. How rich those things and those times are we cannot tell.

The children of God are compared to wheat. Wheat grows best where there are hard and deep freezes in winter. The Lord Himself is called "The appletree." Song 2:3. He had to undergo all the sufferings of His life to bring forth the fruit of the salvation of us poor sinners. To sit under His shadow and to eat of His fruit we, too, must learn the fellowship of His sufferings.

Thus we learn that "If any man think that he knoweth anything he knoweth nothing, yet as he ought to know." 1st Cor. 8:2 "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3.

There are hard lessons which are learned by sharp and trying experiences. Bitter colds, famines to starvations, pestilences to the destruction of all the confidence we have in our abilities to do things, to trust God or to be reconciled to His divine will. All, all must be worked in us by His own Holy hand. Then we will work it out, for we

will learn that sweet lesson that "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

How rough the sea when our Lord we do not feel! How frightened we are when He walks to us on the troubled waters! How sweet in our hearts when he says, "Peace be still," and we feel the "great calm." Then to be immediately at the other shore! We are filled with wonder and joy. No more rowing and toil. We have finished our work and rest from our labors, believing, trusting, hoping in the Lord.

The Lord bless us and provide for us, poor, faithless, needy sinners. Such am I.

L. H. HARDY.

Elder P. D. Gold,

Dear Brother In Christ:—I am enclosing a letter which I received a few days ago from one of the soldier boys in training at camp Jackson, S. C. If it is not asking too much of you will you please publish it in the Landmark. I enjoyed it very much. I felt like I wanted it printed in the Landmark.

306 Engineer Train, Camp Jackson, Columbia, S. C.

Your brother in Christ I hope,
W. E. BYRD.

Union Ridge, N. C.

Dear Brother in Christ, I hope if I am not deceived:—I feel like some times that I am and have deceived others. Well, I feel like I wanted to write you a few lines and I don't know whether they will be of any comfort to you or not. I wish that I could be with you all Sunday, anyway I hope I will get to see you all soon. I hope you will have a good meeting at the Arbor and I do wish I could be there with the dear old people that I love once more. I believe that I can say that I do love them. I feel this way

about them. I love them and I feel like I haven't got long to live with them and I want to die with them.

If I never see you any more I hope that you will remember me a poor sinner. I feel like I have a hope but it seems so small that I don't know whether it is one or not. I trust that God will carry me through and bring me home to my loved ones where I long to be but if it is His will for me to die I am willing. I think of those words and I think they read this way, "Blessed are they that mourn, for they shall see God," and in another place, "What more can a man do than to lay down his life for his friends?" If I have a friend I am willing to die for him, although I feel like sometimes that I haven't a friend.

I will close for this time. May God be with you all till we meet again.

AZARIAH H. MASSEY.

Elder P. D. Gold, Wilson, N. C.

Dear Brother:—Enclosed find check for the Landmark which is always a welcome visitor in our home as I enjoy reading the good letters from different brethren and sisters who are strangers to me in the flesh but I hope are not strangers in the spirit, though I often feel to be so vile and sinful I am afraid I am deceived and I have deceived the brethren. But if I know my heart I love the doctrine of salvation by grace when I hear it so earnestly proclaimed by the dear saints of God and I am made to rejoice in hope and can say as David: "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Hope you will bear with me in my weakness as I feel the need of the prayers of all God's people.

Your unworthy brother if one at all.
J. W. Midkiff.
Whittles Depot, Va.

Elder P. D. Gold, Wilson, N. C.

Dear Brother:—I am enclosing check which was due the fifteenth for the landmark, which I dearly love to read, and find so much comfort. I have felt weighed down in spirit for some time with the terrible calamities that have come upon the nation. The good Book speaks of this. God works all things according to the counsel of His own will. This proves that man has no power. If man had power this war would soon end I am sure. There is so much pride people cannot expect anything better. May He remove our stoney hearts and give us hearts of flesh. We think it is hard to take our dear sons, but God gave His only begotten Son to save His people from their sins. I was trying to ask Him to bless and spare mine not to have to go if it could be His will and these words came, Be still, and know that I am God and there is none else beside. If we only could be reconciled to His will at any and all times and say, "Thy will be done, not ours."

O, what a glorious thought to know that God reigns. May He give us grace that our faith may be strong enough to stand all of these fiery trials.

I hope this will find you and sister Gold well. If it is His will may you long be spared to feed and comfort His little flock as you have done so faithfully in the past. Pray for me and mine if you ever have a thought of one so little as I feel to be.

Your unworthy sister in hope,

MRS. ALBERT HOUSE.
Scotland Neck, N. C. Feb. 20, 1918.

Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

For the Lord will not cast off His people, neither will He forsake His inheritance.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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second class matter.

WILSON, N. C., MARCH 15, 1918

EDITORIAL.

"WHY DIED I NOT FROM THE
WOMB?"—Job 3:11.

This is an inquiry made by Job
when he was overwhelmed with
grief. Out of the abundance of the
heart the mouth speaketh.

The pressure of great distress
shuts out other things, and com-
pels the present outcry. There is
room for nothing else then but
grief. Darkness shuts from view
all else then. The calm moment
has not come to weigh other mat-
ters.

A sister once said to me, Why
was Satan suffered to move the
Lord against Job to destroy him
without cause? I replied to her,
"Did you ever, when you were in
deep trouble, read the book of Job?
She saw why this was allowed.
"Ye have heard of the patience of
Job, and have seen the end of the
Lord; that the Lord is very pitiful
and of tender mercy." James 5:11.
Good as were Job's first days, and

great as was his prosperiyt, so that
no man equaled him, yet his best
days were his last days. The end
of things when the pity and tender
mercy of the Lord crowns the end
with his blessing, it is better than
the beginning. The beginning as
the Lord is revealed to the oppres-
sed as the gracious Redeemer, as the
chief among ten thousand, and the
one alltogether lovely is wonderful,
yet the last days, the resurrection
life excels all other days. Blessed
are the dead that die in the Lord,
for they rest from their labors, and
their works do follow them. Their
works do not go before and intro-
duce them to the Lord, but they fol-
low as the good fruit of a good tree.
Abel being dead yet speaketh. The
creation of the Lord's people unto
good works, which He has before
ordained them unto must remain,
and follow on to the praise of the
glory of God's grace. God is glori-
fied and the redeemed family of
God blest eternally, brightness of
sun to the glory of the Lord Jesus.

So we consider them happy that
endure, that are counted worthy to
suffer in the name of the Lord.
What are all my sufferings here if
Lord thou countest me meet to wor-
ship at Thy feet. P. D. G.

A WRETCHED LEADER

"Pride goeth before destruction,
and a haughty spirit before a fall."
Prov. 16:18.

James writes, From whence come
wars and fighting among you?
Come they not hence, even of your
lusts that war in your members? Ye
lust and have not; ye kill and desire
to have and cannot obtain; ye fight
and war, yet ye have not because
ye ask not. Ye ask, and receive
not, bceause ye ask amiss, that ye
may consume it upon your lusts."
James 4:1-3.

Lust is a word with an ugly record. It desires usually that which belongs to another. The lust of the flesh, the lust of the eyes, and the pride of life are not of the Father. They have an evil tendency because the objects sought or desired are corrupt and corrupting in their nature. We are to covet earnestly the best gifts or things. The object, desire or purpose for which things are sought or desired determines the character of the desire. There is one thing that rises, dwells above any corrupting influence or power, and in which there is no sin, and that is charity or the love that is of God.

When we aim or strive to take from another that which is his, as for instance by overpowering or deceiving him, or wresting from him by war that is sin. Whence come wars and fightings among you? Come they not hence of your lusts that war in your members.

What is the cause of the present shocking war in so many places in the world? The German nation brought on this war by disregarding and trampling on the rights of a weak nation—their neighbor, the Belgian nation, and thence making an effort to capture Paris, the capitol of the French nation; and showed such ambition for the rule of other nations that it alarmed other nations, and caused the greatest upstir and strife in the world that is witnessed in our day.

It is lusting after what belongs to others that causes war. I was desiring that our government would not be involved in this war. The President of the United States showed that he was not in favor of war, and that the circumstances controlling brought on this wretched state of things.

There is a conflict between the

powers of earth about rulers. Look at the matter in the Bible light, and consider it from that standpoint, which is always correct and safe. See 1st Samuel, 8th chapter. "The Elders of Israel came to Samuel and said, 'Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all other nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now, therefore, hearken unto their voice; how be it yet protest solemnly unto them, and show them the manner of the king that shall reign over them.'" Record further how Samuel told the people what their king would do in taking the best of their possessions for himself, and tax them, and take their sons and daughters for his servants, etc. They wanted to be like the other nations in the fashion of the world.

George Washington, called the father of his country, who fought for seven years to free the American people from servitude to the kings of the earth, and who loved freedom, and cautioned the United States to avoid entangling alliances with other nations that might involve them in disaster; but the United States departed from this healthy advice, and we own foreign possessions which are liable to become a snare to us.

The great conflict now is between freedom from kingly craft or the liberty of a republican form of government.

So many foreigners have moved to this country, without being identified with our institutions, or loving our form of government, and the government has opened its doors so wide to all sorts of newcomers, that do not appreciate our freedom of government, that instead of holding it in high appreciation it has become debased in their view to a licensing of many things not favored or contemplated by lovers of freedom, and a sincere desire to protect the rights of government to all lovers of liberty.

The contention now between kingly claims, and the rights of citizens of a country guaranteed to all lovers of liberty, is being fought between these opposing forces.

If our people generally appreciated true liberty there would be much patriotism, and much greater sacrifices for the maintenance of our liberty.

But there have always been people unwilling to sacrifice any thing to preserve liberty. It was so in Washington's day. There were many people then opposed to the revolutionary war. They were called Tories. An old man named Brooks, when I was a lad, who was held in contempt by our people, because he was a Tory, and died with that odium resting on him, because he did not show any true estimate of liberty.

Shall the day ever come when all men will love liberty and rightly value it?

It looks to us that the folly of the Israelites was shown when they neglected the God of heaven as a most blessed ruler, and preferred poor man to be their king. Men do

not love the pure reign of grace in the Lord Jesus; but choose to serve in the debased lusts and passions of earthly man.

Pride goeth before a fall. Man is proud and loves to exalt self. Ambition of worldly honors rules him. He is exalted in pride which opens the door for oppression and dishonesty and hardship.

When we are free from the lusts of the flesh, and rejoice in the liberty wherewith Christ makes us free, —a freedom from sin and the enslavement of the devil, free from death, brought into the blessed dominion of eternal life and peace, then we shall rejoice with joy unspeakable and full of glory.

To be humble, meek and lowly in spirit, as Jesus is who was born king of Israel, and who must reign until every enemy is brought under His feet, and the last one is death, will insure the meekness that inherits all blessings forever, where the Lord alone reigns and there is no enemy.

P. D. G.

DIFFERING GIFTS; BUT NO CONTRADICTION

"Now there are diversities of gifts; but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gift of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another the interpretation of tongues." 1st Cor. 12:4-11. The

great variety without contradiction of teaching or utterance, of performing or administering in the different operations of the Holy Ghost, in the dispensation of the gospel, in the different ages, countries, times, climates, and amid the upheavals and revolutions; in the conflicts among mankind, and nations, languages and tongues, manifests that all those whom the Lord calls and sends to serve in his vineyard, whether old or young, rich or poor, learned or unlearned, in the languages and sciences of earth, all speak one and the same things, in Christ Jesus; so that if any come bringing not the same doctrine, receive him not into your house, nor bid him God speed. However familiar and varied may be the natural viwes or surroundings of those taught of God, they all speak and teach in substance the same doctrine. For they shall be all taught of God. They are all to contend for the faith once delivered to the saints. What wonderful things spiritual gifts are. Therefore no man speaking by the spirit of God calleth Jesus accursed; and no man can say that Jesus is the Lord but by the Holy Ghost.

There are diversities of gifts, but the same spirit. Also there are differences of administrations, but the same Lord directing and controlling. Also there are diversities of operations, but the same God that worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. Every man in whom the Spirit operates is guided to serve the true God, and is faithful to profit. One has the word of wisdom which rightly divides the word of truth, and instructs each one to profit and benefit where he teaches. To another is given the word of knowledge by the same

spirit, so that he is a discernor of spirits. What is the difference between wisdom and knowledge. The fear of the Lord is the beginning of knowledge. A wise man will hear and will increase learning.

To another is given faith by the same spirit. The gifts of healing is given to another. To another prophecy. To another the discerning of spirits. To another divers kinds of tongues. To another the interpretation of tongues. Expounding the meaning of these mysteries. The gifts of the ministry open and unfold the various and mysterious exercises of conscience felt in the temptations and deliverances, and in the word dwelling in the hearts of those born of God, and led by His spirit. No two interpretations of scriptures, nor mysteries of the word will be expounded contradicting each other: but all will speak in substance the same doctrine. So that what was taught in the beginning will be taught to the end, and that which was held and taught by the prophets and apostles of old is the same doctrine that is loved and believed now in the church of God, and is expounded and contended for now as of old, by all those taught of God, and sent by Him to feed the flock of God.

That is one of the necessary marks and signs by which the true doctrine is known. It is Jesus Churst and Him crucified, the same yesterday, today and forever. One Lord, one faith, and one baptism, even as ye are called in one hope of your calling.

P. D. G.

IF THE LORD WILL

"For ye ought to say, If the Lord will, we shall live and do this, or that." James 4:5. It has been said that Paul and James do not speak the same things. Those thus

speaking say Paul teaches that salvation is by grace, but that James teaches it is by works. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. This is by Paul.

Is there any contradiction between Paul and James, both apostles of the Lord? James writes, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he with the word of truth, that we should be a kind of first fruits of his creatures." James 1:17-18. This is by James.

There is a boundless compass and variety in the teaching of scriptures. It is true that every good gift and every perfect gift comes down from above—from heaven, and that God of his own will—not influenced by the creature, but by grace or his own will begat his children; therefore he loved them with an everlasting love, and therefore with loving kindness not by ascribing any of this to the good work of the creature. Because of God's own will begat He his people by the word of truth.

Paul's experience which shows what his literal, natural life was. He thought he ought to do many things contrary to the teaching and character of the Lord Jesus; which things he did, and was thus busily occupied, even on his way to Damascus with letters of authority and breathing out threatening and slaughter against men and women that called on the name of the Lord

Jesus; when in a light above or greater than that of the natural sun at noon-day the Lord Jesus appeared to him; and instantly falling to the ground helpless he cried out, who art thou, Lord? and the answer came from above, I am Jesus, whom thou persecutest. At once the astonished man stricken with blindness said, Lord, what wilt thou have me to do?

There is no more clear and undoubted declaration shown in any man than was shown in Paul that his conviction was of the Lord, and his entire life afterward proved this.

James is as clear in stating that his entire life was a vindication of the truth that he did not depend on man's works, but of God's own will begat He us by the word of truth; and that so thorough must the change produced in the man be that it shows beyond a doubt that faith without works is dead, but that God must be in the subject of grace proving and showing beyond a doubt that if his faith does not produce or cause works to follow which show his faith to be of God that it is vain, and of no reality. Show me thy faith without thy works, and I will show thee my faith by my works. There is only one way of showing faith to be genuine, namely by what it does. If there is no divine power in the man professing to have faith which which works in him, producing works that show that God is in him of a truth, then his faith is dead being alone, or worthless. If his faith does not feed him with the bread of life, if it does not clothe him with the righteousness of Jesus Christ, and justify him from all things that the law of Moses requires of him, so that greater is that power which is in him than

any creature work of man, then that faith is vain, because it is alone or hath nothing to show its power. A faith that is without works is dead being alone.

James rebukes his brethren who speak of what they can do of their own will. "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live and do this or that." James 4:13-15.

When Paul and James are compared carefully we see that there is no contradiction in their teaching. Each one has his own proper gift and all is to profit, and when rightly considered is saving and helpful.

P. D. G.

"Unto me who am less than the least of all saints is this grace given." Eph. 3:8.

How can one be less than the least of a number, and yet be a member of that number? Still be a saint?

There are expressions in the Bible that appear to be contradictory, and yet are true in the sense intended. Paul was not meet he wrote to be called an apostle, because he persecuted the church of God. The grace was given him to preach the unmeasurable riches of Christ among the Gentiles. This was considered by the Jews an ignoble thing. In Paul's day it was considered beneath the dignity of a man to follow the meek and lowly Jesus. It made such as were the disciples of Jesus as the filth and offscouring of all things. Paul must have been very meek and low-

ly. He gloried in that he was counted worthy to suffer reproach.

Do we know what it is to be humble? A man that returns good for evil—that when reviled reviles not those that revile him. When King David was fleeing from his own son Absalom who sought to wrench his kingdom from him, and was cursed by Shimei and was asked why he allowed this, said, If my own son seeks my life, what may be expected of this man? Let him alone. The Lord hath bidden him curse me. 2nd Sam. 16:10.

What is it to be humble? It is the opposite of pride. We naturally resist an encroachment. We naturally are proud, and self-willed. We think we are as good as others. We think we are clean and right in our own eyes. We contend for our own views of any thing.

The meekest man that ever lived on the earth was the Lord Jesus. We do not know what humility is. Jacob said, "I am not worthy of the least of all the mercies and of all the truth which thou hast shown unto thy servant." Gen. 32:10.

Who is so happy as he that feels that he is not worthy of the least of all the mercies the Lord has shown unto him. There is no murmuring in one that feels that way.

Whatever comes to him he feels is a blessing. Therefore in every thing he gives thanks, and rejoices always. In nothing does he murmur, and is glad at all the Lord does, and in every thing gives thanks, feeling that he is not worthy of the least of all God's mercies to him.

P. D. G.

O worship the Lord in the beauty of holiness; fear before him, all the earth.

They would none of my counsel; they despised all my reproof.

Obituaries

MRS. ANDREW J. MOORE.

It is a Bible proclaimed and most comforting truth that blessed are the dead that die in the Lord and that precious in His sight are those who lay aside earthly for immortal robes. To no one is the quoted truth more applicable than when the gentle and noble matron whose name appears above passed beyond space and time last Saturday morning. It was near the dawning hour, to her it was the celestial dawn; and the transition from life mortal to life immortal was so easy and the Messenger so gentle in severing the bonds that bound her here that the anxious watchers at her bedside hardly knew when she passed away. Hers was a gentle, amiable, unostentatious life abounding in living ministrations to her loved ones and in kindly deeds towards all who came within her reach and touch and influence. She was born in Wilson January 14, 1840 and was the daughter of Mr. and Mrs. Larry D. Farmer, progressive and splendid pioneer settlers of the village it was then and who gave aid and impetus in making it the thriving and rapidly building city it now is.

On January 21, 1864 when Elder, then Capt. Andrew Moore was at home on indefinite furlough because of serious wound received in battle under the "Southern Cross," she as Miss Elizabeth Farmer, and he were most happily married, and for fifty-three years they walked the journey of life together, the joys and sorrows of the one were the joys and sorrows of the other.

Unto them eleven children were born, two of whom died in infancy,

and the four sons now living are Julius C. Moore, Sr., prominent merchant and farmer of Whitakers; Larry I. Moore, one of the ablest of lawyers and resident of New Berne; Andrew J. Moore, Jr., a valued official of the Atlantic Coast Line, living in Wilmington, and Owen J. Moore, prominent in bank and other business enterprises in Scotland neck; and the five daughters, cultured and accomplished they are, that she left are Mrs. Jarrette White, Mrs. G. Wilder Taylor, Mrs. G. W. Price, Mrs. G. W. Harrison,, residents of Whitakers and Mrs. Forest Taylor, of Florence, S. C., all of whom, by lofty and splendid citizenship, honor and glorify the communities, towns and cities in which they live. Two sisters, Misses Cora and Sallie Farmer of Wilson, also survive her; the only brother, Sheriff Ed Farmer having died a few years ago.

On Sunday, the 6th, at 2:30 o'clock funeral services were held at the home conducted by the lifelong friend Elder Sylvester Hassell, of Williamston. Considering the sleet and snow conditions that prevailed a large concourse of friends gathered there and many and beautiful were the floral tributes carried to the home and grave by appreciative friends. The interment was in the town cemetery and the following friends of the family were the pall bearers: Messrs. Warren Woodard, W. R. Mann, T. E. Blount, H. L. Adcock, W. T. Batts, W. A. Trevathan, W. A. King and Roscoe Pittman.

True it is that a good, faithful, noble woman is gone, all of her life duties well done, her toiling and striving for the happiness are over and rich, vast and abundant is her reward in the kingdom of her God whom she served so faithfully in

this life. She leaves many precious and hallowed memories to comfort and bless them and to the state through her noble sons and daughters she leaves a heritage high above gold and precious stones.

To all the bereaved the sympathies of generous hearts are extended and especially to the venerable husband who now must walk the balance of the journey alone. But who knows that upon the rod and staff of the Great Shepherd he can lean and be sustained and upheld as he goes adown the sloping way to the sunset and may the same faith that has comforted him through all the long years gone, lift the shadows of the evening, make clear the way beyond the bar and guide him safely into the haven of shining rest and God's white and holy throne—to be reunited with his loved one forever more.

F. W. B.

Whitakers, N. C., Jan. 10, 1918

J. H. ROGERS

Durham, N. C.

Elder P. D. Gold,

Dear Brother:—I am requested to write a sketch of the death of Brother J. H. Rogers by the brethren of Roxboro church at which he was a member.

Brother Rogers was a mechanic and farmer by trade and served them well. He was quiet and unassuming both in natural and religious things. He was faithful and true and well ground in the doctrine of salvation by grace; was punctual to attend his church meetings and bare a part of its needs. We feel in his death the church has lost a valuable member, the community a good citizen, but sweet to think, our loss is his gain, as he manifested so strong he had treasures in heaven.

He leaves a widow and other relatives; to them I would say try and follow his example, hoping to meet in a better world above where all is joy, peace and love everlasting.

By his humble pastor on a precious hope,

J. A. HERNDON

Cary, N.C., R.F.D. No. 2

March 9, 1918

The church at Oak Grove met in regular conference and passed the following resolutions of respect:

Whereas, God in His infinite wisdom has removed from our midst by death our precious and beloved sister Armanta Wilson, who held fast to the faith. We believe in her death she is crowned in glory, singing praises to our Father in eternity. Therefore be it resolved:

First, that we cherish her memory and bow in humble submission to Him who worketh all things after the counsel of His own will.

Second, that a copy of these resolutions be spread on the church record, and a copy be sent to the family, and to Zion's Landmark for publication.

J. T. COLLIER Moderator,
W. G. WOODARD, Clerk.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom did call from our midst our beloved brother W. B. Godwin on the day of September 28, 1917, therefore be it resolved,

First,, the church at Middle Creek in conference assembled bow in submission to the will of Him whose mercy endureth forever.

Second, that this church has lost a faithful and loving brother who was most always present to fill his seat and he stayed firm in the faith of salvation by grace.

Third that we extend our sym-

pathy to the bereaved children of his family and to his neighbors by whom he lived.

Fourth, that a copy of these resolutions be placed on our church book and a copy be sent to the bereaved family and a copy be sent to Zion's Landmark for publication

Elder J. A. T. Jones, Mod.

B. H. Whitley, Clerk.

Bros. J. L. Britt and E. C. Jones,
Deacons.

PELLAGRA

GS is guaranteed for one bottle to benefit any case of Pellagra, Rheumatism, Scrofula, Eczema, or any blood, liver or kidney disease, or your dollar returned and no questions asked then. Why suffer or pay big bills? Take expensive trips or buy a remedy with no assurance, if not benefitted, of getting your money refunded. I have built my trade with a meritorious remedy and fair dealing; a trial is all I ask you to give G. S. Sold by druggists, or I will send it prepaid, price \$1.00 per bottle or 6 for \$5.00. Always call on your druggist for G. S. before you order from me. Write to me for testimonials.

L. M. GROSS,

721 Spring St., Little Rock, Ark.
(Mention this paper.)

ASSOCIATIONAL NOTICE.

The Pigriver Association will convene with the church at Martinsville, Henry county, Va., on N. & W. railway, to begin on Tuesday after the 1st Sunday in May 1918. A general invitation is extended to sister associations.

Elder Randolph Perdue, Mod.

Elder E. L. Blankenship, Clerk.

The words of a man's mouth are as deep as waters, and the wellspring of wisdom as a flowing brook,

J. E. ADAMS.

Gains Grove—4th Saturday and Sunday in April.

White Oak Spring (Montgomery Co.)—Tuesday after.

Norwood—Wednesday.

Will some one meet me at Norwood Howard's Chapel—Thursday.

Freedom—Friday.

Albemarle—Friday night.

Thence to Bear Creek Association. Mountain Creek—Tuesday after Association.

Flat Creek—Wednesday.

Toms Creek—Thursday.

Pearce's Chapel—Friday.

Rock Hill—Saturday and 2nd Sunday.

Ashboro—Sunday night.

High Point—Tuesday after.

Greensboro—Wednesday.

Burlington, Thursday and Thursday night.

Durham—Saturday and 3rd Sunday.

J. E. Adams.

A fool hath no delight in understanding, but that his heart may recover itself.

SPRING TREATMENT

Necessary to Purify Blood and Correct Weak, Run-Down Conditions.

Trying weather, exposure to storms, the grip, hard colds, pneumonia, fevers, diphtheria and other blood-poisoning, prostrating diseases leave the whole system sub-normal—below par—weak and slow—blood depleted and thin, with that tired feeling, poor appetite, backache, rheumatic pains, delicate digestive power or almost none at all. The ideal treatment is

Hood's Sarsaparilla—to be taken before meals—thoroughly to purify the blood and expel poisons, and

Pepton—to be taken after meals—to put power into the blood, give strength, increase red corpuscles and restore tone, and do it quickly.

If there is biliousness, constipation, bad taste in the mouth, or "the blues," the liver is torpid. Take Hood's Pills—they rouse the liver and relieve all liver ills, are perfectly compatible with Hood's Sarsaparilla and Pepton.

The rich man's wealth is his strong city, and as an high wall in his own conceit.

UNION NOTICE.

Those wishing to attend the Union meeting at Union church will be met at Smithfield, N. C. on Friday before the 5th Sunday in March by D. B. Hamilton and D. T. Stephenson.

10 CENT "CASKARETS"

LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath —
—Candy Cathartic

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry it off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

DO YOU LOVE CHILDREN?

Why Fear
Their Coming?



The birth of baby need not frighten you. Write for Dr. Dye's wonderful book which explains method of safeguarding the health and happiness of both mother and babe. Sent free, postpaid. Address

Dr. J. H. DYE MEDICAL INSTITUTE,
D-4 Lincoln Bldg., Buffalo, N. Y.

Required for Health and Beauty.

It is surprising that it is necessary to repeat again and again that the health and beauty of the skin require that the blood shall be pure. If the arteries of the skin receive impure blood, pimples and blotches appear, and the individual suffers from humors. Powders and other external applications are sometimes used for these affections, but will never have the desired effect while the causes of impure blood remain.

The indications are very clear that Hood's Sarsaparilla is the most successful medicine for purifying the blood, removing pimples and blotches, and giving health and beauty to the skin. It gives tone to all the organs and builds up the whole system. Insist on having Hood's Sarsaparilla when you ask for it. Don't take anything else.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Why
Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles
- Anti -
Pain Pills

Seldom Fail to Relieve
Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

For the Lord will not cast off His people, neither will He forsake His inheritance.

**IF YOUR CHILD IS CROSS
FEVERISH, CONSTIPATED**

**Look, Mother! If Tongue is Coated,
Cleanse Little Bowels With "Cal-
ifornia Syrup of Figs"**

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains direction for babies, children of all ages and for grown-ups.

**Give unto the Lord the glory due
unto his name; bring an offering
and come into his courts.**

**Barium Rock Water Relieves Weak And
Nervous People**

Barium Rock Water is being prescribed by many physicians in the treatment of nervous debility and as a tonic and flesh builder. They also recommend it in cases of indigestion, dyspepsia, rheumatism, gout, eczema and diseases arising from uric acid poisoning and for disorders of the stomach, liver, kidneys and bowels.

Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send \$2.00 for ten gallons. If it fails to relieve your case, we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box 20, Barium Springs, N. C.

WATCH THE DATES

The subscribers to the Landmark are urgently requested to send us their subscription without the necessity of mailing a statement, since letter postage has advanced one cent each. Watch the date opposite your name. This indicates the time you are paid to. Then if you are behind send us the money.

P. D. GOLD.

O worship the Lord in the beauty of holiness; fear before him, all the earth.

**DOCTOR URGED
AN OPERATION**

**Instead I took Lydia E. Pink-
ham's Vegetable Compound
and Was Cured.**

Baltimore, Md.—"Nearly four years
I suffered from organic troubles, ner-
vousness and head-



aches and every month would have to stay in bed most of the time. Treatments would relieve me for a time but my doctor was always urging me to have an operation. My sister asked me to try Lydia E. Pinkham's Vegetable Compound before consenting to an operation. I took five bottles of it and it has completely cured me and my

work is a pleasure. I tell all my friends who have any trouble of this kind what Lydia E. Pinkham's Vegetable Compound has done for me."—NELLIE B. BRITTINGHAM, 609 Calverton Rd., Baltimore, Md.

It is only natural for any woman to dread the thought of an operation. So many women have been restored to health by this famous remedy, Lydia E. Pinkham's Vegetable Compound, after an operation has been advised that it will pay any woman who suffers from such ailments to consider trying it before submitting to such a trying ordeal.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc,

HEAVY MEAT EATERS HAVE SLOW KIDNEYS

**Eat Less Meat if you Feel Backachy or
Have Bladder Trouble—Take Glass
Of Salts.**

No man or woman who eats meat regularly can make a mistake by flushing the kidneys occasionally, says a well-known authority. Meat forms uric acid which excites the kidneys, they become overworked from the strain, get sluggish and fail to filter the waste and poisons from the blood, then we get sick. Nearly all rheumatism, headaches, liver trouble nervousness, dizziness, sleeplessness and urinary disorders come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, stop eating meat and get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast and in a few days your kidneys will act fine. This famous salts is made from the acid of grape and lemon juice, combined with lithia, and has been used for generations to flush and stimulate the kidneys, also to neutralize the acids in urine so it no longer causes irritation, thus ending bladder weakness.

Jad Salts is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep the kidneys clean and active and the blood pure, thereby avoiding serious kidney complications.

**They would none of my counsel;
they despised all my reproof.**

**CANCER TREATED SUCCESSFULLY AT
THE KELLAM HOS. 'TAL.**

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.**

LEMONS WHITEN AND

BEAUTIFY THE SKIN

**Makes this beauty lotion cheaply for your
Your face, neck, arms and hands**

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It is marvelous to smoothen rough, red hands.

GET A FEATHER BED!

SAVE \$11.00

1 25-lb. bed, 2 3-lb. pillows, 2 large blankets, 1 large counterpane, retail value \$22.00, reduced to \$10.92 for all 30-lb. bed outfit as above, \$11.92; 35-lb. bed outfit, \$12.92; 40-lb. bed outfit, \$13.92. Beds 25-lb. \$6.75, 30-lb. \$7.50, 35-lb. bed \$8.25, 40-lb. bed \$8.95; 2 3-lb. pillows \$1.25. All new feathers, best ticking. We have \$1,000 cash deposit in bank to guarantee satisfaction or money back. Mail money order or write for catalog today.

Sandwich Bedding Co., Dept. A, Charlotte, N. C.



TAKES OFF DANDRUFF, HAIR STOPS FALLING

**Save your Hair! Get a Small Bottle of
Danderine right Now—Also Stops
Itching Scalp**

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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Success of a New Remedy For Backache, Kidneys, Rheumatism

BELLEVUE, TENN.—"I was suffering with muscular rheumatism when I came in possession of Dr. Pierce's Anuric Tablets. I commenced on them at once and haven't felt but few symptoms of it since. Anuric is just fine for rheumatism. I am so glad I have

a relief. I have suffered so much from it and from neuralgia in my head."—
MRS. LENA KNIGHT, Route 1.

NOTE: Folks in town and adjoining counties are delighted with the results they have obtained by using AN-U-RIC, the newest discovery of Dr. Pierce, who is head of the Invalids' Hotel and Surgical Institute, in Buffalo, N. Y. Those who started the day with a backache, stiff legs, arms and muscles, and an aching head (worn out before the day began because they were in and out of bed half a dozen times at night) are appreciating the perfect rest, comfort, and new strength they obtained from Doctor Pierce's Anuric Tablets, double strength. To prove that this is a certain uric acid solvent and conquers headache, kidney and bladder diseases and rheumatism, if you've never used the Anuric, send ten cents to Dr. Pierce for a large trial package. This will prove to you that Anuric is many times more active than lithia in eliminating uric acid. If you are a sufferer, go to your best druggist and ask for a small bottle of Anuric.

The poisons in your system can be thrown out by taking Dr. Pierce's Pleasant Pellets, composed of May-apple, aloes, root of jalap, sugar-coated, and sold by all druggists.

A false witness shall not be unpunished, and he that speaketh shall not escape.

AND STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" Makes Sick, Sour, Gassy Stomachs Surely Feel Fine in Five Minutes

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-head-ache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Dispepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush This Through Faded, Streaked Locks and They Become Dark, Glossy, Youthful

Almost everyone knows that Sage Tea and Sulpheur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyth's Sage and Sulpheur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyth's Sage and Sulpheur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

New Feather Beds Only \$6.50

New Feather Pillows \$1.25 per pair. Full size and full weight guaranteed. All new, clean sanitary feathers. Best 8 ounce feather proof ticking. Write for new catalogue.
SOUTHERN FEATHER & PILLOW CO., Dept. 172, Greensboro, N.C.

Renew Your Health

**AT NATURES FOUNTAIN WITH-
OUT THE EXPENSE AND LOSS
OF TIME NECESSARY FOR A
VISIT TO THE SPRING.**

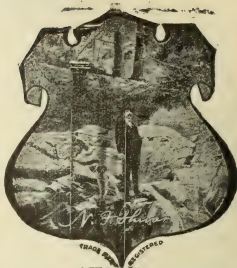
THE CRISIS

There comes a time in the life or practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by humankind. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders, which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money, or the poor man or woman who cannot spare the time to spend several weeks or possible months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe by Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering



about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION.

I was suffering with indigestion, stomach and liver disorders and all its train horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I felt it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past 25 years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking

it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, LaGrange, Ga.
President Unity Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped me, but none have given me such relief as your Spring Water. I used it and recommended it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.

For many years I suffered with stomach trouble as a direct result of Asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklet, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my troubles. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH, Baltimore, Md.
Vice-Pres. Young & Selden Co., Bank Stat.

Fill Out This Coupon and Mail it Today

Shivar Spring,

Box 55 T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, on receipt of the two empty demijohns, which I agree to return within a month

Name _____

P. O. _____

Express Office _____

(Please write distinctly.)

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I be-

lieve that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D. Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N. C.

BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances I came to Shivar Spring and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since that I have taken none at all. The effect of the Water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX, Greenville, S. C.

LIVER AND KIDNEY

I feel that it is due to you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochopee, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHNEY, M. D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,

Lexington, Va.

Rheumatism

A Home Cure Given by One Who Had It.

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terrible afflicted and even bedridden with Rheumatism and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your rheumatism, you may send the price of it, one dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today. Mark H. Jackson, No. 702-D, Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

They shall bear thee up in their hands, lest thou dash thy hands against a stone.

RECIPE FOR GRAY HAIR.

To half pine of water add 1 oz. Bay Rum a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked faded gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy.

Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom.

Also, that the soul be without knowledge, it is not good; and he that hasteneth with his feet sinneth.

ASK YOUR DEALER FOR



Before destruction the heart of man is haughty, and before honour is humility.



Freezing to boiling without breaking

Pyrex dishes are guaranteed not to break in the oven. They stand even the test shown above.

Those who use Pyrex say it is the most lasting of cooking utensils. It never flakes or crazes—never rusts, dents, burns out or discolors. Lasts a lifetime.

Ordinary pans waste two-thirds of the oven heat. Pyrex uses it all. It makes bread rise an inch higher, gives pies crisp under-crusts, makes meat more tender. Pyrex makes all food more delicious.

Dealers everywhere sell the many different Pyrex dishes. Buy your first one today. Like thousands of others you will never again use an old-fashioned pan.

Send today for the free illustrated booklet, "New Facts About Cooking." Pyrex Sales Division, 316 Tioga Ave. Corning Glass Works, Corning, N. Y.

Manufactured by the World's Largest
Makers of Technical Glass

PYREX
TRANSPARENT OVEN DISHES

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

MURINE Granulated Eyelids,
 Sore Eyes, Eyes Inflamed by
Sun, Dust and Wind quickly
 relieved by Murine. Try it in
 your Eyes and in Baby's Eyes.
FOR YOUR EYES No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by
 mail, 50c per bottle. **Murine**
 Eye Salve, in Tubes 25c. For *Bleak of the Eye* - Free.
 Ask **Murine Eye Remedy Co., Chicago**

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's
Alterative
SOLD BY ALL LEADING DRUGGISTS

Five Bottles Peruna Restored Me To Complete Health——



I Have
 Been In
 The Best
 Of Spirits
 Since, And
 Feel That I
 Owe My
 Health To
 Peruna

Mr. C. N. Petersen, dealer in fine boots, shoes and cigars, 132 S. Main St., Council Bluffs, Ia., writes: "I cannot tell you how much good Peruna has done me. Constant confinement in my store began to tell on my health and I felt that I was gradually breaking down. I tried several remedies prescribed by my physician, but obtained no permanent relief until I took Peruna. I felt better immediately and five bottles restored me to complete health. I have been in the best of spirits since, and feel that I owe my health to it."

Our booklet, telling you how to keep well, free to all. The Peruna Co., Columbus, Ohio.

Those who object to liquid medicines can now procure Peruna Tablets.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent **FREE** to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Hyomei

THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit \$1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it.

BOOTH'S HYOMEI CO., Ithaca, N. Y.



Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

TIME WILL PROVE IT

Regardless of the merits of the case, no statements in regard to the merit of any article can be so clearly proven as through time itself. If the article has no value it cannot live. If it has merits, it will be everlasting on demand. It is just so with Gray's Ointment; for ninety-seven years a family word in every household. Almost a century ago the same claims were made of its merits as today: that it is healing and antiseptic, the very best aid in cases of burns, scalds, bruises, cuts, sores, stings and other skin infections. It has won on its merits. A ninety-seven year record is ample proof. Write W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., for sample.

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Saltpeter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE

He also that is slothful in his work
brother to him that is a great waster.

A fool's mouth is his destruction, and
his lips are the snare of his soul.

A fool's lips enter into contention, and
his mouth calleth for strokes.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

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P. D. GOLD, Editor - - - - - Wilson, N. C.

P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE POWER OF GOD

Dear Brother Gold:—My mind this morning is concerned with the goodness and mercy of God and His wonderful love to the children of men. A God that is great and good; one that is able to speak a world into existence; to people it with every creature needed to carry out the purpose of His mind; and not only to create, but to perpetuate. God made man of the clay and pronounced him good, just as he did all the work of his hands. God made nothing that was faulty. Man was good for the purpose for which he was created, and showed the wonderful handiwork of God. God placed man in the garden, and man's duty was to dress it and keep it. He was given the privilege of partaking of all the fruit of the garden except of the tree that stood in the midst of the garden, and when God forbade man to partake of the fruit of that tree, he warned man of what the consequences would be—he should die. So Adam could not say that God was unjust when he pronounced the sentence, for it was the result of his disobedience. God is in nowise responsible for Adam's sin, for He forbade the partaking of the fruit of that tree, and told Adam what the consequences would be if he did. And since by this one act of disobedience death passed upon all of Adam's race, therefore every son of Adam when he is born into this world is dead in trespasses and in sins, even before

he commits any individual sin of his own. All the sins that man commits in this life are the fruits of this sin. The tree is evil, therefore the fruit will be evil; but make the tree good, and the fruit will be good.

Granting that all natural men and women are thus dead in trespasses and in sins, why will so many preachers and teachers bid them come to Christ to be saved? Can the dead do anything? Are not the dead powerless to move, to think, to act? Have the dead a mind by which they can reason and come to a conclusion, and thus decide that they have need of a Savior? I say not.

Being thus dead in trespasses and in sins, without knowledge of God and unable to see and feel their need of a Savior, why bid them come to Christ? Christ is risen from the dead and now sits at the right hand of the Father, making intercession for the saints. Who can ascend into heaven, that is, to bring Christ down? Can these poor dead creatures ascend into heaven? No, but thank God, our Lord has not left the human race in such a condition without a remedy.

So long as men and women are dead in trespasses and in sins, they are dead to the glory and knowledge of God. The letter killeth, but the spirit maketh alive. Then it takes the spirit of God to make them alive to His glory and to an understanding of His truth. God

is a spirit, and in order to become a child of God, it is necessary that man be born of the spirit of God. This is the second birth, for Christ says, "Ye must be born again." Paul says, "Because ye are sons, he sends his spirit into your hearts crying, Abba, Father." His spirit operates upon the heart of this dead sinner, and he can then say that God is his Father, because he is born-of God, because God is a spirit.

When he has been made alive by the operation of this living spirit upon his heart, he is then a new creature in Christ Jesus, but so long as he was dead he could not open the door and let Jesus come into his heart as is so often admonished from the pulpit. Besides, it is unnecessary for the poor dead sinner to open the door and let the Savior in. Christ was able to burst the bonds that held him in the earth, though in a sepulchre of stone, and to come forth from the tomb and ascend unto the Father; then why be so utterly foolish as to say that he is not able to open the heart of a poor, dead, helpless sinner and come in and make his abode there? Is it not denying the power of Christ to say that he cannot come into the heart except the creature be willing?

Did not Christ have power to call Lazarus forth from the grave when he was dead and buried? Then why hasn't he power today to call a poor sinner forth from the grave of darkness and unbelief and make him alive to the glory and knowledge of God? Was not Lazarus a figure of those who are dead in trespasses and in sins? He was dead, and how could he come forth from the grave? His sisters had faith to believe that Christ would bring him forth from the grave in the day of the great resurrection, but Christ chose this method of teaching them that there were two resurrections. The one

he showed to them in calling Lazarus forth from the tomb represents the first resurrection. Christ created the life in that dead heart, but he commanded his disciples to roll away the stone from the grave. This, to my mind, represents the work of the called and qualified servant of God. He must proclaim in words of life and salvation as it is opened up to his mind by the spirit, and this expounding of the word through the spirit rolls away the dark clouds of darkness and unbelief from the mind of the sinner in whom Christ has quickened divine life. Have you ever sat beneath the sound of the gospel and felt to realize this, how all the darkness seemed to roll away and you could see the beauty and the glory of the Lord in what had once seemed so dark a mystery? Then is not this the rolling away of the stone from the grave? And is it not an evidence to you that this life of Christ has been created within you, making you a new creature in Christ Jesus, giving you eyes to see, ears to hear, and a heart to understand?

But you will notice that Christ commanded his disciples to roll this stone away, else they could not have done it. Just so, Christ must work in the heart of the servant of God—the gospel minister—before that servant can roll away these clouds of darkness and unbelief from the mind of the hearer. The Lord works in the hearts of both, enabling them to see eye to eye and faith to faith.

But when the stone was rolled away He cried with a loud voice, "Lazarus, come forth." And did Lazarus refuse to do the Lord's bidding? No. When the Lord speaks it is done; when He commands, it stands fast. He is a man of power, and speaks as one having authority. So, when he speaks, Lazarus comes forth from the grave, just as does every sinner today unto whom he

speaks.

But notice, please, the scripture says that when he spoke Lazarus came forth bound hand and foot with grave clothes, and his face was bound about with a napkin. If he be bound hand and foot, could he walk or labor with his hands? Certainly not. Just so it is with the dead sinner today when he is quickened into divine life by the operation of the living spirit of God upon his heart and is called forth from the grave of nature's darkness by the voice of the Master—he is bound hand and foot, and is not able to serve the Master because of these bonds. Have you not seen poor, trembling little ones in this same condition? Have you not seen them hungering and thirsting for the water of life, rejoicing in the conversation of those who can talk of the love of Christ, longing to have a home with the living, and yet afraid to ask it? They were once dead, but now they are alive and desire a home among the living.

Brother Gold, I hope I have traveled along this way and know whereof I speak. If so, I believe I understand just the condition Lazarus was in when he came forth from the grave bound hand and foot. But what did our Savior say? It was His spirit that had created the life within the dead, and now it is His voice that calls him forth from the grave; but now he turns to His disciples and says, "Loose him, and let him go." O, what blessed words! And thus it is that he today speaks to his obedient servants—his gospel ministers—saying, "Loose him and let him go." So long as one is bound hand and foot, he cannot walk in the pathway of duty, neither can he labor with his hands for the Master; but when he is loosed of his bands—when the servants of God preach to him Jesus, the life, the light, and the way, and there is opened up to his understanding the beauties of his

blessed word, and the poor trembling one can see that it is his duty to walk in the footsteps of Jesus by going down into the watery grave in obedience to the Lord's command, then are his hands loosed, and then it is that he can walk in the pathway of truth and righteousness, honoring his Lord by an upright walk and a godly conversation. Now it is that he feels free and can speak of the goodness of God and his tender mercy, sing songs of praise and rejoice in the preached word. He is now in position to work out his own salvation with fear and trembling—work out the salvation that is worked within through the spirit. It is done in fear and trembling, but hoping in the goodness and mercy of God. He knows that if he is saved, it is by the grace of God. He sees the Lord as pure and holy, and longs to be like him, earnestly desiring to serve him in meekness and humbleness of spirit; to sit at the feet of the brethren and sisters, feeling the least of all.

This is the first resurrection, and "Blessed and holy are they that have part in the first resurrection, for over such the second death hath no power." Unless we be partakers of the first resurrection, how can we hope for the second? And if we have part in the first, then over us the second death can have no power, for we are then hid in Christ, form a part of His body, and in the second resurrection shall come forth and be fashioned like unto his glorious body and dwell with him forever. When Lazarus came forth from the grave he was bound hand and foot and the napkin was about his face; but think of the glorious resurrection of Jesus how he came forth leaving all the grave-clothes in the tomb, the napkin that was about his face folded and lying in a place by itself. While we dwell in this world the veil is between us and the fullness of heaven; we see in part and know in

part; but there, that that is in part shall be done away and we shall see Jesus face to face. In the second resurrection all our short-sightedness shall be done away, as represented by the napkin that was folded up and lying in a place by itself, and then we shall know all things, unhampered by the sin of the flesh that is the result of Adam's transgression of the holy law. All sin and carnality will be left in the tomb, and the body that shall rise to meet the Savior in the air when He comes in the clouds of love and glory will be a glorified body, changed and fashioned like unto his sinless body, and all these redeemed saints will form His perfect bride arrayed in the spotless robe of righteousness that was washed in the blood of the Lamb when His blood was shed upon the cross for the redemption of this bride. It was because he loved this bride that he gave his life for her, and he loved her before we mortals were formed of the dust. That is why our Lord says, "Because I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." Christ says, "None can come unto me except my Father which sent me draw him, and I will raise him up at the last day." He also says, "All that the Father giveth me shall come unto me." Then it is plain that every one for whom his precious blood was shed shall come unto him when he cries with a loud voice, "Come forth." This is His voice speaking in the first resurrection, for if they have no part in the first, how can they partake of a second? It is the first resurrection that prepares the sinner for the second. When he is created anew in Christ, made alive by the spirit of the living God, he is then in possession of eternal life; hence, he can never die. He is now hid in Christ, and the second death cannot touch him. He is not dead, but asleep in the Lord, and when the trump of the Lord shall sound

and time shall be no more, he shall come forth from the grave, no matter where his body may have fallen, be changed in the twinkling of an eye, corruption changed to incorruption, mortality to immortality, be caught up with Christ in the clouds of God's love to dwell with Him forever.

Is this not a theme to rejoice in? If we believe this, is not Jesus the author and the finisher of our faith? Do we not confess that He created us anew and made us alive when we were dead and helpless, and do we not hope that in the second resurrection our hope will be fully realized and His power and His glory will bring us forth from the grave? Then is he not worthy of all the praise since he has done it all? May we strive to love and serve Him more humbly and truly that when our time shall come to leave this world it may be truly said, "He has fought a good fight, he has kept the faith."

I often think of the lovely brethren and sisters I met while in Virginia three years ago, and my heart goes out to them in love and fellowship. May the Lord bless and keep his people everywhere, is my prayer.

Your little sister in hope of the glorious resurrection of Jesus.

LOLA HOLLAND.
Fayetteville, W. Va., Mar. 19, 1918

THE QUEEN OF SHEBA

If the "Queen of Sheba" was an earthly monarch, history is silent as to her dominion. She is first heard of at the shrine of Solomon, (Christ) putting hard questions. Solomon answers all that was in her heart. Does not this imply that he took entire possession of the heart, which answers to Christ in the fight in heaven when the dragon was cast out into the earth, or flesh? "Sheba," like the church, is a proper name, signifying "surrounded," "taken captive," "repose," and the figure "seven," (di-

vine attributes," "God in us." Was not the Queen surrounded by Solomon (Christ) and delivered from captivity, followed by repose, which is in full significance of the figure seven, God in us?" Let the child of God answer. Was there ever such repose as that produced by the revelation of Jesus Christ? In another role she presents herself as "The Queen of the South," coming from the uttermost parts of the earth, still having no fixed habitation, no dominion over which she could wield the sceptre as an earthly sovereign; she is "queen of the south" where, by the balmy influences nature gets here verdure, and where the Esquimos of the icy regions, after the joints and marrow are separated, and in like manner often the separation of the joints and marrow of the Hottentot of the scorching Afric clime, can fraternize as one; as with the Esquimo and Hotentot even so can he who treads the "Halls of Fame," who has no peer be made to bow between these insignificants and ask with them to partake.

This "Queen" has no fixed habitation, she comes from the uttermost parts of the earth; even from the north, the south, east, and the west; her subjects fraternize as one and we find this "Queen" has a sceptre, whose ensign is righteousness. Thus we have the "Queen of Sheba" answering to the Church of the First Born.

LIZZIE HOLDEN GARRARD.

Dear Brother Jones:—Only two days ago I was thinking of you and wondering how you were getting along this very changeable weather and in these turbulent times.

On yesterday your letter came with your donation to our people. We thank you very much and the good Lord for putting in it your heart to remember us.

Dear brother, it appears to me that the world at this time is like a boiling pot, or the water in it, heat-

ed to its utmost capacity and every particle trying to get on top. It looks to me that nothing but the hand of God can cause it to cool off so as to dwell together in peace and love.

I wonder if the Son of Righteousness is near the rising point when the full open daylight of gospel blessedness without a cloud or a shadow of darkness shall illuminate His people? Or is the gospel sun about to set on the Gentile world and the day of blessedness open upon the Jews? There is something, some fulfillment of the word of God near at hand.

I expect that if we could know the minds of good old Simeon and the prophetess Annie and others like them, as they looked out on the Roman armies, and saw the manifest worship of God declining and His people going into captivity and idolatry, and seeing men follow their own pernicious ways, and hate the way of truth, we would know that such feelings as many of the Lord's poor have now were felt by them, and that this is not a new thing under the sun.

How good it is to feel and know that all this boiling and rolling, all this bloodshed, clattering of arms and roar of guns, poisoned gas and death can do no more than our Father please.

What is so good as this glorious faith but He who gave it. Ah! my brother, men are boastful. They feel wise and strong. They boast of what they have done, can do. But one word from our God and they all go down and are no more.

The court's possie said, "Never man spake like this man." What a word was that. The disciples wondered at him, "what manner of man is this that even the winds obey His voice."

The charioteer may not be able to guide his horses, the rudder may fail to steer the ship, the steering gear of the automobile may be defective. The rails may spread and

let the laden train go to destruction; every humanly invented machine may fail, but our God rides majestically and His words carry. He is God, and He reigns. The clouds are His chariot and He rides on the wind.

Does darkness cover your poor soul? Does it give you distress and fill you with fear? Know that clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne. Are you begging, praying to see His face, His glory? He will come to you in the thick darkness and make all His glory to pass before you, and proclaim His holy name, but He will secure you in the Rock under His almighty power. When He lifts the power that covered you, you will see His back parts, or what He has done and how He cared for you and supported you in all your sorrows, conflicts and deliverances. Here your faith will shine as the face of Jesus Christ appears.

The Lord keep us and save us.
We are up but not well.

Yours in hope and love.

L. H. HARDY.

Atlantic, N. C., Mar. 2, 1918.

Southampton, Pa., Feb. 28, 1918.
Elder P. D. Gold,

Dear Brother in a precious hope beyond this fading scene:—Having finished reading the Landmark for February first, I feel like telling you how very interesting, and unusually so, it seems to me, from the first to very last which was an obituary, and a very touching sketch, and my sympathy went out to the bereaved wife.

The first letter was the rich experience of an afflicted mother when her son started for the army. What a comfort to her to see what faith her dear boy had in the Great Ruler of all things.

The trials of Mrs. Nannie Sharp were enough to touch a heart of

stone. I should think it must be a comfort to you that you comforted her and many others in such deep affliction. Surely as this sister says "God works in a mysterious way, His wonders to perform. He plants His footsteps in the sea, and rides upon the storm." She was afraid not to tell of the Lord's goodness to her which was rich and very sweet.

The message of sister Jane E. Hardee was most touching. How, in severe trial the Lord sent a beloved sister to comfort her with a sweet dream—which was "manna to her hungry soul," and she could not sleep for the unspeakable joy it gave her. Though this sister has long gone home her memory is still fresh as the song of June girls to the one she comforted.

Both of the editorials in this number were "as ointment poured forth," being rich with truth and the wisdom that is not of this world and will comfort many hungry souls.

With love to sister Gold and your family from your unworthy sister,
BESSIE DURAND.

Hoping we will see you and sister Gold at our association this spring.

Dear Brother Gold:—I have a mind from some cause, and I trust a good one, to write some for publication. I hope that my mind may be led by the Spirit of God, but I am in bad health, not able to write but little, and have been so feeble for the past four months that I have heard but little preaching and see but few of the brethren. I still get the Landmark, and I get to read the Signs of the Times, and keep very well posted as to what is going on among the Old Baptists.

I am frequently pained to notice a disposition among some of our brethren who write for our papers to deny the doctrine of the resurrection of the bodies of the saints, which doctrine I regard as a funda-

mental principle of the gospel of Christ, and just why any Baptist should try to dodge or deny this glorious and soul comforting doctrine is a mystery to me. Years ago an Old Baptist minister wrote in one of our papers that the resurrection is simultaneous with the death of every person, which seems to me a total denial of the resurrection. I want to say right here that the resurrection is always spoken in the Bible as an event that is to take place in the future at the last day. When Jesus told Martha her brother should rise again in the resurrection at the last day, Jesus himself said, "and I will raise him up again at the last day."

Jesus always spoke of the resurrection as something that was to take place in the future at the last day. I do not know what the state or condition of the dead is between death and the resurrection, but it is plain to my mind that there is a future judgment as well as a future resurrection, and I don't know whether the judgment day will continue one day or one thousand years, but according to the Scriptures there will be a day of judgment. It is also said in the Bible that He hath appointed a day in which He will judge the world in righteousness, and it is appointed unto men once to die but after this the judgment.

The book of Revelation teaches a future day of judgment, in which they are to be judged every man according to his works. The second coming of Christ is another Bible doctrine as essential and important as the resurrection and future judgment. Christ said to his sorrowing disciples, "If I go away I will come again and receive you unto myself, that where I am there ye may be also." The apostle Paul did not seem to think that blessing and privilege could be realized here in this world, as he desired to depart and be with Christ. When

the disciples stood gazing up into heaven after the ascending Lord, two men stood by them in shining raiment who said, "Why stand ye here gazing up into heaven, this same Jesus whom ye have seen go into heaven shall so come again as ye have seen him go into heaven." Paul says, and as it is appointed unto men once to die but after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for him shall He appear the second time without sin unto salvation. Again, for ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall we appear with Him in glory.

I know that I have quoted sufficient scripture to prove that there is a future resurrection, a future judgment and a future coming of our Lord Jesus, but I will quote once more. The Lord himself shall descend from heaven with a shout and with the voice of the archangel and the dead in Christ shall rise first and then goes on to say that we who are alive and remain until His coming shall not prevent them which are asleep, dead of course, but we shall be caught up to meet the Lord in the air and we shall ever be with the Lord. He further says we shall be changed in the twinkling of an eye. This shall be done at the last sound of the trumpet, for the trumpet shall sound and the dead shall rise. But Oh, brethren, and sisters in Christ, let us thank God and rejoice in the hope that we shall one day awake in the likeness of Christ, be like Him and see Him as He is and be satisfied. Let us comfort one another.

With these words I will close, but the subject is not exhausted.

Brother Gold, I hope you can find space in the Landmark. I believe I have written the truth. I may never write again, as I can realize that I am giving away very fast.

Brother Gold, I hope these few

lines may find you and family well. I trust you may be blessed to come this way and preach for us again, and that God's richest blessings may rest upon the dear children of God, is the desire of the unworthy writer.

R. S. SUMMERS.

Ruffin, N. C., R. 1, Box 90.

Dear Brother Gold:—I beg a little space in the Landmark to speak a few words to the Baptist brethren and sisters and more especially to the members of the Contentnea Association about our property at Kinston.

This is a valuable piece of property. It belongs to every Primitive Baptist, but is in the care of those good faithful brethren and sisters who have their names enrolled there as members. These faithful members have worked hard and faithful day and night to get a convenient place so they could have a place to meet together, a place they could call HOME, where they could worship God under our own vine and fig tree. God gave the promised Land to the children of Israel as a whole but Joshua, according to God's instructions divided it among them for their own convenience. So is every piece of property that is owned by the Primitive Baptists, but is located here and there for our convenience. Now brethren, let us go in and possess it; we can do it if we will. Now let us make a self case of it. Suppose the members at Bear Creek, Pleasant Hill, Lower Town Creek or any other community should lose their house, would you not be thankful for a mite from any member? I know you would.

Now brethren, let me make some figures and you will see it will cost only a very small mite. I believe I am safe in saying the property owned by the members of the Contentnea Association could not be

bought for one million dollars and to raise the amount needed for us to raise would not exceed one seventh of one per cent. You know we can do it. The city improving the streets increased the debt to \$1,900.. These good brethren have agreed to give three hundred dollars each, making a total of \$900 if the Baptists will raise the other \$1,000, the good faithful brothers and sisters by their never-failing labor have raised \$300 of this \$1000 There is about 770 members belonging to the Association leaving off those at Kinston; can't these 770 members raise \$700 to secure this \$900? I know we can. Remember the poor woman who by casting in her mite cast in all of her living. We are not asked to do this. I do not know what her mite was for, but we do know what ours is for. It is to secure our own property. I believe there is a hundred members in the association that are worth more property than I am and I am willing to be one of a hundred to make up \$500, that will leave only \$200 for the other 670 members to raise. Who will be the other ninety-nine?

L. J. H. MEWBORN.

THE LAW OF LANGUAGE INADEQUATE

Paul says: "I heard things unlawful for man to utter." The queen Sheba by the "hearing of the ear was constrained to visit Solomon that "her eyes might behold him;" and after delivering herself of all she could express of what she had learned at the shrine of Solomon, declared that: "The half had not been told." Why? Because in both instances the law of language had never been endowed with words of sufficient power to express the ecstasy embraced in the revelation of Jesus Christ. These two, though separated by many years, give the same testimony in their ex-

perience, and, I believe if it were possible to produce Adam and at the same time the last one of God's children on earth, who is to be enlightened, and after being enlightened bring them together, though thousands of years had intervened between them, and ask them to an expression of the fulness of the revelation of Jesus Christ, each would answer as did Paul and the Queen of Sheba: "These things are unspeakable and full of glory."

LIZZIE HOLDEN GARRARD.

ZION'S LANDMARK

"Remove not the ancient landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., APRIL 1, 1918

EDITORIAL.

Dear Elder Lester:—Today I read some Landmarks of 1887 and 98, and you wrote such a soul feasting piece in May 15, 1889 on 'Why do the Heathen Rage, and enjoyed it so much. There is so little that I understand about the precious word of God, yet I know I do not believe the popular preaching of today, and sincerely desire to know more of the truth. I am not a member with the visible church here, but some times feel like my little

hope reaches beyond the grave. But I am in the valley of doubts and fears most of the time. There are so many storms for my little bark to pass through that my hope often grows very dim. But today has been a feast reading what the Baptists preached before I made my advent into this sinful world, which proves to me that they are right, because they have not changed, and I know there will be witnesses all the way through. If I know my heart, I love the doctrine you and others set forth so forcibly, and it is manna to my poor, hungry soul.

I have been a subscriber to the Landmark two years myself and sometimes that is all the preaching I get. If not asking too much, will you give your views on Rom. 8:6?

I believe the work of regeneration does not change the carnal mind or fleshly nature. There is a warfare. We hate sin, yet sin is mixed with all we do. My wicked acts and thoughts are a sore trial to me. I once thought because I lived an honest, honorable and virtuous life that I was all right, but there came a change (Oh, is it the right change?) when I saw myself a sinner justly condemned before God, and I thought I would go deranged. But relief came, and at times I feel relieved, but so often I am in gloom and despair. If this is not the lot of the heirs of promise I am doomed.

Pray for me when it seemeth right.

Unworthily,

SADIE M. PRICE.

Sumersville, Tenn.

CARNALLY—SPIRITUALLY

"For to be carnally minded is death, but to be spiritually minded is life and peace." Romans 8:6.

As there are two characters of minds, one of which is affected in this respect, and the other in that, it becomes at once necessary to de-

termine whether these minds are each in a different creature, or whether they are both in the same creature. There is a carnal mind which "is enmity against God; for it is not subject to the law of God, neither indeed can be." And again it is said, "With the mind I myself serve the law of God, but with the flesh the law of sin." It is evident that Paul did not serve the law of God with a mind that was not subject to his law, nor could be. He says, But we, he and those to whom he was writing, have the mind of Christ. Therefore Paul had in him the mind of Christ with which he served the law of God; and he also had in him the carnal mind which is not subject to that law. The one mind pertains to the law of the spirit of life, and the other to the law of sin and death.

The scriptures are addressed to the children of God, and are descriptive of their makeup, life and character, the emotions that govern them, and identify them as the followers and worshippers of God, and teach them what it is to be a child of God, and a worshipper of God.

Whatever Paul may have meant by this saying, it is true and only true as it is known and felt in the life and experience of all who are taught of God, and know the truth of the gospel in the belief inclined to confirm to the manner of living which is congenial with legal or law principles, or a conditional covenant, or a system of works for life and salvation. All flesh or peoples are carnally minded, actuated solely by the carnal mind, which is the only mind they have, which is a state of death, and one in that state becomes dead. Men in nature are dead in trespasses and in sins. Men in divine nature are dead to sin and to the law by the body of Christ. Men in nature never want to do good, whereas men in grace want to do good but, do not know

how, nor do they find the how.

To will was present with Paul, but how to do, or to do that which was good he found not. This doing good would be as keeping the law, and to do this one must be good; but Paul found that he was not good, that in him, that is in his flesh, there dwelt no good thing.

Endeavoring to do a good thing and not knowing how to do it and not knowing really what it is that should be done, and having nothing good with which to do it, is to be carnally minded which is death, the end of all human suffering, a state of utter helplessness.

I want to explain the truth taught in the text and its connections, if I may, and to do so I wish to impress upon the mind of the readers, especially of the enquiring mind, the importance of a careful consideration of the words of the text and their meanings. It does not say: To be carnally minded is dead, but to be carnally minded is death. Death is a state, or a condition in which we must be before it can truly be said of him that he is dead, and yet it may not be truly said of every one who may be said to be in that state or condition. There may be but one state or condition called death, and yet there may be several respects in which those who are in that state may be dead. One may be dead to sin and another is dead to the law, and another is corporally dead; but we are not considering this last phase of the dead. It is said that the dead know nothing of that in which or to which they are dead. But we are not considering the dead, but the state or condition called death. The reason the dead know not anything is because they become to be so thoroughly allied to the condition in which they are held as to come into a kind of unity with it, thus becoming unaffected by or interested in the condition in which they are dead. But it is

living and not the dead, that we have under consideration. John says: How shall we that are dead to sin live any longer therein? Here we have living people in a state of death. But we are not so much considering living people in a state of death as we are a state of death in living people. It is the living creature that knows by what and how it is affected, whether it be of death unto death, or of righteousness unto eternal life. Paul says: with the mind I myself serve the law of God, but with the flesh the law of sin. With his spiritual mind—the mind of Christ—he served God in the law of the spirit of life; but with his carnal mind, he served the law by which is the knowledge of sin, the finishing of which bringeth forth death. There seems to be a power in this death. Paul says being held in its captivity, from which he could not deliver himself, when he cried out unto the living God, in confession of his wretchedness, and of His power to deliver and save. It was a consciousness of this state or condition in him, this carnal mindedness that constituted in substance and flesh, the messenger of satan, which was given to him to buffet him, lest he should be exalted above measure, through the abundance of the revelations which the Lord made in him and to him. It is said that lust when it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death. Now this is in no respect truer than it is in our experience. As surely and as often as we are given to feel the power of redemption we are also given to feel the power of that from which we are redeemed. Our knowledge of things, in the division of the word of truth, is intensified by contrast, the one being set over against the other, and in this gracious redemption we have the forgiveness of sins. Therefore we feel to be sinners saved by grace “By

grace are ye saved.” Saved yesterday, today and forever. We feel to need a present salvation because of the presence of that from which we are saved. And we feel that we need this salvation personally because we, I am the sinner and the seat of the matter is in me, it is in my flesh, it is in my heart, it is part and parcel of me. I am it. How sore a plague is sin. Its reign is always unto death. Our best thoughts, purposes, desires and endeavors are polluted with it and by it are we turned and led to its finishing which is death.

But so sure as we know these things to be true in our hearts and minds, we know it as of a spiritual mind by which we are turned unto the channels of spiritual mindedness which is life and peace.

Death is the finality of everything that is contrary to life and peace. It is the end of legalism in all of its phases. The varied corruptions of our natural minds in matters of a religious turn are but the ways of this end. There are but two ways, one of which seems right to our natural, literal, carnal senses, the end of which are the ways of death. This is a broad way with a wide gate. It is a liberal way, a reasonable way, a convenient and easy way. It readily adapts itself to our opinions, notions and whims. Once in this way there is heard but one acclaim and that is: these be thy gods, O Israel that brought thee out of the land of Egypt.

There is a readiness in the natural mind to suggest the proper provisions for all of our needs; and we are as ready to respond to its promptings, and the accomplishment is death. How prone we are to lose sight, for the moment of the blessed truth that we are saved by grace, and it does seem that we should know that the same grace that saves us must and will keep us saved. “I have blessed him, yea

and he shall be blessed." And of his fullness have all we received and grace for grace." The promptings of spiritual mindedness to maintain the principles of righteousness, are not in order to our salvation, but because of our salvation. Our service to God is purely unselfish and gracious. We love Him because He first loved us. How peaceful in heart and mind is the child of God when under the influence of the quickening of the spirit in a blessed assurance of the preserving and saving mercies and grace of God. To be spiritually minded is to have faith in God and in His Son Jesus Christ, and to feel a submission to His will, and the fulfillment of his purposes, and to desire that His will and purpose might be your will and purpose, and His mind your mind to the praise of the glory of His grace.

P. G. L.

NEW HEAVEN AND NEW EARTH

"And I saw heaven opened and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war." Rev. 19:11.

This most wonderful character is called the word of God. He was clothed with a vesture dipped in blood. And the armies which were in heaven followed him upon white horses, clothed in fine linen and clean.

"And he hath on his vesture and on his thigh a name written King of kings and Lord of lords." This is the Son of God having all power in heaven and in earth.

Everything is judged and receives its just reward. All corruption, sin, sorrow, and death is swallowed up in the triumphant victory.

The curse is taken off from the earth. There is no more sin, nor pain, nor death; no more wars, and that which belongs in hell is sent there.

Blessed and holy is he that hath part in the first resurrection which is the resurrection of Jesus. For He is the first fruit, and if the first fruit is holy so is the lump also holy; for on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

John was shown a new heaven and a new earth wherein dwelleth righteousness; for the first heaven and the first earth were passed away and there was no more sea. Rev. 21:1.

Seas denote storms, winds, great judgments, great revolutions, men's hearts failing them for fear. There shall be no more of these in the ripening, finishing, closing of all powers of darkness and death.

"And there was no more sea." Seas denote storms, wind, great judgments,, whales, great powers of evil. There shall be no more of these in the ripening, finishing, closing of all powers of darkness and death, and the coming of the glory of the resurrection life.

John saw the holy city, New Jerusalem coming down from God, as a bride adorned for her husband. And John heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God shall be with them, and be their God. And God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me write, for these words are true and faithful.

John was carried away in the spirit to a great and high mountain, and was shown the city, the New Jerusalem descending out of heaven from God.

Do you observe that all these glorious things come down from heaven? This is the city of the living God, and when all former things are done away, all corruption, sin and death, and, and the devil, and hell are cast into the lake of fire and brimstone, and God shall dwell with his people, where nothing can ever offend, there is eternal heaven.

It doth not yet appear what we shall be; but we know that when we shall see him as He is we shall be like him.

We now behold something of this wonderful manner of the love of God; but it cannot fully appear while we are in the flesh.

Every one that hath this hope in him purifieth himself as He is pure; for the divine power and energy of this love so inflames and strengthens all that have tasted and drunk of this love of God to lay up treasure in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal; for the wicked cannot desire that blessed estate.

It doth not yet appear what we shall be; but every one that hath this hope in him, this anchor of the soul both sure and steadfast, hath the witness in himself. He has seen and felt that the things of this world cannot satisfy him. He sees Him that is invisible in the sense that nothing of this world can satisfy him as it once did; and there is a hungering and a thirsting after righteousness in him that moves him to seek first the kingdom of God and His righteousness. He cannot fellowship the things of earth that are fading away, and perishing. Nor can he consider this as a dwelling place or home. He seeks one to come eternal in the heavens.

P. D. G.

Obituaries

C. H. TALLEY.

Dear Bro. Gold:—I have been requested to write a short obituary for publication in Zion's Landmark. The family of the deceased would appreciate space for same.

C. H. Talley was born January 7, 1876, and died March 14, 1917. He married Miss Mary Talley March 8, 1891. There were born to them seven children, four boys and three girls. One of the girls died July 12, 1908. He was not a member of the church but a strong believer in the old Baptists and we do believe that he had a bright hope. I fel like he should have joined the church years ago. He attended church at Wolf Island and other places. His wife is a member.

Mr. Talley was good and kind to all, a good kind father and husband. His funeral was preached by the writer. His body was laid to rest in the cemetery at Wolf Island church, where it will rest till the last day when we believe it will be raised and fashioned after the glorious body of Jesus then to abide with him forever.

Yours in hope,

G. M. TRENT.

Reidsville, N. C.

MATTIE TERRY.

God's finger has again touched a dear one in the person of Mattie Terry, and she sleeps the "Sleep that knows no waking," until the same just Being awakes her in the resurrection.

Mattie leaves an aged father, one sister and four brothers. She was a most lovable character; as a friend one of the gentlest, kindest, and truest. Her home is bereft of a jewel, one ever ready to sacrifice pleasures for the welfare of others, this fact they fully realize. Her chair is vacant, her sweet voice

hushed forever; but she lives in the hearts of those who knew her best, for "they are they" who loved her most.

Mattie was never strong yet with unflinching energy she followed her daily duties. She had a complication of diseases, and was confined to her bed about three months. We could but hope when we saw her pallid face (except a flush on each cheek) that she would recover; but 'twas hope against hope, for we saw her soul passing away from the embrace of her fire-side; which was made so bright by her life, flaming with splendid lessons of prudence, patience, truth and beauty. God has taken her for a purpose unknown to us, but trust.

"She's gone from the evil to come." Her life's work is completed, we can do no less than drop a tear of affection, thus showing our high appreciation of her noble qualities of beautiful womanhood. The world has few such characters as Mattie, and when called away the loss is irreparable. She was a defender of "Salvation by grace," and grace alone, though she never made any outward profession, but loved to hear the truth in its purity, hence we can trust that she "sleeps in peace," and in triumph shall rise.

One who knew and loved her.

LIZZIE HOLDEN GARRARD.

MRS. L. O. BARNES.

Louise O. Ellis was born August 12th, 1825, was married to James R. Barnes December 6, 1849 and died October 28, 1917, making her stay on earth 92 years. She joined the Primitive Baptist church at Moores and was baptized by Elder A. J. Moore in June 1876. In 1904 her health failed. She asked for a letter and carried her membership to White Oak where it was at her death. She had not been to church in some time as she was almost deaf and could not see very well. She

loved her church and loved to be in their conversation, but could not express her felings as others could, although she was a strong believer in God and His wonderful work.

Some time before she died she said, "I want you to promise me something for I don't think I will stay with you much longer. I want you totake care of Coffield." That was her oldest son who was paralyzed and helpless. Since then he has died also. "I don't want you to wear black for me as it is nothing but a fashion and leave it off." I told her I would do all she wanted me to do. She said, "Now I can go satisfied for I know you will keep your promise."

She was not afraid of death or dying as she had such strong faith and would sit and talk to me till I felt like I could not bear any more. I think she was perfectly willing and ready to go, felt like she had stayed her time, there was nothing to do but close her eyes and all would be over. That was the way she died, without pain or struggle. She was taken sick one Wednesday night, something like a chill. We were up with her all night, had not been able to get off the bed alone. I went out to get breakfast, as soon as I left her she tried and did get up and went into the other room. Mr. Forbes told me she was up. I got to her in time to keep her from falling. I called Billie to help me get her on the bed. She swooned away in our arms after we got her on the bed. She revived and said, "I think I am going to die." That day she called her mother and sister. I thought shewas calling me, and asked her whatshewanted. She answered, "You arenot the Sallie I was calling." I called my sister to come, as I thought the time was near. Mother seemed to get better, we thought she would get up. Saturday she seemed to be right well, trying to walk around she went on the porth and fell down. I ran to

her and helped her up and found she could not move her foot. She must have had another stroke, as she did not get hurt from the fall.

May we all take courage from the Christian life she lived and endeavor to meet death as she did without fear or murmuring word but stand at the gate of death waiting the welcome message: Child, your Father calls you home.

Written by her daughter,
SALLIE B. FORBES.

MRS. SALLIE COBB.

It is with much sadness that I attempt to write of the death of my loving cousin, Mrs. Sallie Cobb. She was the daughter of Mr. and Mrs. George Stancil. She was born June 23, 1891 and died June 21, 1917, when she passed from earth to heaven, we believe. She was not a member of the church but was a strong believer in the Primitive Baptist doctrine and loved them. I knew her for several years and we were together a lot and I never have missed any one as bad as I do her except my own dear father who died October 1, 1917, his stay on earth being 72 years. We do miss them O, so much. it don't seem as I can ever get over it. I loved them so well. She was a very quiet, meek and humble woman, loved by all that knew her. She left a large circle of relations and friends to mourn the their loss, but we feel like we saw the step of a Christian in her life. She always manifested and entered into the well doings of every one and especially did she hate all things that were evil. She will be remembered by me as long as I live.

Her death was most unexpected to us as she had been sick only a short time. We did not think her condition was in any way serious until a few hours before she died. There is a vacancy in their home that never can be filled. Dear Lord comfort us all and make us all to

understand more plainly and to see and feel that the Lord's way is the best. Dear Sallie is away from us and we miss her everywhere. We hope dear Jesus has taken her for his own and we can meet her there. "A precious one from us is gone,

A voice we love is stilled;
A place is vacant in our home
Which never can be filled."

Written by a cousin who loved her dearly.

MISS LENA PAGE.

ISABELLA GENTRY.

Dear Brother Gold:—By request of her husband I will attempt to write the death of dear sister. She was the wife of W. A. Gentry. She was born March 4th, 1858, died November 22, 1917, making her stay on earth 59 years, 8 months and 18 days.

She was married to W. A. Gentry. She lived happily with him for more than 30 years.

To this union wereborn four children. One died an infant.

Truly she was a dutiful wife and a loving mother to her children. She never seemed too tired or was it ever too hot or too cold todo her duty by them.

As a neighbor she was kind and ever willing to extend a helping hand to the needy and sick.

Her sickness being pneumonia she did notlive but a short while, then her precious soul took its flight to its Savior. We shall miss her loving voice and her sympathetic touch.

She united with the Primitive Baptist church in her early life. She was received by letter at Surl church August 1890. She remained a faithful member of that church till her death. She attended the meetings regularly unless Providentially hindered.

Her home was ever open to the preachers, brethren and friends to whom she extended a hearty welcome.

Her remains were carried to Surl church for burial. The funeral was conducted by Elder J. W. Peed her pastor.

May God guide and protect her dear husband, children and grandchildren to follow in the footsteps of the one just gone beyond. For she is one that has lived such a life that surely it cannot be forgotten. Written by the clerk of her church,
J. E. DEAN.

MRS. EDITH LAMM.

It is with a sad heart that I attempt to write the death of my dear mother, Mrs. Edith Lamm. She was the daughter of Nathan and Lanie Lamm. She was twice married. She was married to Mr. Thomas Boyette in 1861. She was the mother of nine children, four of whom survive her, two boys and two girls and nineteen grandchildren to mourn their loss. But we hope our loss is her eternal gain. We grieve not as those that have no hope, for she went through many trials and tribulations here. She lost her husband in March 1901 and was married to Isham Lamm in 1903. She united with the church at Lower Black, Creek in 1872 in which she lived a faithful member, always filling her seat when she could until a few years ago moved her membership in full to Contentnea and remained there until death. She seemed to be more devoted and had the strongest love for her church of any one I ever saw. She did not want to talk much of anything else, especially in her last days. Oh! that I could be as faithful as she was. She was a good mother, and Oh, how I do miss her, especially when I go to church.

Farewell dear mother, thou art gone, yes gone to thy heavenly home

There we hope to meet thee,
Where parting is not known;
Gone from a world of trouble,
Reached a fairer shore,

Dear one we miss thee,
But we should weep no more.

Thou art gone from us dear one,
To reign with angels above,
To rest forever with Jesus,
And sing redeeming love.

We loved her, yes, we loved her,
But the angels loved her more

And they have sweetly called her
To yonder shingling shore.

Her funeral was preached at Contentnea church July 3, 1917, by Elder George W. Boswell to a large concourse of friends and relatives. And she was quietly laid to rest in the Contentnea cemetery, until Jesus comes the second time and raises her vile body and fashions it like unto His glorious body, and then go to live in peace forever.

Written by her loving daughter,
MARY L. LAMM.

DAVID FUTREL.

Being appointed by Muddy Creek church, the Lord willing, I will write the obituary of David Futrel who was the son of Daniel and Therest Futrel, was born January the 26, 1845, reared and died in Onslow county, North Carolina. Departed this life January 15, 1918, making his stay on earth 73 years, 11 months, 19 days. He entered the war between the States and performed the duties of a soldier faithfully, and was loyal to his country. After the war ended he returned home and was married to Miss Rachel Simpson, which union was blessed with 7 children and 32 grandchildren. His wife preceded him to the grave about 6 years.

He was a good neighbor, husband, father and grandfather.

May 21, 1881 he joined the Primitive Baptist church at Muddy Creek, Duplin County and was baptized by Elder James Cavanaugh. Since that time he has been faithful and true. He will be greatly missed by all. He proved his faith by his walk and Godly conversation.

One of the first to keep up correspondence with church of the White Oak Association, Union meetings and sister associations, has traveled many miles in this way, and may the Lord in His love and mercy so direct the children and grandchildren that they may follow the landmarks of their father and grandfather and walk in his footsteps that they may be an honor to themselves and their community, and that in due time be made to see themselves as he is and claim

Jesus as their Savior.

The pains of death are past,

Labor and sorrow cease;

And life's long warfare closed at last,

His soul is found in peace.

Soldier of Christ, well done,

Praise be thy new employ,

And while eternal ages run

Rest in thy Savior's joy.

Submitted by order of Conference.

I. S. DAVIS, Asst. Clerk.
Hallsville, N. C., March 5, 1918.

ELDER J. W. WYATT

Saturday and 3rd Sunday and at night in May—Kinston, N. C.

Monday—Newport.

Tuesday night—Moorehead City

Wednesday—North River.

At night—Straits.

Thursday night—Davis.

Saturday and 4th Sunday—Hunting Quaters.

Brother Wyatt hopes to have his daughter with him, therefore the North River and Straits brethren will please provide two conveyances for them.

Yours in hope,

L. H. HARLY.

P. D. Gold, if the Lord will, will preach at Abbotts Creek Saturday and 1st Sunday in May.

Give unto the Lord the glory due unto his name; bring an offering and come into his courts.

WATCH THE DATES

The subscribers to the Landmark are urgently requested to send us their subscription without the necessity of mailing a statement, since letter postage has advanced one cent each. Watch the date opposite your name. This indicates the time you are paid to. Then if you are behind send us the money.

P. D. GOLD.

For the Lord will not cast off His people, neither will He forsake His inheritance.

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STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Sassaaparilla for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE

They shall bear thee up in their hands, lest thou dash thy hands against a stone.

SOUR, ACID STOMACHS,
GASES OR INDIGESTION

"Pape's Diapepsin" Neutralizes Excessive Acid in Stomach, Relieving Dyspepsia, Heartburn and Distress at Once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indi-

gestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

HYOMEI

From Famous Eucalyptus Three of Australia Comes Mr. Booth's Wonderful Discovery

Some years ago, the noted Richard T. Booth, founder of the blue-ribbon movement, temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health he went to inland Australia where he breathed day and night the antiseptic balsam as given off by the forests—especially the Eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergymen's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the

breathing organs, soothes and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment, \$1.15; extra bottle inhalant 60c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it, write

Booth's Hyomei Company,
Ithaca, N. Y.

SPRING COLDS Are the Worst

They lead to catarrh and pneumonia. They weaken the entire system and leave it unable to resist the sudden changes. They interfere with your digestion and lessen your activity. Neglected they soon become that dread disease known as systematic catarrh. Don't neglect them. It's costly as well as dangerous.

PERUNA WILL SAFEGUARD YOU

Have a box of Peruna Tablets with you for the sudden cold or exposure. Tone your system up with a regular course of the liquid Peruna, fortify it against colds, get your digestion up to normal, take care of yourself, and avoid danger. If you are suffering now begin the treatment at once. Give Nature the help she needs to throw off the catarrhal inflammation, and again become well.

Peruna has been helping people for 44 years. Thousands of homes rely on it for coughs, cold and indigestion. It's a good tonic for the weak, as well.

THE PERUNA COMPANY,
Columbus, Ohio

Rheumatism

A Home Cure Given by One Who Had It.

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism and it effected a cure in every case.

I want every sufferer from any form of Rheumatism to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing Rheumatism, you may send the price of it, one dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Is that fair? Why suffer and agonize when positive relief is so readily yours free? Don't delay. Write to Mark H. Jackson, No. 702-D, Gurney Bldg., Syracuse, N. Y. Mr. Jackson is responsible. Above statement true.

"CASCARETS" WORK

WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets Tonight.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

TOM TIGER, RANGE OUTLAW

A tale in 10 chapters beginning April 25th in The Youth's Companion. A youth from the East goes to a Western horse ranche and meets a curiously baffling set of circumstances which lead to his friendship with the wild horses that gives this intensely interesting story its name.

FREE TO YOU. Write The Youth's Companion, Boston, Mass., for the first three issues, containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest and instructive value nothing will surpass The Youth's Companion, \$2.00 per annum.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co., 857 Gray Bldg, Nashville, Tennessee, for sample.

SAYS LEMON JUICE

WILL REMOVE FRECKLES

Girls! Make this cheap Beauty Lotion to Clear and Whiten Your Skin.

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pine of the best freckle and tan lotion, and complexion beautifier at very, very little cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

A SPRING MEDICINE

That Will Make You Feel Better, Look Better, Eat and Sleep Better.

In view of the fact that disease is ever the same, a medicine like Hood's Sarsaparilla, which has been successful for more than forty years in combatting disease and preserving health, is a safe one to rely upon.

Hood's Sarsaparilla is known everywhere as the standard blood purifier, tonic and vitalizer. Its record is one of remarkable results. It has secured entire satisfaction in the treatment of scrofula, eczema, tumors, catarrh, rheumatism, loss of appetite, indigestion, feeling and general debility, and is taken as effectively at one time as year as another.

There is nothing better as a general tonic for weak and run-down men, women and children, and for people, invalids and convalescents.

It is pleasant to take, aids digestion, and supplies the vital organs with the rich red blood essential to health.

DO YOU LOVE CHILDREN?

Why Fear Their Coming?



The baby of every mother need not be taken by you. Write for Dr. J. H. Oye's wonderful book which explains the best of safeguarding the health and happiness of both mother and baby. Send free, post-paid. Address:

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6-4 Lincoln Bldg., Buffalo, N. Y.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair Gets Soft, Fluffy and Beautiful—Get a Small Bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray— Sage Tea and Sulphur Darkens Hair So Naturally That Nobody Can Tell

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipes, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This pardonable is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

PELLAGRA

GS is guaranteed for one bottle to benefit any case of Pellagra, Rheumatism, Scrofula, Eczema, or any blood, liver or kidney disease, or your dollar returned and no questions asked then. Why suffer or pay big bills? Take expensive trips or buy a remedy with no assurance, if not benefitted, of getting your money refunded. I have built my trade with a meritorious remedy and fair dealing; a trial is all I ask you to give G. S. Sold by druggists, or I will send it prepaid, price \$1.00 per bottle or 6 for \$5.00. Always call on your druggist for G. S. before you order from me. Write to me for testimonials.

L. M. GROSS,

721 Spring St.,

Little Rock, Ark.

GLASS OF SALTS IF YOUR KIDNEYS HURT

**Eat Less Meat if You Feel Backache or
Have Bladder Trouble—Salts
Fine for Kidneys**

Meat forms uric acid which excites and overworks the kidneys in their efforts to filter it from the system. Regular eaters of meat must flush the kidneys occasionally. You must relieve them like you relieve your bowels; removing all the acids, waste and poison, else you feel a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment; the channels often get irritated, obliging you to get up two or three times during the night.

To naturalize these irritating acids and flush off the body's urinous waste get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine and bladder disorders disappear. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys and stop bladder irritation. Jad Salts is inexpensive; harmless and makes a delightful effervescent lithia-water drink which millions of men and women take now and then, thus avoiding serious kidney and bladder diseases.

**GIVE "SYRUP OF FIGS"
TO CONSTIPATED CHILD**

**Delicious "Fruit Laxative" Can't Harm
Tender Little Stomach, Liver
and Bowels.**

Look at the tongue, mother. If coated, your little one's stomach, liver and bowels need cleaning at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

"I Would Not Part with it for \$10,000"

So writes an enthusiastic, grateful customer. In like manner testify over 100,000 people who have worn it. Conserve your body and life first.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

WEAR IT 30 DAYS FREE AT OUR EXPENSE

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, hunches, ruptures, constipation. Comfortable and easy to wear.

KEEP YOURSELF FIT

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.
HOWARD C. RASH, Pres. Natural Body Brace Co.
289 Rash Building SALINA, KANSAS



The Evening Line-Up

Both children and grown-ups, with coughs and colds, are all the better for a dose of **Foley's Honey and Tar** at bed time. It wards off croup, stops tickling throat, and hacking coughs, and makes an otherwise feverish, sleepless night of coughing and distress, a quiet and restful one.

BROWNSVILLE, TEXAS, Mr. Chas. Baker, writes: "My wife would not think of using any other cough medicine, as **Foley's Honey and Tar** is certain to bring quick relief. It is especially effective in cases of bad coughs, and we give it to our children and recommend it always as a safe remedy, for it contains no opiates."

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc.,

Wash the Poisons of Rheumatism

Sciatica, Neuralgia
and Uric Acid

Out of Your System
With Shivar Spring
Mineral Water.

THE GUARANTEE.

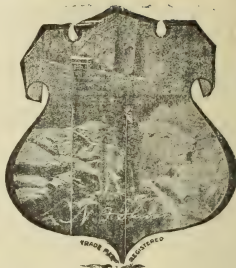
Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,

J. H. BEST, J. P.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,

Editor Leader and Vindicator.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. THEO. KUKER.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a suffered from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

SIGN THE COUPON.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

FILL OUT THIS COUPON

SHIVAR SPRING,

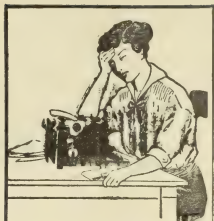
BOX 55 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Express Office



Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles' Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

PELLAGRA SUCCESSFULLY TREATED WITH BARIUM ROCK SPRINGS WATER

Dr. Charles E. Walker, Charlotte, N. C. physician reports, "I have used Barium Rock Springs water in a case of Pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water, and the condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

It is generally conceded that Pellagra is due to defective assimilation of food; in

other words, is a digestive trouble. Barium Rock Springs water is recommended only in such cases as are supported by reliable testimony, proving its efficiency.

This water has been known for many years as remarkably effective in ordinary digestive troubles, such as dyspepsia, indigestion, rheumatism, gout, auto-intoxication and nervous troubles resulting from defective digestion. Price \$2.00 for ten gallons with the guarantee that if it does not benefit, the money will be promptly refunded on return of the empty demijohns prepaid.

Address Barium Springs Company, Box G 20, Barium Springs, N. C.
kidneysdrange_a smGprepa ration thmb

TO ALL WOMEN WHO ARE ILL

**This Woman Recommends
Lydia E. Pinkham's Vegetable Compound—Her Personal Experience.**

McLean, Neb.—"I want to recommend Lydia E. Pinkham's Vegetable



Compound to all women who suffer from any functional disturbance, as it has done me more good than all the doctor's medicine. Since taking it I have a fine healthy baby girl and have gained in health and strength. My husband and I both praise your medicine to all suffering

women."—Mrs. JOHN KOPPELMANN, R. No. 1, McLean, Nebraska.

This famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, has been restoring women of America to health for more than forty years and it will well pay any woman who suffers from displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues" to give this successful remedy a trial.

For special suggestions in regard to your ailment write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service,

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

GERMS OF DISEASE should be prompt-

ly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

DOCTOR SAYS NUXATED IRON WILL INCREASE STRENGTH OF DELICATE PEOPLE IN TWO WEEKS' TIME

In many instances says City Physician persons have suffered for years without knowing what made them feel tired, listless and run-down when their real trouble was lack of iron in the blood—how to tell.

IF you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied a multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night; others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your lagging vital powers for the moment, maybe at the expense of your life later.

No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and one of the best blood builders in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

Manufacturer's Note: Nuxated Iron which is recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund the money. It is dispensed by all good druggists.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

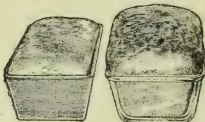
A copy of the pamphlet will be sent **FREE** to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.



HOME CANNING

Make your surplus fruits and vegetables earn handsome profits. Great demand for goods canned at home. We can furnish you with a complete canning outfit just like those used in the largest canning factories, only in smaller sizes—even Kitchen Outfits. Operated both open and under pressure. Also Continuous Heating Capping Stools, Coke Heaters, Dehydrators, Sanitary Sealers, Cans, Labels, and other Supplies. Order these direct from us and save middleman's profit. Adopted and used by the Girls' Tomato Clubs, Members of the U. S. Dept. of Agriculture. Send us a card for Free Descriptive Literature and Price List. Good agents wanted. Hickory, N. C. HOME CANNER MFG. CO. Indianapolis, Ind.



Baked in old-fashioned pan

Baked in Pyrex

Bakes bread an inch higher

These loaves were made from the same amount of dough and baked in the same sized pans in the same oven at the same time.

Try this test yourself with any ordinary pan and Pyrex. You will be amazed at the difference!

When you cook in an ordinary pan, only one-third the oven heat reaches the food. All the oven heat floods through Pyrex. Every food baked in Pyrex is more evenly, thoroughly, deliciously cooked.

Dealers everywhere sell Pyrex. Cook dish is guaranteed not to break in the oven. It lasts a lifetime. Try your first dish today. You will say it cooks so much better, is so much cleaner, so much more beautiful, that you will never again use an old-fashioned pan.

Send today for the free illustrated booklet "New Facts about Cooking." Pyrex Sales Division, Corning Glass Works, 216 Toga Ave., Corning, N. Y.

Manufactured by the World's Largest
Makers of Technical Glass

PYREX

TRANSPARENT OVEN DISHES

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At

Druggists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c.** For Book of the Eye **FREE** ask **Murine Eye Remedy Co., Chicago**

Killed by Poisons

All scientists agree that poisonous products in the blood are eliminated by the kidneys and liver. The kidneys act as a kind of filter for these products. When the kidneys are changed or degenerated, by disease or old age, then these poisons are retained in the body. If we wish to prevent old age coming on too soon, or if we want to increase our chances for a long life, Dr. Pierce's of the Invalids' Hotel, Buffalo, N. Y., says that you should drink plenty of water daily between meals to flush the kidneys. Then procure at your nearest drug store Anuric. This Anuric drives the uric acid out. Scientific men have learned that in gout, also rheumatism, poisonous uric acid crystals are deposited in or about the joints, in the muscles—where inflammation is set up.

If we wish to keep our kidneys in the best condition a diet of milk and vegetables, with only little meat once a day, is the most suitable. Drink plenty of pure water, take Anuric three times a day for a month. An-uric is many times more potent than lithia and dissolves uric acid as hot water does sugar.

Send 10 cents to Dr. Pierce, if you wish to obtain a trial package of Anuric.

CLIFTON, TENN.—"I wish to say that I suffered from backache and kidney trouble for some time. I could hardly do any kind of work. I heard of Dr. Pierce's Anuric Tablets so I tried them, and they cured my backache. I hope people who are troubled with backache will give Dr. Pierce's Anuric Tablets a good trial. They do all that is required of them—they will not fail to benefit." MISS **ERMINA RUTH MOSER, R. F. D. 2**

MILTON, N. C.—"I suffered very much with my back and limbs. Had some derangement of the kidneys but after using Anuric I obtained relief and have had no trouble since. I cheerfully recommend the Anuric Tablets to all who suffer from too much uric acid in the system." CAPT. **W. G. GRAVES.**

For free medical advice write **Dr. V. M. Pierce, Invalids' Hotel, Buffalo, N. Y.**

Zion's Landmark

PLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

Mrs J. S. Clayton

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

DR. BODENHEIMER'S SERMON.

Preached at Ridgeway Baptist Church Sunday, November 5th, 1899.

The following discourse was preached at Ridgeway, Va., on the first Sunday in November 1899 and requested by the citizens to be published:

The following synopsis of the sermon preached by me is correct, or the same more or less.

Respectfully,

L. I. BODENHEIMER.

Last night I heard the orators of Henry County, Va., discuss the political issues of the day, with great ability and zeal, they all acquitted themselves, with credit as able defenders of their principles, and the brother (Stone) who has just taken his seat has acquitted himself in the defense of the gospel of Christ, and it now falls to my lot to discharge my duty in setting before you God's method of saving sinners and present to you the economy of grace in the salvation of his beloved Zion, and I can assure you that all the objections and all the abuse that the world may or can heap upon the plan of salvation as devised by infinite wisdom in the council of peace, before the foundation of the world, will never, no never, cause God to change, nor undo any part of his plan to save sinners and as we expect a democratic speaker to

fully defend the principles of democracy, and a Republican to fully defend the principles of republicanism, and a lawyer to do the best he can for his client, and the doctor to do the best he can for his patients, so we may expect God's servants to be faithful to the charge committed to them in declaring the truth as set forth in the Scriptures. I shall therefore endeavor to lay before you today the only way of salvation as presented in the scriptures to a ruined world, and as a starting point for my position I refer you to the following language of Christ by the Prophet Hagea, "I will ransom them from the power of the grave, I will redeem them from death; O, death I will be thy plague; O, grave I will be thy destruction, repentance shall be hid from mine eyes."

Also a text in the Psalms, that I have not yet been able to turn to, as brother Stone closed his discourse sooner than I was expecting, yet I think the Psalmist says "None of them can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their souls is precious, and it ceaseth forever." This text affirms two great truths, and the first is that affirms the salvation of the soul deem his brother." Then the subject of redemption by human means is closed against debate forever

with every believer in God's word, and that system of salvation can no longer be considered worthy of recognition. Then we must look for a plan that God will recognize. The second thing affirmed in this text is that the "Salvation of their soul is precious." This is because it took "The precious blood of Christ" to redeem them. Hence this great system of salvation is affirmed and should be, and is acknowledged by all believers. I shall lay my premises today in harmony with the two that I have read in your hearing in which one affirms the salvation of the soul, while the other as strongly affirms the salvation of our bodies from death and the grave. So I shall insist that man is a compound being, made up of soul and body, a mortal and immortal part, and that the immortal part or soul can never die a corporeal death, yet it is "dead in trespasses and sins" but the mortal part or body dies a corporeal death, and goes into the grave as its victim and will live again, and the same soul that occupied it before death will return to it again in the morning of the resurrection and reunite and the body will put on immortality, and be as the soul, capacitated to live forever either in heaven or hell, according as they laid down in death, hence it is written "Death and hell shall give up the dead that are in them." Some think heaven and hell are like an oyster bed, that you will be in one or the other but will have no knowledge that it is you; but let me tell you that whether you go to heaven or hell you will have all your faculties of intellectuality, and more so than you have here, for if you are saved you will be capacitated to bear an eternal weight of glory, and if you are lost you will be capacitated to endure an eternal weight of damnation. You will not be as an oyster in the bottom of the sea, neither knowing nor caring

about your state of existence. Oh, how sad would death and the grave be without this blessed promise in our text, "I will ransom them from the power of the grave. I will redeem them from death." I suppose there is not a grown person in this congregation that has not followed some loved one to the grave, and there wept as you saw the lifeless body laid low in the tomb, and your only comfort was that my dear one will live again in the morning of the resurrection; but is your hope resting on, or in a conditional doctrine of acceptance on the part of the dead in the grave in order that they may be raised from the dead, or is it alone upon the promise in our text that neither expresses nor implies one condition to be accepted and performed on the part of your dead; but you are relying alone on an unconditional promise of the Lord Jesus Christ in which he says "I will ransom them from the power of the grave." This as well as all of God's promises brings comfort in proportion to the confidence you have in the promiser.

A promise from one that is a liar brings no joy with it, but this promise is made by one that cannot lie, "For it is impossible for God to lie." Again if one were to make you a promise and you knew he was not able to fulfill it you could get no comfort out of his promise, but he who promised that your loved ones that are now dead shall live again is able to fulfill this promise because "All power in heaven and in earth is given into his hands." Now as it takes the soul, and the body to make or constitute the man, and it is the man that is saved, you are compelled to admit that no conditional plan could be of any service to the body part of the man who is dead in his grave, and if you had no other promise than a conditional one on which your dead were to be raised out of their graves, not one of you would ever expect your dead

to ever live again—now if the body part of man is redeemed from death and the grave absolutely without conditions to be accepted and performed on the part of the dead, then the soul part of the man is also saved without conditions to be accepted and performed by the soul, or there are two plans of salvation, a conditional plan to save the soul half of the man, and an unconditional plan to save the body half of the man; and the Bible teaches but one way, and as the unconditional plan can reach and save both halves, soul and body, this is bound to be the plan of salvation. Because the soul being dead in trespasses and sins, is as wholly unable to hear, accept and perform spiritual things of God, as the body dead in the grave is to hear, accept and perform natural things, and the only reason why people deny this truth is because they understand what natural death is but cannot understand what spiritual death is. Then when we remember that every one in this house will soon be compelled to die and the young whose cheeks are now rosy, and their eyes sparkle with joy, they too must fade and sink in death in spite of all the skill of your doctors and the prayers of weeping mothers, death will show no mercy, but has been the plague of all ages, and all sexes from the time that only two were born into the world and Cain slew Abel; and death then began to be the unquestioned foe of the world and has with an unbroken march steadily entered into every family and torn the lovely babe from its tender weeping mother's breast. But Christ will at last "swallow up death in victory" and be its everlasting plague. I now wish to discriminate between conditions as a cause of salvation and conditions as the result of salvation, and conditions as the result of God's moral law. First, there is no conditions to be performed by the sinner, as a

cause why God saves him, as I have fully shown by the resurrection of the dead, which is a part of the redemption, so declared in our text, but after the dead sinner is made alive and raised from the dead then and not till then is he able to comply with any conditions then his time happiness depends largely upon his time conduct, and here is the point where the great mistake is made by all the armiman conditional world, on one hand and by many of the advocates of election and predestination on the other hand, because there are conditions in the law, to them that are under the law. The Armenian believes and preadhes that complying with these conditions will secure your salvation and because salvation is unconditional, many Baptists repudiate the conditions that are in the law, as well as the conditions that are in the gospel, as the result of salvation and not the cause of salvation and hence believe that because "The natural man receiveth not the things of the spirit of God neither can he know them" that he cannot receive, nor know the things of the law of God, nor do them. For this reason the arminian who believes he can repent, act faith, believe and be saved whenever he gets ready, goes out and does his meanness, supposing he is in no danger, as he can get religion in time, while the man who believes that if he is to be saved, and no matter what he does or does not do, will make no difference in his condition, so he goes out the other direction and does his meanness, believing that what is to be will be. Now my opinion is that it will be a whipping race between the two as to which gets to hell first! Some say that every thing is foreknown of God, and therefore must come to pass, but let me tell you that sin is not a thing for the scriptures tell us that "All things were made by Him, and without him was not any thing made that was made," so sin was

not made, and therefore is not a thing. Man was made, and therefore is a thing, but is the act of a thing. Some say God foresaw man would sin but the scriptures tell us that "By man came sin" and if God's foreknowledge be the cause of sin, then the scriptures should read, by foreknowledge never accomplishes any thing, nor causes anything, only as God himself puts it into execution, God foreknew he could, and would create the world, long before the world was made, but until God put his knowledge into execution, there was no world made, neither men, angels, nor the devil can use God's foreknowledge. Dr. Smith, sitting here in this house has a knowledge of medicine, but no man can use his skill but himself, if so then every body could practice medicine because Dr. Smith is a doctor and Dr. Smith would be impeachable for all the malpractice done. I deny that God's foreknowledge effects any thing but God himself, and causes God to act, and shapes God's purposes and actions; but has nothing to do in shaping the purposes and actions of men. It is a fixed fact that doctors and all scientific men know that if water be dammed up it will stagnate; but does their knowledge either dam the water up, or cause it to stagnate? They also know that stagnant water will produce fever, but was their knowledge of the effects of stagnant water, the cause that produced the fever? They also know that quinine is a cure for fever; but does the remedy make the necessity that the fever should abound, or does the fever make the necessity for the quinine to be made? So neither does God's foreknowledge, nor the provisions of salvation through Christ as our spiritual quinine, or cure for sin make it necessary that we should sin in order that there be a use for the remedy.—But sin calls for a remedy, and not a remedy calls

for sin, as the fever calls for the quinine and not the quinine calls for the fever.—Then I hold that all men owe a duty to God, whether they be saints or sinners, and when you discharge that duty, you have paid the debt you owed, just as your State and county taxes, so long as they are not paid you owe a just debt to your State, and when you pay your taxes you simply pay your debt; but this discharge of your duty does not bring the State under obligations to give you a pension, if so, there would not be an insolvent returned, for all would pay their taxes. In like manner every man owes obedience to God's law, and if he renders that obedience, he only pays a debt; but he gets no pension (eternal life) for so doing. So is our works under the law. Then it behooves every man to pay his taxes (duty) because the less sin he commits, the less will be his punishment in the world to come, for there are as certainly degrees in hell as there are in a thermometer, for if you have one finger raw with a sore, and one finger that has only a small sore on it, and one finger that has no sore at all, and you hold the three fingers the same distance from your hot stove you will find the finger that has the greatest sore will have the greatest misery, because the sore makes it more susceptible to the fire, and sin being the sore of the soul will make it susceptible to the vengeance of God. Hence the more you sin, the greater will be your damnation, for this reason I call upon all men to turn from sin; not that it will make you a new creature in Christ, or help you to get to heaven, but because if you fail to get to heaven, it will lessen your punishment in hell. But some say it is just as bad to want to do a thing as to do the thing, but if a man wants to shoot me, I rather he would want his life time than to

shoot once. I do not think he could want hard enough to kill me, but he could shoot hard enough to do it.

A man may want to drink whiskey, but I never knew a man to want it bad enough to make him drunk, provided he did not drink it. It is no sin to be tempted to drink, to lie, to steal, nor to commit adultery. The sin of temptation is not in the tempted, but in the tempter. Christ was tempted forty days and yet without sin because he resisted every temptation. Then the devil when he tempted him committed all the sin that was committed. Some people blame the devil for everything, but he is not guilty of all the meanness he is accused of, notwithstanding he is as mean as the devil, he is not as mean as man and the devil both; for man is naturally mean, and would act mean if there was not a devil in a thousand miles of him.

A preacher once asked me this question, "If a man goes to hell, whose fault is it?" I replied, "It is the man's fault." The preacher said, "I do not believe it." I said, "whose fault do you think it is?" The preacher replied, "it is the devil's fault." Then, said I, "if I am on the jury when that case is tried, and you are the only witness in the case I will clear the man and damn the devil sure." All the reproofs in the Bible are against men for their sins, and if the world would try as hard to reform itself, as it is trying to save itself, we would need no courts, lawyers and jails. The American people now claim that our religion requires us to wage war on the poor Philippians in order to Christianize them. A preacher told me he believed that the present war was a righteous war, because it was our duty to give them the gospel, and Christianize them. I replied, "I think it a tough way to heaven, if we have to blow the devil out of the Philippians with dynamite, and shoot the gospel

into them with gun powder."

I must close soon, and before I leave you I wish to remind you again of the promise in the text, "I will ransom them from the power of the grave, I will redeem them from death, O death, I will be thy plague, O grave I will be thy destruction." In this promise alone we can look forward to a triumphant victory over death, over the grave and over sin, to that time when death shall no more be our plague, when the grave shall no longer be our prison, when we shall no longer weep, on account of our loved ones falling a prey to death, for "He will swallow up death in victory," and "wipe all tears from all faces."—Then we will sing with the apostle, "oh! death where is thy sting, oh grave where is thy victory!?" as the redeemed shall mount with palms of victory, and a doors will be lifted up, while the everlasting gates will fly wide to let the King of Glory enter in.—May it be yours and my happy lot to be among that happy throng.

Remark: Elder Bodenheimer was also a medical doctor.

Elder P. D. Gold, Wilson, N. C.

Dear Brother Gold:—For some time I have been thinking I would write you, and especially since I noticed a piece in the Daily Times in regard to your eighty-sixth birthday. I so often compare your life with the language of the poet, who so sweetly sing:

"E'en down to old age, all my people shall prove

My sovereign, eternal, unchangeable love;"

David states in the 37th Psalm, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

In thinking of your life I am reminded of Paul, who, when young, was known as Saul and was a persecutor of the church of God, and,

at the same time, felt to be doing a great work, as we often hear from the world today. But when he was blessed to see that great light, which was above the brightness of the sun at noonday, and to realize that God was his refuge and his deliverer, then was he, as well as every called gospel preacher, made willing to preach this glorious doctrine of salvation by grace. And too, after he had spent his life in defense of this doctrine, we hear him saying, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Brother Gold, I had rather know that God is my refuge and my deliverer, than to possess the gold of Ophir, or the cattle of a thousand hills.

At one time we looked upon the Primitive Baptists as poor, ignorant, old-time people, but when it pleased God, who separated us from our mother's womb and called us by His grace, we were just like Peter when called on to go to the house of Cornelius, who said, "But God hath showed me that I should not call any man common or unclean."

I am so often reminded of the night when Joseph and Mary journeyed to that little town of Bethlehem, and there was no room in the inn for them. Is not this true of the unregenerated man and woman today? Have they any place in their hearts for this child until it pleases God to take away their hard and stony hearts, and give them a heart of flesh? But I wish to say I do not desire to abuse any one for not believing this glorious doctrine of salvation by grace, for

we know of a truth that man by wisdom knows not God. For Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight."

Brother Gold, you spoke about the war in the Times, which reminds me of a dream I had a few nights ago. I had been thinking and troubling about this great conflict we are now engaged in, and as you know I have a brother and three nephews in the service; and sometime during the night I dreamed that the race was not to the swift, nor the battle to the strong, but to God who showeth mercy. "Oh that the nations may know themselves to be but men."

I was blessed to meet with the church near Bishopville last Sunday, and found a lovely band of brethren.

Trusting that God will continue to richly bless you and your family, I am,

Yours in hope,

S. B. DENNY.

Hartsville, S. C.

Greenville, N. C., April 13, 1918.

Dear Brother Gold:—This scripture is upon my mind this morning: "And ye shall hear of wars and rumors of wars, see that ye be not troubled for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginnings or sorrows." Matthew 24:6, 7, 8. "And upon the earth distress of nations, with perplexity." Luke 21:25. As we look upon the world today we cannot but be impressed with the remarkable preparations for war that are in progress, which far exceed any-

thing ever before known in the history of the race. A glance at the nations of the earth will make it apparent that a condition of distress and perplexity prevails. Everything our great King says we know will come to pass. Realizing that we here have no continuing city." Let us not spend our time in laying up treasure here, that the moth and rust may corrupt, but let us strive to be rich toward God. Then we shall have no need to fear to cross Jordan's cold stream, for a tender Father's love has secured a safe passage for us, and provided a glorious landing, a magnificent and blessed haven of rest beyond the river, where the saints walk the gold-paved streets, clothed in white, and the glory of God and the Lamb illumine the place, and glad hallelujahs are sung in sweet and never-ending strains.

Your little sister I hope,

BESSIE BROOKS.

Elder P. D. Gold, Wilson, N. C.

Highly Esteemed Brother:—I feel impressed to write you a few lines, as you are much upon my mind.

I dreamed a few nights ago of being in company with you and a beautiful elect woman and we were viewing a beautiful building which you greatly admired, the woman saying to me that some one had been using my work jacket putting up the building. I replied to her that was all right, that we were co-workers on the building. I am no interpreter, but I think it refers to the building up of church. I think Solomon's Temple was a figure of the church, the workmen who built the temple all worked by the same rule. These scattered in the different portions of the country when the material was brought together, the whole material fitted in its place and there was not the sound

of an iron tool in putting up the building. I think that God's true ministers are all guided by the same spirit, in gathering the material together in a visible church, the material is prepared by God alone, but the preaching of the gospel brings them together in a visible church and when walking in the obedience to the command of God it is a lovely building. Solomon says the king's daughter shall be brought forth in tapestry of needle work and clothing of wrought gold glorious within. It seems to me that the church has become too worldly minded, running after the things of this world, and has very much marred her beautiful dress. Yet I believe that God will save his people, and that they were all chosen in Christ before Adam's dust was fashioned.

Since my affliction I have reviewed my past life closely, and the doctrine that we, the Primitive Baptists, preach and I feel willing to go to judgment on it. And can say with old Bro. Silas Minter, that it will do to live by and to die by. I spent Saturday night with him before he died Monday morning, he being so feeble he could only talk in a whisper called me to him during my stay three or four times, saying, go ahead and preach your doctrine it will do to live by and to die by.

I am only able to get around on chutches some. Have been out to my church a few times, been to Pig River church once, a brother coming after me with an auto, taking some parts in the preaching and I thought I was blessed with a spirit of preaching at Pig River, the brethren saying they had never heard me when I had such liberty. I am trying to be patient to the will of God as to how long I stay in this world. But often think it would be better for me to depart and be with

the Lord.

I would like much to see you once more in life.

Pig River Association will meet with the church at Martinsville, commencing Tuesday after the first Sunday in May. Should I live and if able I purpose trying to go. Can you not meet me there? If so bring Sister Gold with you. I met with her at an association in North Carolina. Spent a night in the same house with her. She seemed to be a very spiritual minded woman and a very good talker. I was very much attached to her in my feelings.

The Lord has most wonderfully blessed you Bro. Gold with a pure and retentive mind. Your editorials seem to be as good as they ever were.

I have an anxiety to visit Elder Hardy. I am partial to his writings.

PETER CORN.

Ferrum, Va.

Dear Brother Gold:—This is the third day it has been raining here, and it is quite cool. I have stayed in the house pretty close and I have been feeling I would love to say something to you and readers of the Landmark, yet my mind is quite barren. I know there is always a Lord's humble poor and I have been subject worth talking about to the trying for several years to talk to them of this one glorious subject (Jesus), and the fact that I can say so little is not because it is not a subject full of interesting things to them. But because I am weak in understanding and therefore see so little of its wonderful fullness.

His name shall be called Jesus for he shall save his people from their sins. Why do people not see that this does not mean that he should merely offer his people salvation or make it possible for them to be saved. But to save them. The

name Jesus means Savior. No other name would be appropriate for the Son of Mary, and no one besides him is entitled to the name. There is not another name under heaven given among men whereby we may be saved. He gave himself a ransom for many. It was in fulfillment of prophecy. He said, "I will ransom them from the power of the grave. I will redeem them from death." "The Son of man is come to seek and to save that which was lost." I have finished the work thou gavest me to do. These are the words of Jesus. He neither told an untruth. He cannot lie. The Father is well pleased with the work of His Son Jesus Christ. Therefore the price is paid His people are redeemed by His precious blood and the Holy Spirit calls poor sinners of every nation, and of every generation to the knowledge of this wonderful salvation which the Father provides in His Son and He takes the things of Jesus and shows them to His redeemed people, and they are kept and led and sustained and comforted by this same Jesus who said, I will never leave nor forsake thee. He said after His resurrection from the dead, "All power is given unto me in heaven and in earth. This being true can we doubt that He will take care of those for whom He gave his life? The thought is foreign from the faith of the child of God. The world today is loud in its profession of the name of Jesus, and also loud in its denial of His power to save without the help of man. In His word He tells us that "vain is the help of man." He, Jesus is not striving for a kingdom. He has received the kingdom and returned to heaven and is now King of kings and Lord of lords. O may each one of us be given to trust in him in the midst of the world troubles that are upon us now. We worry and fret, yet know that the

Lord has a limit set to the sea to men, to nations, to the devil himself and none can pass his command. He sends no judgment upon the world that it does not deserve, and no trial upon His people that is not for their good, and his glory, yet every affliction for the present is grievous. But in that blessed resurrection life all will be made plain, the redeemed shall see Jesus as he is and be like him in spirit, soul and body and to all eternity shout, Thou art worthy, for thou hast redeemed us by thy blood out of every nation, kindred tongue and people. May this all-powerful and glorious Lord, give us to rest in him.

Your brother in hope,

JOSHUA ROWE.

Roland Park, Md., April 11, 1918.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

DOES THE NATURAL MIND UNDERSTAND PROPHECY?

A common question, that is one that is frequently asked, when will

this war end? People read of the things recorded in the last book of the New Testament called Revelation, and wish to know what is meant thereby and therein.

The first verse of this Book reads, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass," and he sent and signified it by his angel unto his servant John." Then this Book is a prophecy. How does one born of God with or by his natural mind understand a prophecy? Let us look at and consider this matter. It is important. Can we with our natural or carnal mind know, discern and comprehend the mystery of godliness? Do we know what is to be before it occurs, as we do after it comes to pass, or appears to us? Can we foretell what will be before it is fulfilled? Do we know before hand what a day will bring forth? We know that day and night, winter and summer, seed time and harvest shall continue while the world stands. But do we know what sort of a day tomorrow will be, or what will occur before it does come to pass? Yet those things that do come to pass are in the ordinary course of nature. Nor does it require faith to enable one to behold them when they do occur, or to know that they have come to pass.

Take the case of the coming of Jesus Christ in the flesh—his manifestation in the flesh or literally. This is not natural, a natural event as we are born. "Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Isa. 7:14.

There is no event foretold in the Bible, there is no event as much referred to, in so many ways, as this

event, none so important, none more certain of occurrence; and there was a general expectation of the coming of this event; yet who hath believed our report, (the report of prophecy), and to whom is the arm of the Lord revealed? The greatest gift of God to man, yet he is despised and rejected of men, without sin, holy, harmless, undefiled, and separate from sinners, crucified for telling the truth. Do we understand prophecy before it is shown or revealed unto us? Simeon was told or shown that he should not die until he had seen the Lord's Christ. Led by the Holy Ghost he went into the temple the very day the babe Jesus was circumcised. When he was eight days old, and had no doubt then that the prophecy was fulfilled, and said, now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

We cannot understand the meaning, the wonder, the saving, the healing power of a scripture until it is opened unto us. See 1st Cor. 2:9-16.

The testimony of Jesus is the spirit of prophecy. The very spirit and power, the meaning and the glory of prophecy is the testimony of Jesus Christ. The witness and power of Jesus is guiding, healing, saving, but no man can receive anything except it be given unto him from above. So that we are dependent on the Lord to know the meaning and fulfillment of scripture. We must therefore wait until prophecy is fulfilled to know its meaning. But how blessed if we have a mind to expect, to look, to hope for good things from the Lord. He is the withholder of evil, and the dispenser of good. To trust in him is the most blessed state and condition to be in.

God hath put in his own power the things that he is not pleased to tell us about.

But prophecy shall be fulfilled in the way, manner and time as God shall determine which will be in wisdom and in righteousness.

When shall the time be when nations shall have war no more, when they shall beat their swords into plow shares, and their spears into pruning hooks. See Isaiah 2:4, and Micah 4:1-7. In the last days shall this be. When the Lord shall reign in Mount Zion from henceforth even forever. No man will then desire to reign. The crazy, wicked, ambitious notions of man to rule over his fellow man shall be dethroned, and the Lord alone shall reign. The zeal of the Lord of hosts shall accomplish this. Unto them that look for Jesus shall he appear without sin unto salvation.

P. D. G.

WAR—ITS FOLLY

Do men feel the folly and lament the wickedness of war? What good reason can be given for war? "From whence comes wars and fightings among you? Come they not hence even of your lusts that war in your members. Ye desire to have, and cannot obtain. Ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:1-3.

What good reason does James ascribe war to? Nothing good; but all is evil. From whence come wars and fightings among you? James answers that question directly. Come they not hence even of your lusts. These lusts war in your members. Their very nature is to lust. What do we mean by lusts? Surely they are wrong, corrupt, Lusting

after what is forbidden—what belongs to some one else, and we take it from them unlawfully. There is nothing connected with it that can be defended or justified. It is all wrong.

Will you consider the aims of war? They are in violation of principles of right and good will. We are not to covet anything that belongs to another. It is his property. To buy it and pay a fair price for it, which is agreed upon between buyer and seller is not condemned; but this is not a case of that sort at all. To take from another what is his by force, or fraud, wronging him, is what is condemned. In legitimate trading there is nothing wrong, but this is not a case of that kind.

We know something about wars and fightings. When we enter into war we lay aside every principle of honesty, and friendly, fair dealing. We use the force of the government. We employ power to killing, to imprisoning, and depriving others of their national rights. We use deceit, cunning, deception, fraud. We take every kind of advantage of others. We justify everything we can do to take advantage by deceiving them.

We take the young men from their homes, husbands from their wives, fathers from their families. We destroy the property of others. We inflict pain upon them.

If one individual man should resort to all that is thus done when war is declared what a violation of every principle of right would it be considered, and how would it be condemned?

War means waste, destruction of the comforts of life—waste of food, of labor, and the fruits of labor. When men become infuriated with anger, madness, and seek revenge they lose their best judgment, their

common sense, and when they are restored to their senses they are surprised at their own conduct.

When I was a young man these United States were involved in a war of brothers, neighbors, citizens of the States speaking the same language, and for about four years they killed each other, endured privations, wasted each other's property, slew each other, acted as though they had lost all good will, friendship, love, respect for each other. Then after four years of fighting, camping out in all sorts of cold, wet weather, under all the exposures of conditions and states of weather, thousands of them dying, many lamed for life, their property gone—a going back on all they had for years gathered up by hard labor and saving, they seemed to come to their senses again, and went again (those that had escaped death) to their former occupations, to rebuild that which they had destroyed, and again to provide an honest living.

Can you account for this strange, unnatural, unreasonable state of things? Is it not contrary to reason and common sense? Is there as big a fool as man is when his anger boils? Is there a more lovely character than a man when he lays aside all anger, wrath, malice, and hate, and puts on bowels of mercies, and seeks the peace of the neighborhood, and prays for his enemies, and labors for the good of mankind?

When shall it be when men shall learn war no more, when they shall beat their swords into plow shares, and their spears into pruning hooks? When man shall feel that the life of his neighbor is an invaluable blessing that he has no right to deprive him of?

We should consider the entire case, and earnestly seek the things

that make for peace and whereby one may edify another. P. D. G.

EVERY GOOD GIFT IS FROM ABOVE

No man can receive anything except it be given him. The Baptism of John was it from heaven, or of men? If it is from heaven then it is holy. If it be of men then it will perish. That which is of the earth is corrupt; but that which is from heaven is first pure, gentle, easy to be entreated, without partiality, without hypocrisy, full of good fruit.

All that is of the earth is earthly, corrupt, and vain and corrupting. Faith is the gift of God, and came from heaven. Enoch walked with God and was not, for God took him. He pleased God, but without faith it is impossible to please God. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. It is not that such give God anything, or originate, or invent, or improve anything, or add anything to that which God gives them.

The wisdom that comes down from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Is there more than one religion that has come from heaven. We say there is but one. No part of it came from any man. Man is himself corrupt, and any theory, or plan or system, or doctrine he furnishes is corrupt, because man himself is corrupt, and nothing clean can come out of that which is unclean. Only one true religion is taught among men, and that is not of man.

Enoch, the seventh from Adam

walked with God, and he was not, for God took him. Noah was righteous before God, and God said to him, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." How wonderful to find grace in the eyes of the Lord.

Noah did not propose a new religion, nor to become a leader, nor a preacher of any theory or doctrine of men.

All true doctrine has come from heaven, and is of God. Man is not qualified to originate, nor teach any true worship. No man can receive anything except it be given him.

The prophets were sent of God. Moses was a faithful servant, and received of God all that he taught. The law was given by God unto Moses for the people of God. The law and the prophets were until John, since then the kingdom of heaven is preached.

For the law was given by Moses, but grace and truth came by Jesus Christ. The coming of Jesus is the end of all controversy. Of his fullness do the children of God receive. There can be nothing added to what Jesus gives. If God give us Christ how shall he not with him freely give us all things? What good thing shall he withhold from them that walk uprightly? P. D. G.

"O Israel, Thou Hast Destroyed Thyself; But in Me is Thine Help." Hosea 13:9.

There is one thing that man can do, and that is sin. When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal he died. One does not speak trembling when he does as he pleases. He is fond of doing as he pleases, and boasts of his freedom. Offending and dying is in Baal—in false worship. When

Ephraim spake trembling, it was in Israel, and there is his safety."

When one walks by faith who can harm him? Sin is in and of the creature man. In the Lord is our help. How little we feel the truth of this. God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecl. 12:14.

There are many secret societies in the world with oath bound obligation arraying one class of men against another class of men.

What right have I to join myself in a secret society to damage some one else. Should not my light be on a bushel that the benefit of my conduct, if it is good, should reach to others? Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

God is the judge of all. His work is perfect, and He shall bring every work into judgment. That of which you would be ashamed for any one to know of your wicked work shall be set in the light so that you will be ashamed of it. Man shall be abased and he will abhor himself as he appears before God. Then he will have no excuse, shelter, nor any cover or plea for his sin; but as Job will abhor himself and repent in dust and ashes.

Then we shall know that God is just and good, and we are the sinners. O Israel thou hast destroyed thyself. We often seek to injure others, but when our deeds appear in their true character there we see in deed and in truth that we are the sinners, and in God's sight, in his presence, we have done all this evil.

P. D. G.

HOW LITTLE MAN KNOWS TRULY

It has been the talk and the boast

of man that, if enough money is given the world will be converted to Jesus Christ.

Will you consider the present stage of the progress. Have wars ceased? Is man any nearer the millennial period than our ancestors were years ago? Where is the evidence of progress, where the returning of good for evil, where the labor to lighten burdens, where the honesty of conduct in reclaiming the fallen?

We do not see any hopeful signs in politics. Instead of the humble spirit of shunning wrong, relieving the suffering of humanity, instead of encouraging the youth of the land to be temperate, to behave well, to husband their time, to remember their Creator in the days of their youth, while the evil days come not, and the years come not nigh when they shall say they have no pleasure in them.

The fruit of evil sowing in youth sprouts, grows, matures rapidly in bitter fruitage in old age. Whatsoever one sows that shall he also reap.

The leaven that works, grows and ripens in its character and kind; in society brings forth a race of mankind that reflects the nature, the thought, the purpose, the doings that prove that whatsoever a man sows that shall he also reap, and what is true of the individual is also true of the body.

We start out in life with but little experience; we reflect but little that we are accountable; that to grow in grace and in the knowledge of the Lord Jesus is scattering the good seed of the kingdom that shall bring a crop of praise to God, and good will to men, of peace on earth, that our thoughts, our words, and our deeds shall be reflective of the temper of peace, sin-

cere, honest endeavor.

Why should a young man wish to carry a pistol in his pocket, why should he be thinking about shooting another, of waylaying him? Why should one seek to steal from another to plunder him of his property? If you need money, food, raiment, a home, goods or anything obtainable by labor and economy, go to work and obtain honestly, without inurnig any one, the things you need.

The net-work of society is so closely knit together that when each one acts right and properly towards others, he not only does no one any wrong, but what he does is helpful to others, so that all are working together for good to the body politic—to the community; for no man liveth to himself, and no man dieth to himself.

Labor not for the meat that perisheth.

It is not the man that is so anxious to manage others that is the most useful and therefore the most helpful. It is the man that keeps his own body under, that gives none offense to Jew or Gentile, that causes no distress, but studies to show himself approved unto God, and helpful to men, a fellow-helper to others.

Suppose we were living in a region of country of a reasonably dense population of a people temperate, no one ever a drunkard, none a glutton, no one dishonest, so it would not be necessary to have any locks or keys, where no one ever speaks anything but the truth, where no one becomes angry with another, or ever attempts to take any advantage of another, so that each one does what he promises, and there is no disappointments; there is no need of any courts or

officers of the law to put burdens on others; for the more officers of the law to compel men to do right, which increases the expenses of governments; then how would you like the society?

Where would be the need or the occasion for war or bloodshed.

Peace is a wonderful blessing. The peace of God that passeth knowledge. Glory to God in the highest, peace on earth, and good will toward men. P. D. G.

Obituaries

OBITUARY OF MRS. CHARLIE LONG

of Person Co., Roxboro, N. C.

Born June 15, 1865; died March 13, 1918

Dear Brother Gold: I am requested by the family, loved ones and other friends to write some notes of the life and death of this good woman with whom I was acquainted well and I feel sure a precious child of God.

She had a hope in Jesus for a good many years. Just how long none of us know; her faith was in Primitive Baptists. She expressed her hope only to a few. When they would ask why she did not join them she would say she loved them and wanted to be with them but was afraid she was not fit to join them; that she did not want to deceive them, but if she joined any church it would be the Baptist. She believed it was the true church and she loved them better than any other and if she ever joined any it would be them. In her illness she said she regretted she could not join and be baptized at some of the baptiznigs at the turtle pond. She

would say what a pretty baptizing! How I want to be baptized. She was a devoted loving wife and kind, loving mother. Her children loved and obeyed her the best I ever saw. Her kindness towards the sick and afflicted made her many friends, who now mourn their loss; Her kind care and tender teaching to her children made them love and obey—kindness to all made a host of friends who now are expressing many kind words to the children. As a Christian we believe she has gone to rest, as a wife and mother she was among the best. It is not too much to say—it is hard to find one just like her—as a fond, kind neighbor, words scarcely express her many kind deeds bestowed upon the sick. It grieved us all to give her up though we are satisfied with her stay on earth. We know she lived a Christian and believe has gone to rest. She was the mother of eleven children, two dead, one boy and one girl; six girls and three boys living, together with her husband to mourn their loss. She was the youngest of four sisters and one brother who are all dead. All of Mrs. Long's children appreciated and loved her to the depth of their hearts and did all they could during her sickness for her comfort I want to make special mention of Miss Lethie who was so loving, tender and untiring and cheerful, attending fondly. May God bless and comfort you and all the rest who watched your mother's bedside. In conclusion I want to say may her life be a benediction to family and friends, a lasting inspiration to us all to lift us up to a higher Christian life and closer walk with God. So may God bless you all with His grace and enable you to meet dear mother in heaven.

May you feel the Lord gave and has taken mother away; blessed be His name.

Lovingly submitted,
Your friend, J. A. Herndon.

MARGARET D. JONES

I feel it my duty to try to write an obituary of my dear sister, Margaret Dillany Jones, who was born April 4th, 1835. Daughter of Joseph and Tillitha Adams. She was married first to Mr. Britton Langdon, December, 1855, lived together about eight years when her husband went into the war between the States and died up in Virginia, not known where. Two children were born to this union, Joseph M. Langdon, and Edith Ann Young, wife of brother B. F. Young. Was married second time to J. D. Jones, May 2, 1869. Four children were born to this union, two dying in infancy, two living, William Eldridge and Bettie Jones. My sister, M. D. J., united with the church at Fellowship, Johnston county, N. C., June 4, 1887. Dismissed by letter, Jan. 5, 1889, was in the Constitution of the church, Bethel, Harnett county, N. C. She had 21 grandchildren and 28 great-grandchildren, died November 13, 1916, after a long and lingering affliction, which she bore with great patience, never murmuring, seemed to be resigned to the Lord's will. She was 81 years, seven months old, had been an industrious and hardworking woman, was my oldest sister. I can truly say of her, she was a faithful member, always filling her seat, when able and a firm believer in the doctrine of the Primitive Baptists. While it is sad to part with our loved ones, we can not sorrow as others without hope. We believe she was blest with a good

hope through grace, and I feel and believe she is resting from all her afflictions, trials and troubles of this poor, sinful world.

I know, according to age, that I too, must soon follow, am now in my 85th year. Time is hastening us all on to our eternal home. I am more and more weaned from the perishing and fading things of earth.

"Let worldly minds the world pursue. It has no charms for me. I have seen them fade away. They bloom for a season, but soon they decay."

In conclusion, I wish to say of our dear departed sister, weep not any more than you can help, but try to live as did your dear grandmother, and may the Lord, if it is His will, prepare your hearts and bless you all with a good hope that when you leave this sinful world you may be taken to that upper and better kingdom where parting will be no more, where all will be love, joy and peace, where sickness, sorrow, pain and death will be felt and feared no more forever. This is the desire of your poor unworthy uncle,

Joseph E. Adams.

MRS. LILLIAN CATON

At the request of the mother, it becomes my sad privilege to write an obituary notice of Sister Lillian Caton. She was the daughter of B. D. and Mary A. Rowe; was born March 27, 1894, and departed this life October 2, 1917, making her stay on earth 23 years, 6 months and 5 days. She was one that was greatly devoted to her parents, loved by her associates and enjoyed the confidence and esteem of all who knew her.

Her parents took great pains in training and trying to give their

children an education. They had the advantage of a good public school near their home at Small, N. C. She was also sent to Gilliams Academy and to the East Carolina Training School. While she was at the Gilliam Academy the writer received a good letter from her in which he learned that she was much concerned and interested with a desire to be like the Baptists and to have a hope like they seemed to have. She afterward professed a hope in the Lord Jesus, which was on Tuesday after the first Sunday in October, 1916, and was baptized by her uncle Elder J. T. Rowe of Baltimore, Md. She also had the pleasure of witnessing the baptism of her sister, Ruth, and others at the same time.

Sister Lillian was a lover of music, and often entertained her guests with music. She was also a teacher in the free public schools.

On December 24, 1916, she was married to Mr. L. H. Caton of Askin, N. C., and the following September was taken with a deep cold which quickly resulted in pneumonia, and after all was done that could be done by kind hands and a good physician she passed away on the day and year above written. The remains were carried to the cemetery at Sandy Grove church, which was near her old home and the place of her church membership, and after a few remarks by the writer in the presence of a large congregation, the body was consigned to the dust to await the resurrection of the just.

She left a kind husband, a mother, two sisters and a host of friends that mourn their loss. But we feel that our loss is her eternal gain, for the Spirit (immediately) returns to God who gave it,

May the Lord remember us in mercy and keep us in the way everlasting. As ever, yours in hope,
J. P. TINGLE.

MR. A. B. SCOGGINS

Dear Brother Gold: I am requested by the wife of the deceased, Mr. A. B. Scoggins, to write a short sketch of his life and death.

The subject of this notice was born January 15, 1851, and died September 25, 1917. His wife and a number of sons and daughters, together with many other relatives and friends survive him. She being a devoted Christian wife and mother and a dear member of the Primitive Baptist church at Roxboro and loved by all who knew her. It was my pleasure to have a long acquaintance with him and visited his home many times, which was a pleasure to me. He was kind and gentle in his home and lived in such a way that every member held a special love for him and while he never made an open profession of religion the fruits of his quiet and unassuming life spoke plainer than words that he loved the truth in its purity in Jesus and went to hear it preached and loved God's humble people and loved for preachers and all others of them to visit his home. I feel sure he is at rest now from toil in a far better world than this. so I will say to you, Sister Scoggins and children don't sorrow for him as for one you have not but try to take his kind admonition hoping to meet him in heaven, where all is love. I feel to hope you have my sympathy and prayers in your great loss. May God give you grace and freedom from sorrow in His good pleasure. It has been a great pleasure for the humble writer to serve the church at Roxboro in his humble

way for five or six years and trusting God's richest blessings on each member, will close. Hoping I am your brother in hope.

J. A. Herndon.

MARY MAGDALENE SCARCE

Brother Gold: It is with a sad, sad heart I am sending you the obituary of sister, Mag. Scarce, wife of Sidney J. Scarce, for publication in your paper by request of the bereaved husband. With a feeling of unworthiness I will make the attempt, hoping God may guide my pen to the comfort of her dear husband and children, and to the glory of our God who is and has and will be the salvation of His people by purpose in His son, which was perfected by Jesus on Mount Calvary and revealed by the Holy Ghost to the objects of His love in moments of doubt, darkness and fear.

Sister Scarce was born February 11, 1880 and departed this life March 22, 1918, age 38 years, 1 month and 11 days. She leaves a heart-stricken husband and seven children, the little baby being six months old and one little boy having preceded her to the grave some four years ago, an aged father, three brothers, four sisters and scores of distant relatives, a united membership of her beloved church and a host of friends to mourn her demise, and attest to her good name exalted and her noble example in life.

She and her husband joined the church, militant at Mt. Ararat something like 12 years ago, and was baptized the following day by Elder T. N. Walton, and have ever since lived a consistent and faithful member, always filling her seat when possible. She loved to hear the gospel preached and hear good sing-

ing. When she was not able to go to church she would want the Baptist to come to her house and preach and sing for her. Her greatest suffering was goiters of the neck. They had been bothering her for a long time, but grew much worse since last September. What she has suffered in life is indescribable. She grew weaker until she and her husband agreed for her to go to the hospital at Danville and was operated on, taking out two goiters and was thought to be getting on nicely for several weeks. She was brought home on third Sunday in March and only lived four days. The doctor said she went into pneumonia. I was with her very much during her sickness and in her last hours. She bore her suffering with such patience, never heard to complain at her lot. She told me she had to suffer so much she had rather be dead. Of course the ties of nature made it hard for her to be willing to part from her beloved family. That was her only obstacle. She passed away in the arms of her husband with a sweet smile on her face never to be forgotten. I feel that I cannot say too much of this noble woman. Her dear husband did all in his power to get her cured, but to no avail. The Lord giveth and the Lord taketh away and blessed be his holy name.

Her dear husband realizes that his earthly prop is gone. But let us not mourn as those without hope. She was a kind and dutiful wife, and no children were ever blessed with a more self-sacrificing, devoted mother. I feel that the Lord has taken her to Himself. She was laid to rest at the family burying ground near Whitwell, Elder W. R. Dodd spoke very encouraging to the bereaved family and a large con-

course of sorrowing friends.

Dear brother, while I know you are sad and lonely, may you be enabled to be reconciled to the Lord's will and look to Him, who has promised to be with us in our sixth, and yea, the seventh trouble.

While her body is now resting in its mother dust, it will be raised a triumphant body and death will be swallowed up in victory.

What her exemplary, Christian life has written in the hearts and minds of those who knew her best is better written and far more indelibly fixed therein than anything I may spread upon paper. Death spares no section, no age and no condition. In the midst of life, we are in death. The all wise being has His intelligent and rational creatures subject to death to teach them this truth above all others. It teaches man humility, and his dependence on his Maker, and that only God is truly great. What is man that thou takest knowledge of him, and the son of man, that thou makest account of him?

And now to the sad husband, children and bereaved friends, we can only say she sleepeth and with all our heart we offer this, our small tribute of condolence, praying that God may sanctify this sad bereavement for the good of all relatives and friends. I believe she was a child of God. This sad announcement I hope will be encouragement to those along the wayside. She sleeps in the bosom of her native country, amid the scenes and among the friends she loved so well.

Oh! the tender love of mother,
What can with it compare?
Always so careful, ever hopeful,
Helping us our burdens bear.
Farewell dear wife and mother,

We will bid you adieu;
We will never have another,
That we miss so much as you.

Written by one who loved her.
Mrs. Laura Powell.
Whitmell, Va.

O worship the Lord in the beauty
of holiness; fear before him, all the
earth.

Also, that the soul be without knowl-
edge, it is not good; and he that hasteneth
with his feet sinneth.

Through desire a man, having separat-
ed himself, seeketh and intermeddleth
with all wisdom.

PELLAGRA

G S is guaranteed for one bottle
to benefit any case of Pellagra,
Rheumatism, Scrofula, Ecze-
ma, or any blood, liver or kid-
ney disease, or your dollar returned and
no questions asked then. Why suffer or
pay big bills? Take expensive trips or
buy a remedy with no assurance, if not
benefitted, of getting your money refund-
ed. I have built my trade with a meri-
torious remedy and fair dealing; a trial
is all I ask you to give G. S. Sold by drug-
gists, or I will send it prepaid, price \$1.00
per bottle or 6 for \$5.00. Always call on
your druggist for G. S. before you order
from me. Write to me for testimonials.

L. M. GROSS,

721 Spring St., Little Rock, Ark.

CANCER TREATED SUCCESSFULLY AT
THE KELLAM HOS. TAL.

The record of the Kellam Hospital is
without parallel in history, having restored,
without the use of the Knife, Acids, X-Ray
or Radium, over ninety per cent of the many
hundreds of sufferers from cancer which
it has treated during the past twenty-two
years. We want every man and woman in
the United States to know what we are
doing. KELLAM HOSPITAL, 1617 W. Main
St., Richmond, Va.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated,
cleanse little bowels with "Calif-
ornia Syrup of Figs."

Mothers can rest easy after biving
"California Syrup of Figs," because
in a few hours all the clogged-up
waste, sour bile and frementing food
gently moves out of the bowels, and
you have a well, playful child again.

Sick children needn't be coaxed to
take this harmless "fruit laxative."
Millions of mothers keep it handy
because they know its action on the
stomach, liver and bowels is prompt
and sure.

Ask your druggist for a bottle of
"California Syrup of Figs," which
contains directions for babies, chil-
dren of all ages and for grown-ups.

MOTHER'S RIGHT HAND MAN

Throughout the day in the household
the mother must face the burns, stings,
cuts, bruises, sores, boils, etc., of the chil-
dren. Gray's Ointment gives immediate re-
lief, soothes the pain, wards off blood poi-
son and immediately begins its healing ef-
fect. Its constant use for ninety-seven
years has made it a family word in every
household. Its instantaneous healing ef-
fect and its soothing relief to skin infec-
tions make it almost indispensable in the
home. Telephone your druggist. If he
hasn't it send his name to W. F. Gray &
Co., 859 Gray Bldg., Nashville, Tenn., and
you will receive a liberal sample FREE by
return mail postpaid.



FREE 40-page book canning
recipes; details Cano Water
Seal Steam Canner; it's dif-
ferent; takes less fuel on
any stove; operates in half
time of other canners. Quick
safe, self-regulating; use
jars or cans. Guaranteed.
Write Box 3070.

Florida Metal Products Co.,
Jacksonville, Fla.

C. H. TALLEY

Dear Brother Gold: I have been requested to write a short obituary for publication in the Landmark by the family of the deceased.

C. H. Talley was born January 7, 1877, and died March 14, 1917. He married Miss Mary Talley, March 8, 1897. There were born to them seven children, four boys and three girls, one of the girls dying July 12, 1908.

He was not a member of the church, but a strong believer in the old Baptists and we do believe he had a bright hope. I feel he should have joined the church years ago. He attended church at Wolf Island and other places; his wife is a member. Mr. Talley was good and kind to all, and good and kind father and husband. His funeral was preached by the writer. His body was laid to rest in the cemetery at Wolf Island church, where it will rest till the last day, when we believe it will be raised and fashioned after the glorious body of Jesus. Then to abide with Him forever.

Yours in hope,

G. M. TRENT.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs, in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels, kidneys, stomach, catarrh, etc.

Sore Eyes

Granulated Eyelids,

Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At

Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye **FREE** ask **Murine Eye Remedy Co.**, Chicago

MOTHERS TO BE

Should Read Mrs. Monyhan's
Letter Published by
Her Permission.

Mitchell, Ind.—“Lydia E. Pinkham's Vegetable Compound helped me so much



during the time I was looking forward to the coming of my little one that I am recommending it to other expectant mothers. Before taking it, some days I suffered with neuralgia so badly that I thought I could not live, but after taking three bottles of Lydia E. Pinkham's Vegetable Compound I was entirely relieved of neuralgia, I had gained in strength and was able to go around and do all

my housework. My baby when seven months old weighed 19 pounds and I feel better than I have for a long time. I never had any medicine do me so much good.”—Mrs. PEARL MONYHAN, Mitchell, Ind.

Good health during maternity is a most important factor to both mother and child, and many letters have been received by the Lydia E. Pinkham Medicine Co., Lynn, Mass., telling of health restored during this trying period by the use of Lydia E. Pinkham's Vegetable Compound.

TOM TIGER. RANGE OUTLAW

A tale in 10 chapters beginning April 25th in The Youth's Companion. A youth from the East goes to a Western horse ranche and meets a curiously baffling set of circumstances which lead to his friendship with the wild horses that gives this intensely interesting story its name.

FREE TO YOU. Write The Youth's Companion, Boston, Mass., for the first three issues, containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest and instructive value nothing will surpass The Youth's Companion, \$2.00 per annum.

FREE BOOK ABOUT CANCER

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

**Don't
Cough
Until
Weak**



**Foley's Honey and Tar
HELPS COUGHS QUICKLY**

FOLEY'S HONEY AND TAR takes right hold of an obstinate cough and gives quick relief.

It puts a healing coating on the inflamed membranes that line the throat and air passages. It stops the tickling, loosens and raises phlegm easily. It is just splendid for bronchial and la grippe coughs, and tight, wheezy breathing.

Mrs. W. S. Bailey, Lancaster, Ky., coughed almost continuously day and night, until she took Foley's Honey and Tar. After taking half a bottle, her cough began to slow up, and seven bottles entirely cured her cough.

**Physician Successfully Treats Pellagra
With Barium Rock Water.**

Dr. Chas. E. Walker, a Charlotte, N. C., physician, says: "I have used Barium Rock Springs water in a case of pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water and condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

Barium Rock Water is recommended for use only in such cases as reliable testimony has proven that will give relief. If you are a sufferer from indigestion, dyspepsia, rheumatism, gout or diseases arising from disorder of the stomach, kidneys, liver or bowels, if you are in a nervous run-down condition give this **guaranteed water** a trial. Ten gallons only \$2.00. If it fails to benefit your case, tell us so and we will promptly refund your \$2.00. It is understood that the empty demijohns are to be returned to us prepaid. Address Barium Springs Co., Box A-20, Barium Springs, N. C.

**Grip Still
Hanging On?**

Back aches? Stomach sensitive? A little cough? No strength? Tire easily? All after effects of this dread malady. Yes, they are catarrhal. Grip is a catarrhal disease. You can never be well as long as catarrh remains in your system, weakening your whole body with stagnant blood and unhealthy secretions.

**You Need
PERUNA**

It's the one tonic for the after effects of grip, because it is a catarrhal treatment of proved excellence. Take it to clear away all the effects of grip, to tone the digestion, clear up the inflamed membranes, regulate the bowels, and set you on the highway to complete recovery.

Perhaps one or more of your friends have found it valuable. Thousands of people in every state have, and have told us of it. Many thousands more have been helped at critical times by this reliable family medicine.

Prepared also in tablet form for your convenience.
The Peruna Company, Columbus, Ohio

STOCK LICK IT—STOCK LIKE IT



For Horses, Cattle, Sheep and Hogs. Contains Copperas for Worms, Sulphur for the Blood, Saltpeter for the Kidneys, Nux Vomica, a Tonic, and Pure Dairy Salt. Used by Veterinarians 12 years. No Dosing. Drop Brick in feed-box. Ask your dealer for Blackman's or write

**BLACKMAN STOCK REMEDY COMPANY
CHATTANOOGA, TENNESSEE**

Renew Your Health

AT NATURES FOUNTAIN WITHOUT THE EXPENSE AND LOSS OF TIME NECESSARY FOR A VISIT TO THE SPRING.

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by humankind. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders, which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money, or the poor man or woman who cannot spare the time to spend several weeks or possible months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe by Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering



about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION.

I was suffering with indigestion, stomach and liver disorders and all its train horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I felt it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past 25 years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking

It for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, LaGrange, Ga.
President Unity Cotton Mills.
DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped me, but none have given me such relief as your Spring Water. I used it and recommended it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.
For many years I suffered with stomach trouble as a direct result of Asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklet, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my troubles. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH, Baltimore, Md.
Vice-Pres. Young & Selden Co., Bank Stat.

Fill Out This Coupon and Mail it Today
Shivar Spring,

Box 55 T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, on receipt of the two empty demijohns, which I agree to return within a month

Name _____

P. O. _____

Express Office _____

(Please write distinctly.)

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I be-

lieve that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D., Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N. C.

BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances I came to Shivar Spring and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since that I have taken none at all. The effect of the Water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX, Greenville, S. C.

LIVER AND KIDNEY

I feel that it is due to you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochopee, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHNEY, M. D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,

Lexington, Va.

SUMMER SCHOOL OF THE N. C. STATE COLLEGE OF AGRICULTURE AND ENGINEERING AT RALEIGH.

THE EDUCATIONAL CENTER OF THE STATE
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A FACULTY selected because of excellent qualifications and wide experience.

COURSES OF INSTRUCTION in Education, Agriculture, Home Economics, Gardening, Ancient and Modern Language, Science, Mathematics, Manual Arts, Games, Music, Story Telling, etc., for TEACHERS in Primary, Grammar, and High School grades, PRINCIPALS and SUPERINTENDENTS.

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FOR CATALOGUE or other information, address

W. A. WITHERS, DIRECTOR,

Rooms 216-217 Winston Hall,

West Raleigh, N. C.

HALF SICK, HALF WELL

A Condition That Will Not Improve Upon Itself.

In the Spring the depressing condition that many call Spring fever often runs through families and neighborhoods.

This indefinite, hard-to-describe state of poor health probably means that you are thin-blooded and anemic. Exhausted thin blood gets thinner, low vitality falls lower, poor appetite becomes poorer. Then the thoroughly exhausted system can no longer resist, and on comes the prostrating illness or serious disease.

Treat the half-sick, Spring-tired condition with that splendid course of medicine—Hood's Sarsaparilla, to fortify the whole body; Pepticon, to ironize and make rich red blood; Hood's Pills to rouse the liver to its regular daily duties,—and the half-well revives to perfect health. Each medicine is valuable in itself but is truly so when used in this combination.

The Blood is the Life

The blood is the life because it is the nutritive fluid. If the blood becomes very impure, the bones, the muscles and other parts of the body are impaired and finally become diseased. Slighter variations in the quality of the bloods, such as are often brought about by breathing the bad air of unventilated rooms, have equally sure

though less plain ill effects on the nervous system.

Person that have any reason to believe that their blood is not pure should begin to take Hood's Sarsaparilla at once. This medicine has done more than any other in cleansing, enriching and revitalizing the blood and giving strength and tone to all the organs and functions.

If you want to be entirely satisfied, insist on having Hood's. Accept no substitute.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. C., and you will receive personal attention.

The words of a man's mouth are as deep as waters, and the wellspring of wisdom as a flowing brook,

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

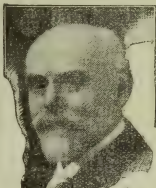
Former Health Commissioner Says Nuxated Iron

Should Be Used in Every Hospital and Prescribed
by Every Physician—Attributes His own Great
Physical Activity Today at Over 60 Years of Age
Largely to His Personal Use of Nuxated Iron

WHAT FORMER HEALTH COMMISSIONER KERR SAYS

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W. R. Kerr
Former Health Commissioner, City of Chicago.



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. He is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

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Zion's Landmark

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A CORRECTION.

Dear Brother Gold: In the March 15th issue of the Landmark appeared an article written by me. Our friend (and I hope I can say rightfully "Our Sister," since I notice she addresses you as "Bro. Gold" Miss Elizabeth H. Barbour, has referred to me as being an "Elder." This is a mistake and I will appreciate it if you will correct it. It is not my desire that your readers should have the wrong impression of me. I know that it was unintentional and thank you in advance for putting them right.

In love and sweet fellowship, I am, Your unworthy brother,
R. Lester Dodson.

"IS THERE NOT A CAUSE"

This is language of the sweet singer of Israel when his father sent him to see how his brothers who were in the army were getting on. The Israelites were drawn up in battle with the Philistines, the great champion Goliath was defying the Israelites. David in passing from one to another inquiring who the mighty champion was, his brothers hearing him rebuked him, telling him he better be back attending those few sheep in the wilderness. Then David could say "Is there not a cause." Yes there was a cause, a

great cause, this uncircumcized Philistine defying the armies of the Living God. David remembered how he had slayed the bear and the lion and delivered the sheep and he felt like the great Phillistine would be no more in his hands, than the lion and the bear were, though he was nothing but a stripling, a mere lad, while Goliath was a man of war from his youth, and David was a shepherd boy. God takes the weak things to confound the wise (self-wise). David was disdained by the champion coming with no carnal weapons such as sword or spear.

King Saul arrayed David with a soldier's equipment, but David laid them by having not proven them and took the things he had proven, and went forth to meet the great champion. See the boastful language Goliath used toward David when he saw David coming to meet him: "Am I a dog, that thou comest to me with staves," and the Philistine cursed David by his gods." And the Philistine said to David come to me, and I will give thy flesh unto the fowls of the air and to the beasts of the field. See what great, boastful language, his language was like himself big, great-of-self. See the contrast between his language and that of David to the Philistine: "Thou comest to me with a sword,

and with a spear and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied. This day will the Lord deliver thee into my hands, and I will smite thee, and take thine head from thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israel." 1st. Samuel 17 chapter. Whose words proved true; the champion's words were like himself while David's was like himself, little, trusting in the God of Israel, then there was a cause. There is a cause for everything that takes place under the heavens.

In the beginning God created the heaven and the earth. I do not understand this beginning to mean the beginning of God for the Bible teaches us that God is without beginning of days or end of time, that, He has all power both in heaven and among the inhabitants of the earth and can do his own will. He made the stars also. Science teaches us that some of the stars are so far from the earth that it takes thousands of years traveling in the rapid flight it does for the light to reach us. If this be true some of these stars must have been made before the earth was.

I recollect reading a few days ago a few lines that appeared to me to be more God dishonoring than anything I have seen lately. I cannot give the exact words but the substance was, we see things every day that God never saw, though He made all things. The answer was we see our equal every day while God never saw His. I claim this is not true. If I understand the mean-

ing of the word equal it is two or more things just alike in every way and form and there has never been two things just equally alike, history says there is 1,732,000,000 people on the earth and there is no two equally alike. I have digressed a little but will return. There was a cause why God should create the heaven and the earth, the heaven for His own dwelling place, and a place where all the redeemed might meet and sing praises to His holy and glorious name, the earth where these are prepared to meet around His thorne in the new Jerusalem above, we learn that God in His creation made everything and man, the last of His creatures, was made in His likeness and image, man then, was honored above every creature and was given power over all. Everything that God made was pronounced by the Creator to be very good, the highest degree of excellence and all aided in this high degree of excellence so far as history teaches us, save man. Man fell from this degree of excellence. Why? There is a cause. He was not created a sinner. God did not create or make him a sinner, if He had then God would have been the author of sin. God is not the author of sin. Sin is not a thing of creation, but an act of the creature man. Man in his creative state could never have died nor been productive or God been glorified. But God having all power and could see all things saw what man would do, entered into a covenant with our blessed Jesus before He made man that He Jesus should come into this world to redeem every one God the Father gave to Him in this covenant. This covenant being older than the fall of man gave Jesus the priority right or title to this redeem-

able property. Now if every human being that has ever been born or will be born was given to Jesus in this covenant, every one will be redeemed and the serpent will get nothing for his lies that he told to mother Eve only while they are his subjects here in this world. People claim everybody is born equally alike. They can do good or bad. Do good and go to heaven, or do evil and go to torment just as they choose. If this idea be true then they are their own saviour, their own redeemer and Jesus did not die to redeem them, and they are not embraced in the covenant of redemption that the Father and Son made and entered into and Jesus shed his blood to redeem. Then if this be true, Jesus' blood was shed in vain and there was no cause for it. Were Esau and Jacob born equally alike? The Lord said Jacob have I loved and Esau have I hated, neither one having done good or evil, the Lord loving Jacob did not make Esau's case any worse. The two thieves that were crucified when Jesus was, Jesus having mercy on one did not make the case of the other worse. We might say, He saved one, why not the other? He could not. Why? For a special cause. He was not given to Him in the covenant, therefore Jesus could not redeem him. Jesus came to do the Father's will and He did it. This is the cause why Jesus came into the world to die upon the cross and to do the Father's will.

Are we in this great world struggling trusting in the Lord? Is there not a David, a little stripling shepherd boy somewhere? If we are trusting in the Lord there is a David somewhere, we do not know where, and he will come forth at the propertime, the Lord's time and deliver

the oppressed. No doubt Israel felt the weight of the force of the Philistine every day and there was none able to meet the champion. See the language Saul used to David. Saul was not trusting in the Lord but David was. So if we are trusting in the Lord, the Lord will raise up a David to fight this great champion Kaiser.

Affectionately,

L. J. H. Mewborn.

"CHRIST IN YOU THE HOPE OF GLORY." Col. 1:27.

How are we to know that Isaiah is a true prophet when he said, "Behold, a virgin shall conceive and bear a son." Isaiah 7:14. What evidence have we of the truthfulness of this declaration? Do we accept his word because it is written in that book, that by tradition, all that are termed Christian people reverence and accept as true? Do we accept the testimony of the Apostles concerning the coming of Christ in the flesh, because it is on record that they testified to it? Or do we accept the contents of this book because some Elder or some distinguished scholar says so? Are we to accept these things on these grounds alone? If so, our testimony is of no value whatever. Our civil courts will not accept testimony that is by hear say, our courts demand of a witness that which he heard and saw, that which he knows for himself. Now if our testimony is thrown out of civil court because we are not an eye witness, how then does our testimony concerning these high and sacred things stand. If we are taking other men's word for the authenticity of these things how do we know that we are not bearing false witness. These things are strange and mysterious, and one should be very

careful how he testifies. Isaiah prophesied of an unheard of thing, of the impossible, according to all natural law, and the highest faculty of reason of the most learned scholar can not fathom the mystery. Any one may prophesy, but to be a true prophet, that which is prophesied must come to pass. It is supposed to have been more than seven hundred years before this prophecy of Isaiah was fulfilled, but length of time does not alter the matter. The fact that it comes true makes the prophecy true. Now certain ones are on record substantiating the prophecy of Isaiah and while intelligent people do not intentionally doubt the scripture, yet what grounds have any of the validity of the statements of the prophets and afterwards of the Apostles. John says in his first epistle, "That which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father and His Son, Jesus Christ." This testimony is that of a true witness. He told of the things which he had heard and seen, and none can have fellowship with John in these things except they can testify as a true witness to the same things and in the same manner. What communion have we when we testify to a matter that is unknown to our hearers. How hardly should one cast pearls before swine, and how can the unborn hear, and how can the unlearned understand.

Matthew and Luke give an account of the coming of Him whom Isaiah prophesied that this virgin, who by name Mary, upon being overshadowed by the Holy Ghost, was given conception and brought forth a son, even He the Son of the Highest, which was as much of

a mystery and as hard for Mary to understand as it is for any one else, for she asked the angel, "How shall these things be, seeing I know not a man?" but in a few moments added, "Behold the handmaid of the Lord, be it unto me according to thy word." These two Apostles go on with their testimony and confirm the prophecy of Isaiah, therefore the Apostle and Isaiah agree, but in order for us to have fellowship with them and be faithful and true witnesses we must be able to testify to these things as one that has seen and heard for himself, and as many questioned saying "How shall this be seeing that I know not a man," and as Sarah before her questioned saying, "Shall I of a surety bear a child which am old." Gen. 13:18. So also does the natural man of today question as to the true manner of these things, because it is beyond our faculties of reason, and with men, which is the view we have, this is impossible, but with God all things are possible. The Lord says to Sarah, "Is there anything too hard for the Lord?" To Mary He says, "For with God, shall nothing be impossible." These two women saw the manifestation of the promise of God to them in the fulfillment of this promise in their flesh, and as it is not an incredible thing that the Holy Ghost should and did overshadow the virgin Mary, when as yet she had not known man, and conceived by the Holy Ghost and bear a son, even Jesus. Neither is it incredible that we, should, by the same, even the Holy Ghost, by which we are overshadowed conceive in our flesh that holy thing, even the spirit of Christ, which in due time is manifest in us. When the Lord begins to deal with us our minds are full of question-

ings, how can it be possible that the God of heaven has regarded our low estate, that he has seen fit to come unto us, but the Lord's work goes on and where he begins a good work he will perform it until the day of Jesus Christ, that is where he has begotten this holy thing in one by the overshadowing of the Holy Ghost it shall come to maturity and in due time shall be manifest, no abortion or miscarriage, but a bearing out, a coming to birth and being born, at which time we are given to say, "Unto us a child is born, unto us a son is given," and we feel that his name is "Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace." This is the new birth.

Nicodemus could not understand how that a man that is old, could be born again, but the birth is in us, we travail in pain and bring forth, and it is the fruit of the womb of the virgin for none except God has ever known the secret depths of our innermost soul, the conception is immaculate, holy and pure, for it is in spirit and in truth by the Holy Ghost, by which we are overshadowed.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:14. That is, there is that implanting of that life in us, in our flesh which can not be hid, but in due time is manifest to the Sons of God. For an example we take a grain of wheat, or any seed, and we bury it in the earth, there is a life in that grain which is now hidden in the earth, in the process of time and according to that life of the seed it shall be manifest, germination takes place and that life comes up. Paul says in Gal. 2:20, "The life which I now live in the

flesh, I live by the faith of the Son of God, who loved me and gave himself for me." That is, his very existence in the flesh, his every day life was lived by faith, which was the faith of the Son of God, the same faith by which Christ lived in the flesh, then our faith, if we have any, is the same faith of Paul, which is the faith of Christ, there is one faith, one Lord, one baptism, and all are one in him. And there is one life which we live together with the Apostle, the prophets and with Christ, for if we witness to his coming in the flesh, it must be to his coming in the our flesh, it is that we have conceived by the Holy Ghost, it is that we are good ground, which has been well prepared and made ready for the reception of the seed sown in us, that the life of Christ is manifest in us, that we live this life now by the same faith that he lived his life in the flesh, and God makes known to us "the riches of the glory of this mystery," which is "Christ in you the hope of glory." Christ is our hope, and it is by the indwelling of the spirit that we have this hope. He who has a hope of eternal redemption from sin, a home in the world of bliss, has Christ in himself. One must know Christ, or that is Christ must be in one in order to have that hope of glory, for Christ is that hope, and it is a hope of nothing else but of glory. The natural mind can not go into detail about these things, but it is the hope of glory. It is nothing we have sought out, but it is given us by grace, through faith, and that faith not of ourselves, but it is also the gift of God. Faith was given to Mary to conceive for she says, "be it unto me according to thy word," and we receive these things the same way, and all we know about

Christ coming in the flesh, is as he has come in our flesh. And we testify to that which we have seen and heard, we know we have had an experience, a travail of soul, we have been in pain, and we have cried out in our pangs. We cry "God be merciful to me a sinner." Therefore where our experience agrees with the prophets and Apostles who are true witnesses of His coming in the flesh, we also are true and faithful witnesses, for our testimony agrees with them, and we testify with them to the things both they and we have seen and heard, that which is in us, which we have seen in the flesh, for it is by light of the knowledge of the glory of God revealed in the face of Jesus Christ in us that causes us to see our great need, and truly our fellowship is with the Father and with His Son, Jesus Christ, and our fellowship is with each other, for we declare unto each other that which we have seen and heard, and we do not bear false witness when we testify to the coming of Christ in the flesh, and to his suffering in the flesh, for he suffered only in the flesh, so also shall all our suffering be in the flesh, and if we suffer with him we shall also reign with him in glory, this we now have by faith, which is the faith of the Son of God. May grace, peace and mercy from God the Father rest and abide with you all. Amen.

Your unworthy brother,
F. Selby Fisher.
Salisbury, Md.

EXPERIENCE.

If the Lord will I will try to write a brief sketch of my life, since I hope the Lord has been precious to my soul.

I was born and raised in Pitt County, N. C., and was raised by

pious parents, though neither of them in my childhood days was a member of any church, but were of the Free Will belief. My mother and father would not allow me to use profane or vulgar language. When I was 20 years old I left home with my father's consent and rented a farm. This was in 1873. During this year I became concerned about my soul's salvation.

I had been taught and believed that I could become a Christian by letting go of my bad habits, join the church, and be baptized, but I thought I was too young to forsake my pleasures and it was time enough after I was married and settled, but during this year I would get in so much trouble that at times I could not work or sleep and often when by myself I felt that I had not a friend on earth. I had left father and mother, brothers and sisters, and they had forgotten me and no one around to care for me. I would feel, oh! wretched man that I am. But I would think all this sad and troublesome feeling was because I was away from my people, so I would go to the ball room for relief, but often found none.

In this troubled condition I would try to pray and before retiring at night would kneel at my bedside to ask the Lord for mercy, but failing to do this when I would have company convinced me that this was mockery in the sight of an holy and just God. And then I would go for a time forgetting my prayers on retiring. In January, 1874, I was married. My wife was not a member of any church, but was a true Christian, and a believer in the Primitive Baptists. The impression again came on me to pray with my family before retiring at night. I would beg the Lord to show me in some way if it was my duty and the

impression grew so strong I would promise the Lord that I would tell my wife my troubles and ask her to join me, but my heart would fail me and I would be driven to some secret place where no living creature could see me and pour out my complaints to Him who I knew could see in darkness and knew the very intents of my heart. I went on in this condition until August, 1874, when I hope the Lord gave me light to behold His countenance. Everything seemed to be changed. I loved everybody, I had a different feeling for the fowls of the air and the beast of the field. I wanted everything to praise God from whom all blessings flow. Soon after this baptism got on my mind, but I was afraid to tell any one, even my dear companion for fear I was deceived and would deceive others, then they would have less confidence in me than ever, as it had seemed to me no one could have confidence in such a sinner as I felt I had been. So I kept all this to myself as much as I could,, but I would meet with some of the Primitive Baptists occasionally, would hear them talk and tell their experience and at the same time they were telling mine. I would keep silent but love them with all my heart and wanted to be with them all the time. Then I would think how can I go with these old Baptists, all my people belong to the Free Wills and I am too young to join these old fogies. But I loved them, I loved the doctrine they preached, they fed my soul. My prayer was Lord direct me, lead and guide me in Thy paths of righteousness. There is no comfort in this do and live system. I had tried that and knew it was a failure. I wanted to go with those old Baptists and felt

to say "Entreat me not to leave thee or to return from following after thee—thy people shall be my people, and thy God my God," though I did not feel worthy to be with them. I believe I was made willing to offer to the church, and these words were continually with me, "I can but perish if I go. I am resolved to try. For if I stay away I know, I must forever die." So on Saturday before the third Sunday in November, 1874, I went before the church in conference at Williams meeting and was received and was baptized the following Sunday morning by Elder J. W. Johnson.

W. W. Vick.

Written January 5, 1909.

"TAKE YE AWAY THE STONE."

"Man was made subject to vanity, not willingly but by reason of him who subjected the same in hope." These two elements, "Vanity" and "hope" of our composition have followed us without abatement, and instead of the common expression "doing and undoing," it is undoing and doing, as was manifested with our first parents and has followed us in, regular order, until this day. "Vanity" the emptiness of which was to be supplied by "hope." "Vanity, the progenitor of evil, though when caught, never fails to find refuge in "Hope." A desired change (because of vanity) prompted by "Hope," caused Eve to eat the forbidden fruit, with no results until Adam partook, then immediately they were enlightened and saw themselves naked; then hypocrisy, the hand-maiden of vanity, suggests the hiding, the covering up, with the result that "hope" sanctioned for success; but alas! when God spoke Adam came out by removing the "stone," or cover-

ing (hypocrisy) and saw himself in death and corruption, then it was that Adam, the first and last free agent fell, and was disrobed of all perishable apparel and was clothed by God with a mantle wrought by which man was cast out of Eden, the "shedding of blood," after (heaven) to the earth, but carrying with him that robe wrought by the "shedding of blood," typifying that grace given before man's debut into this world after which a flaming sword was placed (justice) "to keep the way of the tree of life," that sword stands today, and man can put forth his hand, and handle this "Tree" of life (Christ) after being pierced to the death by this sword. Now to the stone, man was told to roll away. Christ first shines in the heart of man, showing him what he is, but man knows not from whence this comes until Christ himself has spoken, and he is forced to remove the stone (deceit fig leaves) revealing to himself a heart of corruption. A beautiful manifestation of the type is given at the grave of Lazarus. Christ speaks, and man "takes away the stone, and death and corruption is revealed. Some have said that in this instance was manifested the law in the stone, when removed revealed man in his dead state, but experience with the scriptures, teaches us that when the law is taken away, that instead of death and corruption, all is life and liberty. Man's heart is a sepulchre given him in which he conceals all things, that "vanity does not sanction, and covers with the stone (deceit, fig leaves, etc.) and "Hope" prompts that it is hidden from the eye of the observer; but lo! at some time he becomes restless, fearing that some unknown eye has pene-

trated to his secret, and in the end this unknown eye presents itself and says: "Take ye away the stone," (or covering) and behold you see death and corruption staring you in the face. Now "Hope," which has always been your constant companion, and has lulled you to sleep whenever fear of detection was threatened, now takes her flight, and leaves you without succor to pronounce judgment upon yourself; when lo! this "Eye" which has penetrated this stone, or covering, which he was forced to take away, now declares in tones of thunder: "Lazarus, come forth," and this same "Eye" says to the church: "Loose him, and let him go"; loose him of what? Grave clothes that shall never again bind and the napkin about the face shall give place to the free eating and drinking of the blood and body of our dear Lord.

Lizzie Holden Garrard.

Durham, N. C.

MY SAINTED MOTHER.

Elder P. D. Gold.

Dear Bro. Gold: I am sending for publication in the Landmark this little poem:

My darling mother; so pure and fair,

It's sweet to know you're with God up there;

Where all is peace, joy and love,
In that happy, celestial home above.

One morning about day, I saw you mother,

In the likeness so dear to me of another;

It was in a vision I saw you, 'tis true,
You looked to me like Jesus, too.

With the circle so bright about your

head,
And the beautiful robe around you
spread;
Oh, how I rejoiced in the dawn of
that day!
And then you quickly passed away.

It is good to have the thought di-
vine;
That the God that is yours, is also
mine;
O, may He enable me to see His
face!
By His loving kindness and sov-
ereign grace.

I love to read the editorials and
the sweet experiences of the breth-
ren and sisters. Elder Samuel Mc-
Millon, dear brother: It was sad
indeed, to read of the death of your
lovely daughter, but oh! the sweet
rest she now enjoys. I also read of
the wonderful healing of the new
Doctor.

Some one asked me who the new
Doctor was. I told them it was
God, the omnipotent. I enjoyed
that piece so well I sent her a card,
but never did hear from her. "With
God all things are possible," praise
His holy name.

Your little sister in a precious
hope.

(Miss) Allie G. Blalock.
Timberlake, Star Route, N. C.

The name of the Lord is a strong tower:
the righteous runneth into it, and is safe.

The words of a talebearer are as
wounds, and they go down into the inner-
most parts of the belly.

Better is the poor that walketh in his
integrity, than he that is perverse in his
lips, and is a fool.

A false witness shall not be unpunished,
and he that speaketh shall not escape.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., MAY 1, 1918

EDITORIAL.

THE WEAKNESS OF THE NATURAL MAN

Man does not understand the
weakness of his nature before it is
finished. While he is living in this
state, he cannot fully understand it,
because he has not lived it out. To
enter into a state or condition mani-
fests the nature and character of
that state more fully than it could
be proven and shown in any other
way.

To see and know any state with-
out living or handling it cannot be
understood. That which we have
seen with our eyes, which we have
looked upon, and our hands have
handled of the word of life declare
we unto you. This brings fellow-
ship, which is the highest form of
knowledge known unto us. To
taste, see, feel, handle of the word
of life is having the inner witness,
proof of life. In Him we live and
move and have our being. Truly
this is a fellowship that shall be
again tasted, handled and felt. If

a man die shall he live again? All my appointed time will I wait till my charge come. That which hath been shall be again, and God requireth that which is past. He that believeth hath the witness in himself. The things which we have witnessed bear testimony to their truthfulness, so that we know them for he that believeth hath the witness in himself. It is like one's eating of that which is sweet to his taste. It is not something that he knows nothing about; for when he was hungry it was good to him, and therefore it satisfied him. It is not what he has never tasted before, but it is what he knows is truth, because he has already the testimony of its sweetness.

Every time he tastes of this food it is sweet to his taste. This heavenly food does not save his stomach, because "it is the bread of heaven, and is the water of life, and it is a great blessing to hunger and thirst after this pure food.

Should one live to old age will he cease to desire this pure food? He will not, for that which is born of God loves this food and never becomes so sick that this food ceases to be relished by him. This food was found and I did eat, and it was sweet to my taste. One never desires this heavenly food to be changed, because those that feed on it never become sickly.

P. D. G.

**LET OUR WORDS BE FEW; FOR
GOD IS IN HEAVEN; AND WE
ARE ON EARTH.**

The heaven is above; we are on earth. The disparity between heaven and earth is so great, God being exalted far above all principality and power, and we so incapable of discerning what ought to be

done or said; while nothing is hid from Him before whose glory the heavens and earth flee away, that it becomes us to put our hand on our mouth, and our mouth in the dust, as a token of our willing subjection to the obedience of faith in the Son of God.

If any man glory let him glory in the Lord—not before the Lord. For of his own will begat he us by his own will, and it becomes the creature to honor the Creator, who is above all.

P. D. G.

**IN HIM WE LIVE, MOVE AND
HAVE OUR BEING.**

Acts 17:28.

What a mystery is man. If we are the offspring of God has he not the right to command us to repent? Are we not accountable to God? Will he not bring our works into judgment. If we are truly exercised concerning our manner of living shall we not be careful of our way of living? Ought we not to give the more earnest heed to our manner of living? If we are all to appear before the judgment seat of Christ to receive according to our works, whether they are good or evil, surely we should take good heed to our conduct.

God hath given proof that we are answerable to God for our conduct, because God hath sent His Son into the world, and given all judgment and authority into his hand, and hath given proof of this, for Jesus is the judge of the quick and the dead. All judgment is given into the hand of Jesus, who has every qualification for judgment. He was found in fashion as a man. He was tempted in all points as we, yet without sin. He knows the frailty of our nature. He knew no sin though tempted in all points as we,

yet without sin. He has suffered the just one for the unjust. He gave himself a ransom for many. In all our affliction he was afflicted. He has tasted death for every one. He is the way, the truth, and the life, by whom we come to God.

In him we live, more and have our being.

There is not a pain or distress we have but Jesus hath known it altogether. The One that was afflicted in all our affliction, the one that has suffered the just one for the unjust, who knows our frame, who remembers that we are dust, who knows us in our down sitting and our uprising, who remembers our frame, a merciful and faithful High Priest in things pertaining to God, is able to save unto the uttermost, them that come unto God by Him, seeing he ever liveth to make intercession for them. He is a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people. The ground is holy where he stood, where he lived, where he died, where he rose to heaven, where he ever lives to make intercession for us. He is holy, the way is holy, a tried way, a glorious highway of holiness, in which there can be no sin, no failure. Jesus says, He that cometh to me I will in no wise cast out. Surely blessed are all they that put their trust in him.

What think ye of Christ? Whose Son is He? Do you consider him the chiefest among ten thousand and the one altogether lovely? We love him because he first loved us. If we love him that is clear proof he first loved us and gave himself for us; and as he came to us while we were dead in sins, and in the uncircumcision of our flesh and hath quickened us together with himself, we shall also reign with him in

glory. If when we were enemies we were reconciled to God by the death of his son, much more being reconciled to God shall we not rather be saved by his life?

There is no case made so clear, so strong, so fully proven and established, on such foundation as that is in which we who were by nature enemies to God, and children of wrath, yet who have received a gracious dispensation of the gospel, and can truly say, we love him who first loved us, and gave himself for us. For if when we were enemies we were reconciled unto God by the death of His Son, shall we not rather be saved by His life who ever liveth to make intercession for us?

P. D. G.

THE GOD OF PEACE.

Heb. 13:20-21.

God is not the author of confusion. All his works praise him. He makes wars to cease to the ends of the earth. Psal. 46:9.

The question then may be asked, "From whence come wars and fightings among you?" "Come they not hence even of your lusts that war in your members?" James 4:1-3.

"The wisdom that is from above first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:17.

Some people seem to wish to charge God with all of their own wicked doing. God is not the author of confusion, but of peace as in all churches of the saints, 1st. Cor. 14:33.

When God works in us both to will and to do of his own will it all for peace, and the fruit of righteousness is sown in peace of them that make peace.

Jesus our Leader, our life, our

Lord, our example, whom we are to follow and obey did, not violence. He never returned evil for evil. He laid down his own life, not the life of another. He is the Good Shepherd who gave himself for us. Who himself bare our sins in his own body.

If we are led by his spirit we never wrong any one, we defraud no man, but we do good to others.

If we have the spirit of Jesus we do not attempt to charge God with our sins, or follies. God is not the author of foolishness, nor of sin.

Look over the country, look at ourselves. What are we doing? Are we praying for the peace of Israel. Are we doing the things that make for peace, and whereby one may edify another? It is bad enough for one to blame another for his own bad doings, if the other is a man like himself; but to charge God with our sins and follies is a shame. God cannot do wrong. When we behave ourselves we are not the cause of confusion and war, or of evil works. When we suffer wrong, rather than to do wrong, when we pray for them that despitefully use us, then our conduct is acceptable to God.

It is common for people to retaliate—to treat us as we treat them. If we do good only to them that do good to us, then what thanks are we entitled to?

The principles and the purpose of war is revenge for supposed or real evils done to others, or it is to take from others what is theirs. On Bible grounds war cannot be defended. Because God is not the author of it, nor does He work in his people to cause it. If thine enemy hunger feed him. If he thirst give him drink, for in so doing thou shalt heap coals of fire on his head.

If you are the enemy then you

are in the wrong? What right have I to be the enemy of another? If I am the enemy of another then I am the one that is controlled by the principle of wrong doing.

We have no right to nurse enmity against another nor to desire to do him wrong.

Will the time in this world ever come when wars shall cease? Will the time ever come when nations shall learn war no more? When there shall be no more military schools to teach the art of war any more, when there shall be no more standing armies?

The so-called religious world has been promising us that wars shall cease, and nations shall learn war no more, when they shall beat their swords into ploughshares, and their spears into pruning hooks, so that instead of forging tools (weapons of war) with which to slay mankind, we shall use spiritual weapons to control ourselves with, so that every one shall have such control of himself that he shall keep his own body under control, his own temper so as not to get mad, so control his own tongue that he shall never speak evil of another, shall never tell a lie, nor slander another, so that there shall be no false preaching, no false politics, be no politics of any sort, but everything shall be done for peace and good will shall prevail.

Is that state of things coming in sight? Are we looking for it? Is the devil so chained that there is no war, nor confusion now in the land? Do you expect to live until there is no more sin in the world, no more hate or malice, but love, peace, good will between all mankind.

P. D. G.

Obituaries

ELDER ASA D. SHORTT.

Elder Asa D. Shortt, son of Joseph N. and Mary Thomas Shortt, was born in Floyd County, Virginia, April 17, 1842, and departed this life in the house wherein he was born, May 31, 1917, at the ripe age of 75 years. The environments which directly affected the life and career of Elder Shortt were such as are common to most mountain rural districts, making him in his boyhood and manhood as sinewy and rugged as were the hill tops and mountains round about him. Domestic circumstances of life readily adapted him to meet the divine injunction to eat his bread in the sweat of his face all the days of his life, in which he built up and maintained bountiful provisions for himself and family, and the entertainment of his brethren and friends, in which he had great pleasure.

His opportunities for a school education were meager, but being favored with a good degree of "Mother wit" he was a good observer and a clear thinker and was regarded as a man of fair degree of common sense.

At about the time of his majority he entered the army in the Civil War and proved to be a brave and faithful soldier. He was made a prisoner at the battle of Missionary Ridge, November, 1863, and was held in prison at Rock Island, Ill., until March 13, 1865.

January 9, 1866, he was united in marriage with Miss Sarah C. Graham, to which union were born ten children, six of whom survive him with their mother.

He received a hope in Christ, Jan-

uary 8, 1868, and joined the church at Pine Creek and was baptized by Elder Thomas L. Robertson, Saturday before the first Sunday in April, 1868; and at the next meeting, in May, made his first effort to speak in public. With permission to speak in the bounds of the church he continued to exercise until February 4, 1871, when he was given liberty to make appointments and to take up and speak from a specific text or portion of scripture, and in September, 1873, he was ordained to exercise in the full functions of the gospel ministry, by Elders Daniel Conner, G. L. Tuggle and W. H. Dodd. In the constitution of the church at County Line, near his home, he became a member there and so remained. He was soon called to the pastorate of the churches at Long Branch, County Line, Paynes Creek, and jointly with Elder H. V. Cole at Salem. As a pastor, he was vigilant and faithful, and the churches he served maintained a sound and orderly condition.

Elder Shortt was regarded as sound and clear in the principles of gospel discipline, both as to the membership composing the sister churches and of those composing the Association. He was invariably selected to serve in the counsels of the brethren, and also served a term as Moderator of the Association.

Elder Shortt was a man of excellent character as a citizen and as a minister of the gospel. His life was a constant reflection of exemplary traits of faithfulness, zeal and holy boldness. He was a man of marked integrity, of sound speech, of pure, plain, simple gospel fashion. He was not self standardized in doctrine, but was ready to grant that some principles of doctrine as

held by some of his brethern whom he, esteemed as gospel preachers might not be prominently embraced in his peculiar line of thought.

While there are opposing principles of doctrine advocated somewhat by some brethren in this section, the one being extreme to the other, neither of which were held by Elder Shortt, he was so sufficiently extended in his belief and advocacy of the general principles of the doctrine as to constitute his ministry, in my judgment, a conservative exposition of the doctrine as believed and advocated by the Primitive Baptists throughout this mountain region and its correspondence.

Some time after his state of health well suggested the propriety of so doing he gave up the care of the churches he was serving and calmly and patiently submitted to whatever time he must abide, even all his appointed time did he wait till his change come.

Several years ago he personally requested Elder H. V. Cole and myself to preach in his memory, should we survive him, and we were favored of the Lord to do so to a large and interested gathering of his brethren and friends.

P. G. Lester.

CORNELIA BARNES

It was with much sadness and loneliness that I attempt to write some of the many Christian virtues, and death of my wife, and true "help-mate" Cornelia Barnes. She was next to the youngest daughter of Isaac Lamm and Sallie A. F. Lamm. All born and raised in Wilson County, N.-C. Cornelia, (we called her Nelia), was born May 6, 1873, and died May 31, 1917, making her stay on earth forty-four years and twenty-five days. She was married to the heartbroken writer, August 17,

1895. Unto us was born eight children. Three girls and five boys. One boy lived only a few short hours after birth when it pleased God to take him from us to a better home. The remaining seven are now living.

On Sunday morning, August 4, 1901, on the banks of Contentnea Creek where a large congregation of people had assembled to witness a baptizing, Nelia offered to the Primitive Baptist Church and was received and baptized, a member of Scott's church in Cross Roads Township, Wilson County, N. C. She remained a faithful member of this church till she died. Elder George W. Boswell did the baptizing.

Her health had not been good for a number of years. And in the latter part of the winter of 1916-1917 she finally had to give up her house work and take her bed, and died on the date above mentioned. Her funeral was preached by Elders Geo. W. Boswell and S. B. Denny in Scott's church in the presence of a weeping husband, several children, her mother, a number of relatives and a large congregation of brethren and sisters and friends. Immediately after the services in the church house she was taken to the Barnes graveyard close by, where the services were concluded and her body layed to rest.

"Nelia" was a quiet, good girl from her youth up. And was very industrious. Out door work being her choice. And as her father was a farmer during her girlhood and young womanhood days gave her some chance to choose her occupation; working very much on the farm. But her energy was too much for her physical make-up. Her health was seldom, if ever real good during our married life. Most people in the country in those days

her father being one of them gave but little attention to educating their children. For this reason her education was very limited.

As far back as memory served her she had great faith in the Primitive Baptists. Believing them to be the true worshippers of God. She never enjoyed the worldly pleasures as well as some do. Even when she was a young girl, she often felt to be one alone. And as she grew older she felt more humble, and had less pleasures in parties, dances, etc. Even before I felt myself to be a ruined sinner, (and I joined the church about three years before she did), she said to me many times that the Old Baptists looked good to her, but she could never be one, she was such a sinner.

During the first part of the year 1901 her troubles seemed to multiply. Her father died that year. Sometime in July or first of August, same year, if memory serves me, one night we were sitting in our bed room, I was reading the Bible, our two children were asleep on the bed. The baby woke up, Nelia lay down with her. I got my hymn book and sang "Children of the Heavenly King." Before I had finished the song she was crying aloud with joy. Between sobs she said "Jesse, have you ever seen the Lord?" I said, "Not with my natural eyes." She said "When a good song is sung here is it heard in heaven?" I said, "I don't know." She said, "that was the prettiest singing I ever heard. It seemed like the sound of it went up higher, and higher, till it was heard everywhere. And during the singing the Lord appeared right up there over me, and looked straight at me, and He had the most pleasant look I ever saw. It don't seem like I was

asleep, but I might have been. I don't feel like I shall ever see any more trouble." I told her I believed she had an experience of grace, and advised her to join the church which she did, time and place above mentioned.

Her education being very limited she read but little. She did not talk much. But must have been blessed with spiritual understanding, for her suggestions to me many, many times proved to be profitable both to me and the church. For while I was deacon of the church, and as a minister, I would very often ask her for advice about different troubles that I had to come in contact with. Her understanding about such matters was wonderful. Especially in some cases.

It seemed like that her greatest dread of dying was being taken away from her children. She was so much attached to them. We did all we could to keep her with us. The doctors decided that a surgical operation was the only chance for relief. We took her to a hospital in Wilson, N. C. They waited nearly a week before operating. Trying to get her system in the proper condition. About two days before they put her to sleep she told me in the presence of two sisters of the church just where she wanted to be buried, the hymns she wanted sung and the preachers she wanted to preach her funeral. And said she was going to die and would be better off. She never woke entirely from sleep after the operation, only, possibly for just a few moments. She reached her hand to mine, grasped it, kissed me goodbye and said "take care of the children."

In this death the writer has lost a true wife, our children a loving mother, the neighborhood a peace-

able neighbor and the church a faithful member. But Nelia has only lost a life of suffering, a body of sin and been crowned with glory in heaven. Great God, fit and prepare us to meet her up there "some sweet day," where there is no parting.

Written by (Elder) Jesse Barnes
Lucama, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly father to remove from us by death on February 4, 1918, one of our dearly beloved brothers in Christ, Noah W. Ireland, Sr., who has been a member of our church since Saturday before the fourth Sunday in August, 1910, but who for many years before submission was a firm believer in the Divine doctrine of the Primitive Baptists, and who was at the time of his death 85 years, 4 months and 1 day old, be it resolved:

1. That the Church has lost a member who was meek and devoted, one who has witnessed a goodly share of the Lord's wonderful dealing, with his loved ones, and that the relatives and neighbors of the deceased have lost a kind and agreeable neighbor who was always in deep sympathy with all suffering and depressed mankind.

2. Second, That we bow submissively to the Divine decree of our Heavenly Father, that all mortals must die, and trusting that without the loss of one, our flock may assemble with Bro. Ireland in days to come in the pure white home of the chosen.

3. That a copy of these articles be sent the family of the deceased, one spread upon the records of the church, and one sent to Zion's Landmark for publication.

Done by order of Conference assembled on Saturday before the fourth Sunday in February, 1918, at the Church of Goose Creek Island.

C. G. Carawan.

Vandemere, N. C.

RESOLUTIONS OF RESPECT.

Whereas, since our last meeting death has again visited our church and taken from our midst our beloved brother R. P. Somers, therefore be it:

Resolved, By the Primitive Baptist Church at Reidsville, That while we sadly feel our loss we bow in humble submission to the will of Him who is too wise to err and who "worketh all things after the council of his own will."

Resolved further, That our clerk place a copy of these resolutions in our church book and a copy be sent to the family with the sympathy of the Church in this sad hour of their bereavement, also a copy to Zion's Landmark for publication.

In conference, February meeting 1918.

Elder O. J. Denny, Moderator
E. R. Hanes, Clerk.

RESOLUTIONS OF RESPECT.

We, the church at Clear Spring, Stokes County, N. C., do hereby pass the following resolutions concerning the death of our aged and beloved brother, Elder Alexander Moran who departed this life on January 11, 1918.

Therefore be it resolved:

1. Whereas, God in his infinite wisdom did call him from our midst, that we bow in humble submission to the will of him whose mercy endureth forever.

2. That this church has lost a faithful and loving pastor, who

went in and out before them for 53 years preaching the glorious gospel of our Lord and Saviour Jesus Christ.

3. That we extend condolence to the bereaved family and other relatives and friends, and to the churches which he faithfully served as pastor, ever looking to Jesus, the Author and finisher of the Christian's faith.

4. That these resolutions be placed upon our church record, and copies be sent to Zion's Landmark.

Done by an order of the church, March 9, 1918.

J. A. Fagg,
Moderator.

J. W. Tuttle, Clerk.

UNION

Goldsboro, N. C., R. 3.
April, 1918.

Elder P. D. Gold,
Wilson, N. C.

Dear Bro. Gold: Please say in the Landmark that the 180th session of the Contentnea Union is appointed to be held with the church at Kinston, Lenoir County, N. C., Saturday and fifth Sunday in June, 1918. Visiting brethren and sisters will be met Friday evening and Saturday morning.

B. F. Taylor,
Union Clerk.

UNION

Dear Brother Gold: Please state in the Landmark that the 180th session of the Contentnea Union is appointed to meet with the church in Kinston, N. C., on Saturday before the fifth Sunday in June, 1918, and that Elder T. B. Lancaster is appointed to preach the introductory sermon, and Elder D. A. Mewborn his alternate.

A special invitation is extended

to all Baptists. Brethren and sisters go see them and see how they are getting on and what they are doing. If you will do this I believe you will exclaim as the Queen of Sheba did when she saw Solomon's kingdom and his glory. She said to the king. It was a true report which I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not their words until I came and mine eyes had seen it; and behold though one half of the greatness of thy wisdom was not told me. I must say one half what those good sisters are doing has not been told. They are working to get a penny when we are quietly asleep, to obtain a place where they can call Home, where they can worship our Lord under our own roof. This is my property, your property if we are Baptists, let us go in and possess it. As I said in the article I wrote some little time back, that I would be one of a hundred to raise five hundred dollars. I know of four others who have done likewise. How many more I do not know. Brethren and sisters go see them and learn of them what they are doing. I feel it will be worth the trip in your every day business. These brethren and sisters are going to secure this property whether you help them or not.

Brethren don't pull back, come to the front, be in the front line. If I have to be shot let me be in the front and not be shot in the back. I feel a word to the wise is sufficient. The next pay day comes in June I think.

L. J. H. Mewborn.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom did call from our midst our beloved Brother Westley Perry, on

the morning of November 24, 1917, Therefore be it resolved:

1. The Church of Middle Creek in conference assembled, bow in submission to the will of Him whose mercy endureth forever.

2. That this church has lost a faithful and loving brother who was most always present to fill his seat. He stood firm in the faith, salvation by grace.

3. That we extend our sympathy to the bereaved family and to his neighbors by whom he lived.

4. That a copy of these resolutions be placed on our church book and a copy be sent to the bereaved family and a copy to Zion's Landmark for publication.

Elder J. A. T. Jones, Mod.

B. H. Whitley, Clerk.

Brethren J. L. Britt and

E. C. Jones, Deacons.

MRS. LIZZIE WILLIAMSON.

Upon request of the bereaved husband, in my weak way, I will attempt to write a few words in memory of our dear sister in Christ, Mrs. Lizzie Williamson. She was born on March 6, 1851, and departed this life March 4, 1918, making her stay on earth two days less than 67 years. Her childhood days were spent during the cruel civil war, when opportunities did not visit every one's door. But while very young she married Greene Caraway who was a school teacher, and she went to school to him and obtained some learning.

After the birth of two children her husband died leaving her to live a widow's life for a few years. She was then married on January 2, 1879 to L. T. Williamson, with whom she lived until her death. He also had two children which she helped to raise to her credit. To

this union seven children were born who are all living and mourning the loss of their mother. About the date, 1898, she united with the Primitive Baptist church at Goose Creek Island. She lived a faithful member until death, always filling her place and answering to her name unless providentially hindered, also visiting the homes and inquiring after the welfare of the members, and never being any more happy than when talking of the goodness and mercies of the Lord or singing songs in His praise. How she did enjoy to hear Jesus proclaimed from the pulpit and the communion of the Saints! There was never any trouble brought against her in the church. She was a peacemaker, rather than a peace breaker. Her words of counsel were always laden with love and tenderness rather than reproach. to know her was to love her as a Christian. She bore her suffering in a Christian manner, never complaining at, nor doubting the justice of her God, confident He would put no more on her than she was able to bear. She saw much trouble all her days and did much suffering during her last few years on earth. But we were led to believe that all her suffering ended at the grave and that it is now her happy lot to rejoice around the throne of the Lord. "Oh, death, where is thy sting? Oh, grave where is thy victory?"

All was done for her that skilled physicians and loving hands of relatives and friends could do, but the Lord needed her and he called her away to Himself. It is our part to submit and say, "His will be done." No earthly power can stay the scythe of the grim reaper—death. She was conscious of her condition through to the last moment, asking

her children and friends not to mourn over her. While we know it is all well with her, in our weakness We have to yield to the flesh. She passed away without a struggle, the cold icy hand having gradually closed its clutches about her body. But we triumph in the fact that he cannot reach the immortal soul. The writer visited her a few days before her death. Her testimony was clear, convincing and undaunted.

"She knew in whom she believed and was persuaded that He was able to keep her against that day." The testimony of all who knew her confirm the belief that she lived a true Christian life and died a true Christian life and died a triumphant death in the faith of her Lord. Truly, it may be said of her, "She wrought well and died in the hope of a blissful immortality." At the grave our loss was mourned by a host of relatives and friends. After a few words of comfort to the bereaved and mourning ones by our beloved Brother, James Potter, we gently laid her in the little grave, there to await the resurrection, when God will call her forth, clothed in that queenly robe and in that triumphant state, to sing praises around His great white throne forever and forever. To all who ministered to her comfort, loaned a helping hand, or inquired for her welfare during her sickness, death and burial, the relatives wish to extend their sincere thanks and appreciation. May the Lord direct us in the right way and enable us to walk therein. May He enable us to put our trust in Him and submit to His will and carry us safely home with our loved ones and all the redeemed.

Your brother in hope,

J. M. Carawan.

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The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

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HOW MRS. BOYD AVOIDED AN OPERATION

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try the foregoing substitute for an operation. It relieved me from my troubles

so I can do my housework without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARY BOYD, 1121 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative. But on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham Medicine Company, Boston, for advice. The result of many years' experience is at your service.



Crisp, brown undercrusts just like the top

You can have the undercrusts so brown, so crisp that you could serve your pies upside down and be as proud of the result as though the topcrust showed!

Pyrex plates make undercrusts just like the top. This is because all the heat goes right through the transparent Pyrex dishes while ordinary utensils keep out two-thirds of the oven heat. Every food cooked in Pyrex is more thoroughly, more evenly, more quickly done, is more delicious.

There are many Pyrex dishes and each is guaranteed not to break in the oven. Dealers everywhere sell Pyrex. Buy just best dish today. It will last you a lifetime!

Write now for the free illustrated booklet, "How Facts About Cooking." Pyrex Sales Division, Corning Glass Works, 216 Tropic Avenue, Corning, N. Y.

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A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling

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TO CONSTIPATED CHILD**

**Delicious "Fruit Laxative" can't harm
tender little Stomach, Liver
and Bowels**

Look at the tongue mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

HATCHED 117 CHICKS

John A. Clark of Jonesboro, Ark., writes: "I hatched 117 chicks and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick, either, if you will use Reefer's Ready Relier, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhoea plague. A package of this new scientific discovery will save 500 baby chicks. Aren't 500 of your baby

chicks worth \$1. That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million-dollar bank backs up this guarantee. Send for a dollar package today or write for my free poultry book which tells the experience of a man who has made a fortune out of poultry. I. J. Reefer, 6525 Reefer Building, Kansas City, Mo.



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HOME CANNER**

FREE 40-page book canning recipes; details Cano Water Seal Steam Canner; it's different; takes less fuel on any stove; operates in half time of other canners. Quick safe, self-regulating; use jars or cans. Guaranteed. Write Box 3070.

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FREE BOOK ABOUT CANCER

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

Wash the Poisons of Rheumatism

Sciatica, Neuralgia
and Uric Acid

Out of Your System
With Shivar Spring
Mineral Water.

THE GUARANTEE.

Think of it! A mineral water of such wonderful blood cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucamines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. 't gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,

J. H. REST, J. P.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,

Editor Leader and Vindicator.

Fredericksburg, Virginia

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES

Roper, North Carolina

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefited and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before

CHAS. B. COUNTS

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than any thing I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHEW, M.D

Florence, South Carolina

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. THEO. KUKER.

Atlanta, Georgia

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

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SHIVAR SPRING,

BOX 55 L. SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

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Send for Free Out-
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\$30 to \$50 a week actually being made now by men and women. The original — the best — the lowest priced. Nickel plated — looks good — makes good — sells fast — guaranteed. No experience needed. Women do as well as men. Exclusive territory. Work all or spare time. Mrs.

Nixon, Vt., sold 8 first half day. Evans, N. C., sold 2 doz. one Saturday. Liberal terms. Prompt service. Write today.

MONITOR SAD IRON CO.
615 Orange St., Hickory, N. C.

TAKE PEPTIRON NOW

**Needed in the Spring by Pale, Weak,
Nervous People.**

Peptiron is in the form of pills, chocolate-coated, pleasant to take, easily assimilated, and is the most successful combination of iron of which its makers, C. I. Hood Co., Lowell, Mass., have any knowledge.

You must have an abundance of iron in your blood if you are to be keen, quick and fit in the battle of life, overcome obstacles and know no such thing as failure. For several reasons lack of iron in the blood is more noticeable in the Spring than at any other time.

Besides iron, Peptiron includes pepsin, nux, celery and other tonics, nerve helps and digestives. It gives strength, color and body to the blood; renders pale cheeks, steadies the nerves, improves the digestion, nourishes and gives stamina to the whole body.

It is the tonic Spring medicine for you and for your family.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOS. TAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.**

WITH THE FINGERS! SAYS CORNS LIFT OUT WITHOUT ANY PAIN

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

Barium Rock Water Relieves Weak and Nervous People.

Barium Rock Water is being prescribed by many physicians in the treatment of nervous debility and as a tonic and flesh-builder. They also recommend it in cases of indigestion, dyspepsia, rheumatism, gout, eczema and disease arising from uric acid poisoning and for disorders of the stomach, liver, kidneys and bowels.

Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send \$2.00 for ten gallons. If it fails to relieve your case, we will refund your \$2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box E-20, Barium Springs, N. C.

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Catarrhal Cough

Mr. W. S. Brown, R. F. D. No. 4, Box 82, Rogersville, Tennessee, writes:

"I feel it my duty to recommend Peruna to all sufferers of catarrh or cough. In the year 1909, I took a severe case of the la grippe. I then took a bad cough. I had taken all kinds of cough remedies but got no relief. I then decided to try Peruna. I used five bottles. After taking five bottles my cough stopped and my catarrh was cured. My average weight was 115 and now I weigh 148½. Any one suffering with catarrh in any form I will advise them to take Peruna."

**Any one
Suffering with
Catarrh in
Any form
I will
Advise them
To take
Peruna**



Those who object to liquid medicines can procure Peruna Tablets.

Iron Is Greatest of All Strength Builders

A Secret of the Great Endurance and Power of Athletes

**Physician Says: Ordinary Nuxated Iron Will
Increase the Strength of Delicate, Nervous,
Run-down People in Two Weeks' Time
in Many Cases.**

MOST people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained.

Numbers of nervous, run-down people who were piling all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But, don't take the old forms of reduced iron, iron acetate or tinctor of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated, like nuxated iron, if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood, while many another has gone down in inglorious defeat simply for the lack of iron.

Manufacturer's Note: Nuxated Iron, which is recommended above, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older iron salts, this product, it is easily assimilated, does not irritate the bowels, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser of it, and will refund your money. It is dispensed by all good druggists.

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Make your surplus fruits and vegetables earn handsome profits.

Great demand for goods canned at home. We can furnish you with a complete, earning outfit just like those used in the largest canning factories, only in smaller sizes—even Kitchen Outlets. Operated both open and under pressure. Also Continuous Heating Canning Steels, Coke Heaters, Dehydrators, Sanitary Sealers, Cans, Labels, and other Supplies. Order these direct from us and save middleman's profit. Adopted and used by the Girls' Tomato Clubs, Members of the U. S. Dept. of Agriculture. Send us a card for Free Descriptive Literature and Price List. Good agents wanted.

Hickory, N. C. **HOME CANNER MFG. CO.** Indianapolis, Ind.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS



**Stop That
Headache!
It's Stopping
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**Dr. Miles
- Anti -
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For Any Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Winning

POOR HEALTH is a handicap that few overcome when striving to win success. Good health helps in winning life's battle. It brings strength, energy, endurance, power, zeal.

Foley Kidney Pills

have helped thousands to health and happiness. They strengthen and heal weak, overworked and deranged kidneys and bladder, so that the disease producing waste is carried out of the system. They banish backache, rheumatic pains, stiffness, soreness.

Miss Sara Weston, 120 Ashmunlee Street, Belvidere, Ill., writes: "I am pleased to state Foley Kidney Pills made a great difference in me. I was in great agony. I could not sit down, and when I was down I had to crawl up by a chair. I was so lame and over I suffered agony. Now I feel like a new person, stronger and better in every way. My general health is quite improved. I can and do heartily recommend Foley Kidney Pills to all suffering in the way I did." 50c and \$1.00 boxes.

Sold Everywhere

PELLAGRA

GS is guaranteed for one bottle to benefit any case of Pellagra, Rheumatism, Scrofula, Eczema, or any blood, liver or kidney disease, or your dollar returned and no questions asked then. Why suffer or pay big bills? Take expensive trips or buy a remedy with no assurance, if not benefitted, of getting your money refunded. I have built my trade with a meritorious remedy and fair dealing; a trial is all I ask you to give G. S. Sold by druggists, or I will send it prepaid, price \$1.00 per bottle or 6 for \$5.00. Always call on your druggist for G. S. before you order from me. Write to me for testimonials.

L. M. GROSS,

721 Spring St.,

Little Rock, Ark.

Through desire a man, having separated himself, seeketh and intermeddled with all wisdom.

Zion's Landmark

PUBLISHED *D. F. Roberson 1 Jan 19* MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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P. D. GOLD, Editor - - - - - Wilson, N. C.

P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

— DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION

Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.

For my yoke is easy and my burden is light.

Elder Gold.

Dear Brother:

I have a mind tonight to write a little on above text. I tried to preach from it yesterday at Cross Roads and I have thought about it today. No preacher has ever been able to preach all there is in a text, however great or learned he may be. This is one of the proofs to us that the scriptures are inspired. Every time a text is presented to us we see something new in it, some beauty we had not seen before. It is like digging in a mine for the precious things of the earth, the farther we have the power to go the more we shall find, but of our own selves we can not find anything of a spiritual nature, but Jesus said when he the spirit of truth is come he shall lead you into all truth.

There are several different kinds of yokes spoken of in the Bible. The most oppressive yoke is sin and unbelief, all of Adam's posterity are born with this yoke upon them. It fits them so well that many well wearing it boast of their freedom as

did the Jews when they said we are Abraham's children and were never in bondage to any man. Such is the blindness and ignorance of men by nature. They would rather have this yoke than any other, the very language of their heart is we will not have this man to reign over us. But when in the mercy of God the blind begin to see out of obscurity and out of darkness. They feel what an awful yoke is upon them. Then they try with all their powers to get from under this yoke of sin. The law is revealed to them and they believe if they can fulfil it they will find relief, but those of the Lord's people who have felt the terrors of the law know that it is a yoke even a yoke of iron, no ease nor comfort in it, but a continual pressure, a demand all the time, pay me what thou owest. The sinner now is in a hard case trying to get rid of one yoke by putting on another. He meets with no success. The poet describes his case well when he says the more I strove against sin's power I sinned and stumbled yet the more. In this condition he remains till Jesus is revealed. He delivers from sin and unbelief and from the law, for it is said he is the end of the law to the soul that truly believes on Him. The yoke of Jesus is different from any

other yoke man puts upon himself or seeks to put on his fellowman. It does not gall or fret, but is easy so that the man who has endured these other yokes is glad and willing to put it on. A type of this yoke is marriage. If it is a true marriage, that is one with love and union the foundation of it, though it is a yoke, yet it is not unpleasant and is entered into willingly. A man and woman both give up many things when are married, yet they believe they will gain in giving up. I have often thought of the woman of Samara. She had five husbands, but they all died, then she had one who was not her husband. I think this represents the law. It will never make the believer a real husband however he may try to love it and live by it and with it. It will not give him a crumb of bread, nor a drink of living water, neither will it be a comfort in his sickness, but Jesus will supply all his needs as a true and living husband. There are other yokes. Surely it is a yoke and a burden to be a preacher. I love to preach better than anything else, yet everything within me rises up against the thought of trying to preach. This is a mystery like all the other things that belong to the kingdom of Jesus Christ.

A good type of the gospel preacher is found in the 6th chapter, 1st Samuel. When the Philistines sought to return the ark unto Israel they took two kind upon which the yoke had never come tied or as we should say hitched them to a cart, tied up their calves at home and turned them loose. They went lowing as they went. There was a power above their natural instinct leading them or they would never have left the calves at home. When I first began to speak in the name of

the Lord I found a sweetness in it I had never worn the yoke of preaching. I believed it would always be like that only better, but after a while I did not want to go, would much preferred to stay at home with wife and children. I went, still I often complained about it. This is our old nature complaining does not like the yoke, yet because the Lord bids us we go, often find very few there, mostly empty benches, other things to discourage, yet still going, how strange to nature. What a wonderful thing the gospel is. To him that overcometh will I give to eat of the hidden manna.

Brother Gold I will close, hoping this will find you as well as usual. Love to all. Your brother in hope of eternal life.

E. C. STONE.

Tarboro, N. C.

Stokesdale, N. C.

Feb 20, 1918.

Dear Brother Jones:

I will try to answer your much appreciated letter of a few days ago. I was glad to hear from you. This leaves us all able to be up, but not right well. I did not understand Sister Mabe that she wanted meeting at her house, but you know I am so deaf. So you can make an appointment at her house for Saturday night before the first Sunday in March of you think it expedient to do so, and at Sister Easleys Sunday at 11 o'clock a. m., or wherever you think best. I hope my wife will be able to go with me over there, but can't tell new how it will be. I often wonder why it is that you all over there and at other places where I go would ever ask me to come back again, for surely if you saw me as I see myself, you would not desire to see me and hear my

blundering manner of trying to preach, for I am a stranger here below, and what I am. Tis hard to know. I am so vile, so prone to sin, I fear that I am not born again, but when I count up all the cost, if not free grace, then I am lost. Yes my dear precious brother I know by experience that there is nothing good that I can do. I cannot satisfy the law, nor hope nor comfort from it draw, but the most comforting thought that the poor sinner can have is that our elder brother paid the debt, satisfied the demands of divine justice, cancelled our sins, and blotted them out of his book of remembrance, and said because I live, you shall live also, but dear brother we often find ourselves groping our way in the dark, and try to go to the law for justification, not considering at the time that the law kills or condemns, but the spirit maketh alive, for it bears witness (sometimes) with our spirit that we are the children of God, heirs of God and joint heirs with Christ and for the time being the law is put under our feet. Heaven comes down our souls to greet, and glory crowns the mercy seat, and we then think we can and will go on our way rejoicing, and may do so for a short while, but when we begin to get exalted there is a thorn given us in the flesh (not in the spirit), the buffetings of Satan, and oh! do you ever try to ask the Lord to remove it, and get the sweet assurance that his grace is sufficient for you, and then if so you can lay aside every weight and the sin which doth so easily beset us and run with patience the race set before us, looking unto Jesus the author and finisher of our faith.

Your poor unworthy brother,
W. A. Gourley.

BRUISED REED AND FLAX

Raleigh, N. C., Mch. 30, 1918

Elder P. D. Gold,

Wilson, N. C.

Dear Brother:

The enclosed letter from Bro. T. A. Stanfield written to his brother is so good that I desire to see it in print in the dear old Landmark, so I hope you will have a mind to publish it in the near future so that all who read it may share alike in the comfort of the letter. The thoughts expressed are, to me, very rich indeed and then, too, coming from such a precious brother make them all the more enjoyable.

I hope you are real well. I noticed with pleasure that you celebrated your eighty-fifth birthday recently. I hope you will be blest to see many more. I am sure you will live the appointed time of the Father of mercy and earnestly contend for the faith as long as you live, and the best of all receive a crown of righteousness which God has laid up for you and all those who love his appearing.

Please give my love to your family and accept same for yourself, and come to see us when you can.

Yours very truly,

W. A. Simpkins.

Dear Brother: At your request I'll offer a few thoughts on Mat. 12:20. "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory."

The "bruised reed" and "smoking flax," means the same (is doubled). You remember Pharaoh's dream was doubled. The seven fat kine and the seven good, rank ears of corn on one stalk means the seven years of plenty, representing the child of God before conviction. We are fat (full)

of selfrighteousness, while in this prolific state; but the famine arises in the land of Canaan and we begin to feel our "leanness." So, there is the seven (same number) leaven and seven thin ears, blasted (black) by the east wind. No corn on these ears, though there is an imitation. The convicted sinner tries to do good, though to him his works are not good (blasted). Now I want you to notice it was the famine that caused Joseph's brethren to bow down to him, and it was the famine that caused the prodigal son to return to his father's house, and it was the famine that caused you and I to go to our spiritual Joseph for bread and also to our Father's house.

The bruised reed means the convicted sinner. You have plenty of reeds down there and know more about them than I do; but I have heard that a bruised reed is hard to break. Jesus does not cast off the convicted sinner, though at the time he is in this state, he feels like God will not have mercy.

Joseph appeared strange to his brethren and acted like he was angry with them and he talked with them through an interpreter—just like he did not understand a word they said, and at the same time he understood every word they said to him and he knew what they had done unto him—he needed no witnesses. But see how he had to go aside to weep, while they were making their plea. Now, this is a beautiful figure of Jesus and His brethren. God appears angry with us and seems not to hear our prayers, but He does hear us and He is compassionate. It is His will for us to see our poverty and our leanness before he makes himself known unto his brethren. There was one

(Simion) that was kept in prison to prove them, until they come again. Just so when God commences a work, He will perform it. "A bruised reed shall he not break."

He loves a broken and contrite heart. "And smoking flax he shall not quench. Flax is a plant that fine linen is made from; but before it is fit for the maker's use it must be pulled up out of the ground, then laid out on the ground until it begins to rot, or get in such a state so it can be "broke" and "hackeled," etc. This is done so the outside may be gotten off. It is the inside (the fibres) that are good for use. I wish I could tell this as I see it. The Lord uses natural things to prefigure spiritual things. The workings of the flax shows to us how the outside (selfrighteousness) must be broken off (left out) before we can see the kingdom of God. The hackel is an instrument full of sharp nails; and flax while undergoing this, shows what a hard (trying time the convicted sinner has to go through, before he is sufficiently abased for the Master's use. Then, too, there are two kinds of goods made from flax—"tow," and "linen." We are two "manner" of people after we have been born again. The "tow," I would think, means the old man, and the "linen" the new man. "Smoking flax." I reckon the time flax smokes, must be when it is undergoing the change so it can be "broke." Smoke goes up. I feel like this is a figure of our prayers for mercy, while undergoing the change. That is not quenched as long as we are under conviction. But when He speaks peace to our troubled souls, mourning ceases (quenched) and praises begin.

"Till He send forth judgment

unto victory." When we see ourselves sinners, there is a judgment against us. We begin to try to pay it off by doing some good deed. We try time and again, but every time it is put back in the "sack's mouth." We cannot pay for it. It is free grace. But this judgment stands out in front of us and we finally own it is just, "and if we are sent to hell, God's righteous law approves it well."

Then it is, the smoking flax is quenched. Our sorrow is turned into joy. We cannot pray when we are praising God. The water was turned to wine, you remember, so our tears are turned to joy unspeakable and full of glory to God in the highest, for having done so much for us.

It is hard to write just like I could tell you. I have written this in the living room, in the presence of the children, and you know what a noise they can make. Excuse mistakes. If there is anything in this that you feel like suits your case, give the glory to God.

Your brother,

T. A. Stanfield.

McIver, N. C.

Elder P. D. Gold,

Wilson, N. C.

My dear Brother:

If I am not deceived my mind again inclines me to write for the Landmark, and the subject seems to me to be Unfaithfulness and the sincere language of my soul is that the Lord will guide my mind and pen that I may glorify His name, for I have plainly seen that when left to myself I am nothing but vanity, and would go just as far from God as Peter did, and sometimes I feel like I have, then Oh! what mourning, what groaning, but how good it is

to feel that "whom the Lord loveth He chasteneth, and by this I know He loves me because He chastens me." He leaves us to ourselves sometimes, just to show us if He turned us loose what would become of us, and to show us our unfaithfulness to Him, and it is the unfaithfulness of God's people, the church of God, that is the cause of all wars, strife, etc. When the church is doing her duty, and living as the spirit of God directs everything is well. When she "the church" is preaching and practicing the sound truth, her light is shining and the world sees it and is governed by it for God says in His word, "Ye are the light of the light of the world," and it is not one that is guilty, but all more or less, and it is time for a confession of faults, and a turning from the Broadway, for some of us have our feet—and most all of us have our toes if not our feet turned that way, and in this are we not all unfaithful? When the Lord speaks to us, and makes known to us His will, why don't we obey. We are hard-hearted, stiff necked people. "Fear not man who is able to kill the body but rather fear God who is able to kill both soul and body and cast it into hell." Sometimes I think I am doing right by listening to others who are worldly minded and don't understand at the time what I am doing, but when the dear Lord lays the rod on me, I am made to care not for one word spoken by the worldly minded. Oh! the way is so narrow, and we are told to watch and pray, would to God I could come forth and write what I saw and felt yesterday, but I can just hint, but the Lord be praised for He is holy, and I a poor helpless sinner dependent on Him for mer-

cy. With love to the household of faith.

Bettie Z. Whitley.

LOVE

"By this shall all men know that ye are my disciples, if ye have love one to another. John 13:35.

Love is the motive power of the Christian religion. It was love that moved our dear Lord to come and hear our sins and reproaches, to suffer and die that we by Him might live.

The word "charity" means a little more than love, or it is not only love but love manifested. If we love one but never show it in word nor deed, especially the deed, we have no charity. Our Lord not only loved us but He came to us in that love.

We were impatient in every part, filthy, degraded, having hearts that are deceitful in every part and desperately wicked beyond all knowledge. We were full of wounds, bruises and putrifying sores from the sole of the foot to the head; the whole head was sick and the whole heart was faint.

With all these forms of filthiness and infirmities, and so covered with death that we had not the least conception of our condition. Yet, notwithstanding all this, and the perfect purity and holiness of our Lord (Oh! such a contrast!) He loved us and in His love He came to us right in our very natures. He is the seed of the woman; born of a woman; born under the law to redeem them that were under the law.

To do this he must bear their sins. This required the manifestation of love beyond all conception, beyond It moves with tender compassion towards the filthiest thing in all of God's creation, the poor sinner

man. He comes down to him and the thought of man. Even the very God, for God is love. Here is charity in its highest degree. It sits on the throne of the eternal heavens and no other person or thing ever can. enters flesh and blood. The children being partakers of flesh and blood, He likewise took part of the same. They hated Him and scorned Him, but He loved them with a love that could not be turned back. Their hatred to Him did not change Him; He still loved them.

Doubtless some of the very ones who were crying out, "crucify Him" were of that sacred, chosen number for whom He died. At least all His people were just as deeply steeped in sin as the hardest of them were. It was the sins of those He loved that crucified Him, and they shall look on Him whom they have pierced. Oh! what love! It never faileth.

Because they accused Him and reproached Him was no reason for Him to turn away from them. No. He had love to them as well as for them, and that love could not die, nor allow Him to turn away from them even though they hated him and used Him deceitfully and contemptuously.

These were His foot-prints. They were marked with blood for He would not cease for them until He had spilt every drop of His blood and stained all His garments. The hands and the feet as well as the head and the heart must have His blood upon them.

There is no pulsating heart, no thinking mind, no handling of nor walking in His love, only as His blood has marked the way.

When He looks on the travel of His soul He is satisfied for He sees His blood at every point and in everything connected with the sal-

vation of His people. Thus He redeemed them from death and ransomed them from the power of the grave. He died for our sins and rose again for our justification. Oh, such love! Were we worthy of any of this? No, not of the least of His sufferings nor of one drop of His sweat nor of His blood. It all came in mercy. The riches of heaven are in mercy. "God who is rich in mercy." This is that which is treasured up for His poor bride. He came to make it sure to all the seed. Not one of them shall fail to receive it nor to forever live in it. Otherwise our Jesus has not done that which He came to do, nor for which the divine law has given Him credit. Yes, He saved His people from their sins. He had love for them and He makes it known to them in their salvation. He made no failure and not one of them shall ever fail to require it at His hands.

This brings them into the sweet relationship of brethren and sisters in the Lord. All one family of the many children of God. One body of Christ Jesus, the Lord, but they are the many members of that one body. The life of the head is the life of each member separately and of all of them collectively. As the Head lives, so must all, yet, each and every one, of the members live. When He triumphed over death and the grave it was their triumph, for all His is theirs. They are joint heirs with Him. What is His glory is their glory. His food is their food. His wisdom provided the feast and by His spirit they are brought to the supper. He that eateth thereof shall never die. Oh, the blessedness that has come to such poor unworthy worms of the dust! He said, "I am a worm and no man." How lowly He became!

His chief commandment to us to love one another. Oh, how small a requirement! and yet how far from it our natures lead us. There was a crucifixion for His love to be manifested to us and there must be a crucifixion of our flesh with the afflictions and the lust thereof for us to show our love one to another.

This is the sign, the fruit, "We know we have passed from death unto life because we love the brethren." Do we love them? Do we bear with them as our dear Lord has borne with us? Oh, look and see. Are we suspicious that the brethren are plotting wrong against us? Then our love is not pure. The flesh or the carnal mind in us is guiding us. What must be the result of our following the dictations of the carnal/mind? It is clear: "If you live after the flesh you shall die." Die? Yes, die. That is the word. The tempter has come and deceived us; the wolf has caught us. He rises up in us and points out the wrongs our brethren have done us? He alienates us from our brethren, and from our meetings and makes us believe so strongly that the brethren have wronged us that it appears as a real thing to us and we cannot be convinced by them that it is not true. That is why satan is called a roaring lion. He makes such a hideous noise in our souls that we cannot hear the entreaties of love which our brethren make to us. He is so strong in us that we have no power against him. He is the king of beast. Thus he sits enthroned in our carnal minds and keeps us from partaking of the love of our brethren whose hearts are bleeding (so to speak) to see us astray and they are troubled with hearts full of sorrow for us.

Surely, could anything but love. the love of our dear Jesus thus fill their hearts for us, while we turn from them in coldness? Oh, Lord, visit and crush this heart of stone and fill our hearts with the love of our Lord Jesus, that we may bear with our brethren and love them as thou hast loved us! Oh, that the Lord will give us that spirit which will give us to look upon our brethren as being better than ourselves!

Let us have charity, one to another. Let us not be suspicious that our brethren have wronged us and that they do not love us. Let us lay aside all selfishness and look not on the things of our own, but on the things of others. Let us not forsake the assembling of ourselves together as the manner of some is. Let us show our love to the brethren by meeting with them, bearing with them in much patience and in faithfulness. Let us not rebuke an elder (and old brother whose natural mind has become tender with the infirmities of old age) but let us entreat (exhort) admonish in tenderness and love) him as a father. Let us bear with him in patience and love. Let us do the same to our elder women and treat them as mothers. The younger men as brethren and the younger women as sisters. Let us do all in lowliness and godly fear.

Your brother in hope,

L. H. Hardy.

Atlantic, N. C.

Elder P. D. Gold.

Dear Father in Israel: Once more I will address you. I am very feeble, have had a very bad spell. The doctor says he can't do me any good, only to give me medicine to ease me, he says. I will have to go to the hospital again, but God alone

knows what I will have to do. When I was taken down I felt so miserable I felt like I was punished because I was such a vile being, and it came in my mind that sin is a transgression of the law and sin when finished bringeth forth death and I surely must be banished from the peaceful presence of my God if he did not come to my relief I felt that I was the greatest sinner that ever lived and had transgressed all my life and none could do me good, but God I felt so helpless, my vileness and inability, no light to guide me along I thought I was the most miserable creature that ever lived. I felt that he was gone forever. It seemed to me my head would burst open and every nerve in me hurt and I fell asleep and I was traveling along begging for mercy and I came to the river of Jordan and I thought to myself how can I as weak and miserable as I was, how can I ever get across, no one at all with me and Christ appeared on the other side of Jordan and raised his hand and bowed his head and said now receive the benediction. He says go in peace thy faith hath saved thee and he waved his hand behind him and says now view the promised land and when I woke up I thought to myself has the Lord showed me the promised land and I can never reach it. I thought it was the prettiest land I ever saw; it has been in my view ever since and I do rejoice to know that I had a view of it if I never reach it. I feel so thankful that the Lord has shown me something to revive my poor drooping mind. Thank God, Brother Gold, for his unspeakable gift to me a poor helpless, vile, miserable creature as I am. All earthly help has failed and nothing but God can do me any good. That makes me bow

low at the footstool of mercy just the right place to be. All things here are against me, but thanks to His dear name he has not took me all away for he said in his word he would never leave nor forsake us, and I trust he will give me grace in the dark and trying hour of death. I could not see one thing between me and my Lord but the river of Jordan on that night, nothing in my hands. I bring no merit to plead, nothing but my poor, vile self, ten thousand talents in debt and nothing to pay with. Brother Gold, I will stop here, but I could say more and the half not told, so I will close. I may never write any more. The Lord knows. Answer soon and remember me and my children at a thorne of grace. Tell me what you think of such a being as I am.

I remain, your sister in hope of a better world.

Rosa A. Fox.

Roxboro, N. C.

Dear Brother Gold:

I am enclosing a good letter that I received from my sister in the flesh and hope in the spirit, Martha Robbins Womble, and will ask you to please publish it in Zion's Landmark, and I hope that others may enjoy it as I have. I feel it is too good to keep all to myself.

Trusting you will be blest to continue the dear old Landmark as we do enjoy reading it so much.

Mrs. J. H. Whitfield.

Nashville, N. C.

Dear Sister: Received your letter last night and this morning was thinking about answering it and what I should say. It came like a flash, leave it alone, so I may sometime tell you and then I did not know what to write, although know-

ing you would expect an answer. While milking it came with force. Tell her where you are this morning, and I did not know how. I saw it this way: Now if you cannot see it like I did I can't help it.

I am down on a little hillside and away up on the hill are rocks and mountains, and people are going to and fro in a mad, wild rush. Just below me is a deep, dark desert, and I am sitting in this little silent plain by myself, sometimes looking up, thinking how dangerous it is up there, and sometimes looking down at that desert, and thinking how dark and gloomy it is down there, and looking at the little space between, where I am sitting in silent wonder. Wondering what little piece of land is this. And like a flash it came to me, this is the Land of Canaan, and I wondered would I ever reach the true land, "Where the wicked cease from troubling and the weary are at rest." I feel all alone down here, but safe and secure from all harm and am wondering what my companion is going to be. You know one will soon join me and it will be the Comforter to guide me along on this healthy little plain, or will it be that dreaded tempter to throw me in that dark desert and no way of escape. No matter where we get we are worrying about something. Why can we not be still and know God rules at all times and in all things? It never would do for me to be left alone long at a time, I get so stiff-necked. You know it reads this way: "He that hardeneth his heart and stiffens his neck shall be suddenly destroyed and that without remedy." So you see I would soon break my neck. But for some cause I have been safely guarded this far and surely hope I always

will be. You know I often follow the old tempter deep down in the desert, and there weep and howl for a way of escape and then at a time, all unexpected to me, the glory of that Son I told you about suddenly lights my pathway and to my great joy I am out and know not how, and then I can cry aloud and say in due season Christ died for the ungodly. And then with "Salvations walls surrounded, I can smile at all my foes."

I am a strange little creature and surely a mystery to myself. My afflictions are strange too. Not any of those doctors are satisfied yet. They cannot find the root of my troubles. The one from Baltimore told me I would probably stay like I was for two years. They think surely I am going to the hospital. I thought so too last week, but I don't now. I have a doctor they know not of, and he applies his medicine just often enough to keep me on the way and make me give him all the praise, and it is not bad to the taste either, but how it does soothe and heal. It is glorious, isn't it?

After I lay down last night I could not go to sleep, my little hope seemed a long way off. I had company most all day and stayed up and felt restless. I lay there and thought it over until I almost felt I did not have a hope at all and felt awfully gloomy. And after a while I was not awake, nor asleep, just between, in a dreamland I guess, when all at once I saw myself dying and I had an awful frown on my face. I thought, Oh, how badly I do hate to die like that. I always wanted to die happy and with a smile on my face. And like a flash I saw myself dead and was smiling so that all my teeth were showing

and I knew in a few minutes that they were false teeth and were going to drop down, and what a sight I would be to look at then. My little hope came before me then and it seemed so dear. There was something reasoning with me in this way: Would you fight for that hope if some one would try to take it away from you. And in a great rage I rose up to hold to that little hope that seemed so dear. And all that was holding this old angry body up. I cannot tell you half I saw, but my heart's desire and prayer to God is, that I may be stripped of all anger and false while in this world and be ready to meet my God in peace. I saw all desires of the flesh and all forms and all that was false would be naked to that all seeing eye. I do so much desire to love the truth, see the truth and think the truth, and then I feel I would be a true Christian and could forever rest on that fair Canaan land.

I have read this over and it is full of mistakes and so am I. I was in such a hurry to show you what I saw.

I had not thought of that dream today until my mind was penning it down. So you will have to excuse me if you can, though if you can't you can't. I do not love to be rich, but I love to be in a condition to see the glory of that Son. I often wish I was well and strong and could be a help to my husband and children, but I would rather serve that great husband and his family than anything else. So if it takes affliction to make me think on Him I can say of a truth Lord, lay me low and keep me there. I remind myself of a little child in its mother's lap. It will be squealing and playing when she takes it out for a visit and wants to

get down and crawl and play with the other children but it won't get far from its mother's lap before it will go back as fast as it came, and so it is with me. I fear to go out very far, for with the poor and afflicted and the blind I feel at home, but when I began to get out from them I find myself in a hurry to get back. There seems to be an easiness among them I do not feel elsewhere. The high-headed, the wise and the strong do not look safe to me. I look on and feel I want to get way back and sit down. You know I was given a seat in the back door the first rest I ever knew. I was not given a high seat in front, neither do I desire one, for that seat in the back door has afforded me all the true rest I have ever known. How glorious to be permitted to sit there and rest a few moments to help me on my journey. If it were not for that I would faint by the way. And I feel this morning like Brother Williford said Sunday, if we fall away from this hope we crucify Christ a second time and put him to an awful shame. I fear to claim him at times, it seems too great for me, but yet I feel I must uphold him as Lord of Lords and king of kings.

My dear, there is no end to this, so had as well stop at one place as another. So I found myself in a strange land and after all I have said and the many things I have seen this morning I am still in a land of wonder. Brother Gold wrote so sweet about these words: Deal justly, love mercy and walk humbly before thy God, and oh, do I worship the true and living God, do I worship him in the flesh or in the spirit. The Lord only knows. Whenever all the false and forms with this old body is lifted of this

little hope that bears me along then and not until then will I know. So you see my hope today is to be gently led up this little piece of land to join that little band where justice, mercy, humanity and love will all meet together and all be at rest. But how the enemies do howl around and would pitch us up or send us down any way to throw us off of this little middle piece that seems so secure to us, and that my dear is Christ Jesus, the Rock. I do think I will stop now.

BEASTS—ELDERS

Elder P. D. Gold.

Dear Brother: It has been in my mind for some time to write some of my thoughts in reference to the four Beasts and four and twenty Elders, which of you think are according to the Word of Truth, you can publish if you desire.

When John, the beloved disciple wrote these things he was in the Isle that is called Patmos, for the Word of God and the testimony of Jesus Christ, he was in the spirit on the Lord's day. That is any day or night, in which he by his spirit manifests his glorious power. The heaven was opened, and a voice as of a trumpet was talking with him. A throne was set in heaven symbolizing sovereignty and dominion, one sat on the throne in resplendent glory. This royal personage was the glorified Jesus, King of Kings, and a rainbow was round about his head, a symbol of the everlasting covenant ordered in all things and sure, never to be broken as the first covenant, round about the throne were four and twenty seats on thrones, and upon them, were seated four and twenty elders, clothed in white raiment denoting purity, and the righteousness of saints, and they had on

their heads crowns of gold, an emblem of royalty and dignity. These represent the twelve apostles, and the twelve tribes of Israel, answering to the general assembly, and church of the first born which are written in heaven, constituted of both Jews and Gentiles, who in the hand of God are both made one, through the blood of the everlasting covenant, and out of the throne proceeded lightnings and thunderings and voices, signifying God's displeasure, hatred and just punishment for sin, and his awful majesty and manifested power, the voices clamoring as of a great multitude, expressive of complaint, bitter suffering, and an urgent plea for mercy, and there were seven lamps of fire burning before the throne, which are the seven spirits of God. This signifies the Holy Ghost, and before the throne a sea of glass mingled with the fire of the Holy Ghost. The same as the molten sea, recorded in 1st Kings 7:25. A type of the pure word of the Gospel. Without men's invention the twelve oxen upon whose backs the sea stood, types of the apostles and ministers of Christ who should keep their uncomely parts covered with Gospel grace, and should proclaim the gospel, as indicated by the twelve oxen looking on, fronting every direction, north, south, east and west, and in the midst, and round about the throne were four beasts or living creatures as recorded in Eze. 1:5, and the seraphim of Isaiah 6:2. And the first beast was like a lion, the second beast like a calf, or ox, the third beast had a face as a man, and the fourth like a flying eagle. These four prominent traits all meet in the same character. This considered in its primary sense refers to

the four evangelists, viz: Matthew, Mark, Luke and John. The gospel by four, the four wrote and testified of the same things. The conception, birth, life, crucifixion, resurrection, and ascension of the Lord Christ. But they are beasts, four in number, four square, denoting equality, the city with four square, and they look, or front every way. Where the spirit is to go these four beasts go. They typify the gifts of the ministry, in which the Lord is praised, and the saints are comforted. The treasures or gifts of the ministry are in earthen vessels, but they are to be broken. The lion indicates courage and strength. He is king of beasts, has great boldness, or fears not man. The Lord gives to his ministers such a fear of him, which is of love, that they do not seek to please men, they come before great men, saints of the most high God, and the mixed multitudes, and fearlessly declare the great strength, infinite wisdom, glory and dominion of God. The face of the lion was on the right side, place of power and authority, and the second beast like a calf or ox shadowing forth meekness, humility and patience, a burden bearer. This is on the left, the place of much labor, where trials, tribulations and troubles comes. It is needful for the minister to have to bear burdens, endure hardness, suffering, privations, not murmur, not seek high or great things for himself, is slow of speech or rises great plainness of speech, does not flatter men, does not walk in craftiness, nor handle the Word of God deceitfully, but by manifesting the truth, commending himself to every man's conscience in the sight of God, has a calf's foot, or walks straight in whatsoever condition he

is, he makes the same track, wherever he is, or whatsoever he is doing, the face of a man, this symbolizes the infirmities and weaknesses of the earthen vessel in which this treasure is placed, and yet is not defiled.

Jesus, our great high priest, was anointed with the oil of gladness above his fellows. He was found in fashion as a man; who can have compassion on the ignorant and them that are out of the way, for he also is compassed with infirmities. What great wisdom this is that God should commit the ministry of such sacred things of the blessed gospel to earthen vessels, that they should reflect the light of the knowledge of the glory of God in the face of Jesus Christ. The face of a man, that which is first seen, or in front, the visage, when the anointing which is from heaven shines in this face, then the glory of the Lord is seen in the gospel.

What a ministry of reconciliation and gladness this is!

The face of a flying eagle. This is behind. This also is figurative of strength. He is the largest of all birds, denoting that the gift of the ministry is the greatest and most elevated position that can be intrusted to man, and the most responsible, how needful then it is that stewards of the mysteries of the Gospel be found faithful to their trust. The eagle lives to a great age, denoting that the Lord God will continue to dispense this blessed word of reconciliation to these earthen vessels, his witnesses to the end of time. Again it is said that the eagle is cloven tongued; that is, divided or parted, denoting the sanctification of these earthen vessels unto the Lord, separated from the world. They are purged from their former

sins and uncleanness. They have been cut off from the lust of the flesh, envyings, murders, drunkenness, adultery and such like; again we are told that Gospel ministers are bare twins, that is, they have a double travail of soul; two separate experiences, or besides their first travail from death unto life. They have a special call to the work of the ministry, none is barren among them. They are fruitful in the knowledge of our Lord Jesus, and to every good word and work, love, long suffering, gentleness, faith, and such like. Another notable characteristic of the flying eagle, is his acuteness of vision. This denotes vigilance, watchfulness, the ability to discern Gospel truths. They look, or front every way, as watch. They see danger before it watchman on the walls, they always watch. They see danger before it comes. They prophesy of good things. Another trait of the eagle is his parental affection, tenderness, and care of their young. This is also true of a gospel minister, or pastor towards the little flock over which the Holy Ghost hath made them overseers. The face of a flying eagle, this is behind, he is king of birds, flies very swiftly, flies higher than other birds, rises above the storms and tempests, above the clouds, and commotions of the conflicting elements, and flies in the clear shining of the sun. The gift is the ministry that soars above the world with its troubles, afflictions and sorrows, that seeks things which are above this world, where Christ sitteth on the right hand of his Father Majesty in the heaven, that gift of faith, which sees things invisible, or as seeing things invisible, that eagle like gift of beholding the blessed sun of righteousness

in his glorious beauty, is also manifested in the gospel preacher. How it sees the hand of God in all the past of our life, remembering how wonderfully the Lord hath led us these forty years in the wilderness. This eagle is flying where the spirit is to go these four beasts go, or are directed by the spirit. They quickly obey as the flying eagle, but they are beasts, they feel that they are vile as beasts, unclean. They have each six wings. That is strange for beasts. With two they covered their feet. That is, their conduct is good. They live above reproach. That is, their walk of life is in every respect suitable to this sacred and exalted trust. It matters not how well one may appear in the pulpit, if he appears unclean or corrupt outside, it is never forgotten. His feet must be covered—beautiful. With two he covered his face. He does not wish to be seen himself, he is too vile, unclean, and sinful. He desires the Lord Christ be preached, and himself hid. With two he did fly, or they do fly, they ran or they do run, and return as the appearance of a flash of lightning, or they are instant in season, out of season; quick to obey, they run in the strength of the Lord. They are full of eyes before and behind. The gospel minister looking back, or behind by an eye of faith, or in the spirit of the Lord to the wondrous mediation of Christ the Lord, in the finished work of reconciliation, declaring he hath saved us, and called us. They are full of eyes before, looking in that glorious beyond, where their great high priest ascended beyond the white scarlet and purple clouds, and the blue heavens, and entered the true holy of holies, and there now successfully pleads the merits of his

blood for every member of his mystical body, until he shall come again the second time without sin to be glorified in his saints. When they shall be clothed upon with that blessed immortality in the glorious resurrection life, where every possibility of a relapse again to death mortality or corruption is forbidden, and they were, or are full of eyes within. They see their own vileness, filthiness, and wretchedness. they see in themselves that they are carnal, sold under sin, no good thing in the flesh. They see the depravity of their own nature and their uncomeliness; they also see the rapturous beauty and excellency of the power, wisdom, justice, truth, holiness and mercy of the Lord displayed in their deliverance from death. These beasts rest not day and night, as watchman on the wall. They are in labor and travail, enduring hardness, making mention of the Lord, and keep not silent. They always cry holy, holy, holy, is the Lord God Almighty. Reverend is his name, even the blessed three in one, and unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto him be glory and dominion for ever and ever. Amen. And when the ministers of God, shadowed forth by the four beasts, worship the Lord God in the ministration of the Gospel of him who sits on the throne and liveth forever and ever. All of his saints, the children of his kingdom, one body, one true church, the pillar and ground of the truth, made up of Jews and Gentiles, as signified by the four and twenty elders. They also cry thrice holy, and worship the Lord God. They sing a new song saying thou art worthy or able to take the

Book and to open the seals thereof for thou hast redeemed us by thy blood out of every kindred and tongue, and people and nation under heaven, he which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

T. R. Sawyer.

Edenton, N. C.

A GOOD LETTER.

Atlantic, N. C.; March 20, 1918.

Dear Miss Lizzie:

One who goes about as I do and who is mixing with the world in its various characters cannot easily understand how one so pure, so much confined to home and pleasant companionship as yourself, can feel so much of the sinfulness and see so much trouble as you express. But when I am made to look at the matter in full face I can understand. The spirit that searches the heart in every dark and most secret recess roots up and turns on the top or out where it may be seen every evil way and thing. Then the eyes of faith look and see all of this indwelling corruption which is so vile that the heart is broken by it or by the spirit who reveals it. Then he or she who sees its mourns and can not find comfort. I see those things in myself and am brought down very low. I can but have fellowship for one who is thus dealt with by our dear God.

While I fear to claim that I am a Christian yet I know that none but those who are the broken-hearted ever feel that way, and the broken hearted are those who the Lord came to heal. They are his children, the heirs of heaven and all that belong to the Father and his Son Jesus Christ. He has treasured

up for them afflictions here and much tribulations such as no other people ever knew nor will they ever know.

A child of God may have the same diseases of the body as others have, and be brought down in poverty in the same way, but the affliction of the mind and heart of the child of God under the bodily afflictions are so very different. The child of God is given to feel a love to God in His affliction and to praise Him in that He is the high and the holy one and that He cannot do wrong. If there is a spirit in him that raises complaint against God there is another spirit that brings that child low down in humility and gives the humbled ones to feel that the Lord doeth all things well. He may be so low that praise "sits silent on his tongue," but in his heart he feels a desire to praise the Lord and to worship Him. This is an affliction that the world knows not of. It works in the child of God's blessed endurance, and gives him to feel that it is the Lord and to say let Him do what seemeth to Him to be good. The Lord of the whole earth will do right.

He has said, "In the world you shall have tribulations." Then our tribulations are not by accident with God. They are by His Holy purpose. In these He shows us the certainty of the corruptions of this world, and weans us off from it. But he also said "Be not dismayed for I have overcome the world." How sweet this is! Overcome the world for who? Not for Himself for the world could never have dominion over him. No, he overcame the world for his afflicted poor who are in the world.

Then listen to his sweet and precious declaration and promise,

"Be not dismayed, I have overcome the world," and "in me you shall have peace." Here we are led in our minds and hearts from the tribulations of the world to peace in our Lord Jesus Christ. Seeing so many of the ways and the principles of the world in ourselves we are given to hate our own lives because of our corruption. But seeing so much beauty and blessedness in our dear Lord we hunger to be with Him and like Him. Then we are given to experience with David, "It is good for me that I was afflicted for before I was afflicted I went astray, but now have I kept thy word."

My dear sister in the Lord, the day of the burning like an oven has come to you. The Lord is a purifying fire in your heart. The spirit of God is the heavenly wind that blows to vanish away all the chaff, the fire to consume the dross. The wind will leave the wheat clean, the fire will leave the gold tried and the silver refined. If there is so little of the wheat as one grain it is wheat and cannot rot; so little of the gold as a penny worth it is gold tried in the fire. It belongs to the kingdom that has no end nor does anything in it have an end. The wheat is planted by the husbandman in a fertile soil which he has prepared and it brings forth fruit fit for His garner. The gold is little but it circulates in His kingdom and purchases every needed thing. The silver is little but so refined that the very image of the beloved is seen in it. He has refined according to His purpose. It is a mirror worthy to stand in any part of His kingdom for He has made it to suit His own liking.

It is with this view of things that we are given patience to endure hardness as good soldiers under our

great Captain.

The Lord give us patience to endure unto the end, and to enter there in the full fruition of His glory under the crown of which is on our head that we may praise Him in all eternity.

Your loving friend and brother in the gospel of our Lord Jesus Christ.

L. H. Hardy.

SMITHFIELD UNION

Wilson's Mill, N. C.,

May 14, 1918.

Elder P. D. Gold.

Dear Brother: Please give notice through the Landmark of Smithfield Union. The next session of the Smithfield Union will be held with the church at Smithfield, Johnston County, N. C., on Saturday and fifth Sunday in June, 1918.

Elder J. T. Coats is appointed to preach the introductory sermon and Elder A. D. Johnson, his alternate. Services will be held on new time for benefit of those coming by railroad. Brethren, sisters, friends and ministers especially are cordially invited to attend.

Yours in hope,

J. A. Batten,
Union Clerk.

R. P. SUMMERS

Dear Brother Gold: Please publish the death of my dear son, R. P. Summers. He was born October 29, 1859, died February 4, 1918. He was first married to Mollie M. Carter, to which union were two children, one dying in infancy. His first wife died in 1885, and in November, 1886, he was married again to Bettie E. Talley, who preceded him to the grave about two years. His occupation was farming, but his health failing he left the farm

and moved to Iden and went into the mercantile business where his straight forward and honest dealings won for him a good trade and the Lord greatly blessed him. His kindness and indulgence with his customers won for him many friends both white and colored. He leaves eight children, two brothers, one sister and an aged and grief stricken mother, together with many friends to mourn their loss. Oh, Brother Gold, he is greatly missed! We hear his many customers saying, "How we do miss him," but none miss him like we do. It was to me a most heart-rending and sore trial to witness the painful suffering and death of one so near and dear to me. His health failed so that he had to give up his store some time before he died, but he could walk round in the house and yard. He was confined to his bed about one month. We would ask him while he was up if he was suffering any pain, and he would say no, that he felt uncomfortable. I know that he was the humblest and most patient and submissive of any one I ever saw. He said to me one day, "I don't want to murmur, but I have thought if I had died when Betty did it would have been better as I can't be any help." I told him we all wanted him to live, that his management and his being with us was worth more to us than his work, and that all of us loved to wait on him. His children were so kind and good to him, and it was a pleasure to me and them to do anything we could for his comfort. He told me one day to come and sit by him. He said he wanted to tell me about how he felt. He said, "I am going to die and I never spent such a night as I did last Sunday night. I prayed all night and could not

sleep, but prayed for some evidence of my future happiness, but couldn't get any answer." He said he had never spent such an awful night in his life. He was still in the dark the next day. But about night he and Grover walked out to the store and just as he got there a bright light shone around him and they went back to the house and the light shined around him again. And he knew that the Lord had answered his prayer and he was so happy. I told him that was a great comfort, and that one of old said, "I was brought low and he helped me and that he is a zealous God and will be sought unto for his blessings."

Oh, Brother Gold, it is so sad to give up one who was so useful to us all, but the Lord knows best and bless His holy name. He never does wrong and I try to be submissive, as I hope and believe that he is at rest. He left many good evidences of his being better off, which is a great comfort to me. He was such a good and obedient son, a kind and loving husband and an affectionate, tender and indulgent father, never failing to see after the necessities of his children, and daily admonishing them to do right. And he has good children, and I hope they will try to follow his good example and walk in His footsteps.

Written by his lonely and sorrowing mother, Nannie L. Summers, aged seventy-seven years, five months and 13 days.

MARY HARRELL

By the request of Brother J. B. F. Harrell, I will try to write a little sketch of the life and death of his wife, Sister Mary Harrell. She was the daughter of David and Comfort Westfield and was born in Maury county, Georgia, August 28, 1847.

She was married to J. B. F. Harrell by Elder William Hubbard, January 6, 1868. Brother and Sister Harrell joined the Primitive Baptist church at Chickasawhatchee, Terrell county, Georgia, somewhere about the year 1880 or 1881—I do not remember, as I have not the date—and were baptized by Elder T. K. Pursley, and she lived a very consistent life as a Baptist. After a short while they moved to North Georgia and remained there during her life. Sister Harrell was loved and appreciated by all that came in contact with her. She was an orderly Baptist, and we were at a loss to give her and Brother Harrell up at our little church, but alas! we had to submit, as it was their minds to move away and leave us. But the saddest part now comes. Sister Harrell has paid the debt that we all have hanging over us. She died, or fell asleep to be awakened on the resurrection, on June 29, 1917, and we feel that she is now resting from all her labors of love in the heaven of rest prepared for the children of God.

Now let us try to be reconciled to God, knowing that He is too wise to err and too good to be unkind. We are assured that our beloved companion, sister and friend is gone. She leaves a husband, and many kindred and friends, but no children to mourn for her. May God's mercy and love rest with our beloved Brother Harrell, that he may be able to continue on in obedience to God and have grace to bear him up in this sad hour of affliction.

A CORRECTION.

Kenly, N. C., R. F. D. 4

May 8, 1918.

Dear Brother Gold: I wish

to correct a mistake I have found that I made in my letter. I put it that Sister Hooks stayed at home all day. I intended to say that she said that she was at home that Sunday evening, and that Mrs. Turnage and Mr. A. T. Barnes did not stop there, that was the time that she told me and my husband that she did stop there.

Yours in faith,

Mrs. Ida Ba3s.

STAUNTON RIVER UNION

The Staunton River Union meeting will be held with the church at Mt. Ararat, Pittsylvania County, Va. (8 or 9 miles north of Danville), Friday, Saturday and fifth Sunday in June, 1918.

M. H. Tompkins.

MRS. MARY ANN TILLMAN.

In loving memory of my dear grandmother, who departed this life November 16, 1915. She was born October 28, 1849, making her stay on earth sixty-six years and nineteen days. She was the daughter of William and Patsy Hatch and was married to A. J. Tillman, September 3, 1865. To this union were born fifteen children, six girls and nine boys. Three girls, five boys and ten grandchildren preceded her to the grave. Grandfather and grandmother lived happily together fifty years, two months and thirteen days. She received a hope in Christ early in life and joined the Missionary Baptist church, but later joined the Primitive Baptist church at Bear Creek, Chatham County, N. C., Saturday before the first Sunday in April, 1877, and was baptized the next day by Elder A. J. Gilbert. Later she moved her membership together with her husband to Union church at Burlington, N. C., of the same faith and order and lived a consistent member until God saw fit to call her from this world. Grandmother al-

ways filled her seat at church when her health permitted. The last association she attended with her husband was the Salem Association held with the church at High Point, N. C., and from there to Danville, Va., to the Union meeting the fifth Sunday and Saturday before in October, 1915. She heard the introductory sermon which was preached by Elder J. R. Wilson, and was unable to attend any more of the meetings and came home the following Tuesday. She lingered two weeks to a day. All was done for her that her loving husband, children, relatives, friends and physicians could do, but none could stay the cold hand of death. God loved her best and saw fit to take her to himself and we have a sweet hope that she is now enjoying the sweet presence of Jesus in that sweet home she talked so much of. She leaves a loving husband, seven children, three girls and four boys, twenty-four grandchildren, four great grandchildren, also many relatives and friends to mourn her departure. We feel our loss is great; while this is true we feel sure that her gain is greater in spirit. She is now resting in the delightful presence of the adorable Redeemer, and her sufferings are all ended.

Funeral services were conducted by Elder W. C. Jones, of Burlington, N. C., after which her body was laid to rest in the Tillman graveyard, near Goldston, N. C., to await the resurrection morn, when we hope to meet her in a better world, where death is a stranger and sorrows are not known.

Grandmother from us is gone,
Her voice we loved is stilled;
A place is vacant in our home,
Which can never be filled.

We loved here, yes we loved her,
But the Saviour loved her more;
So the angels sweetly called her,
To that bright and happy shore.

We miss our grandmother in our
earthly home;
We miss her from her chair;
Our hearts are torn and bleeding,
We miss here everywhere.

Grandmother is gone but not forgotten;
Never will her memory fade;
Sweet thoughts will ever linger,
Around the grave where she was
laid.

Written by her granddaughter,
and one who loved her dearly.
Lessie Hilliard.

Burlington, N. C.

P. S. Grandmother had two brothers and one half brother who lived in Tennessee, Hardeman County, near the town of Bolivar, viz: Franklin, Henry and Basil Hatch. If any of their people should see this we shall be glad to hear from them.

Lessie B. Hilliard,
Route No. 8, Box 7,
Burlington, N. C.

PATIENCE JANE YELVERTON.

The Lord willing I will make the attempt to write the obituary of our beloved sister, Patience Jane Yelverton. She born December 20, 1848. Truly her life was one of service, loving kindness and tender mercy. Always found willing and ready to lend a helping hand to those in distress. On December 19, 1868, she was married to J. L. Bowden. Unto this union were born 14 children, eight of whom are living to mourn the loss of mother. During the year 1878 she made a public profession of faith and joined the Peach Tree Primitive Baptist church, was baptized by Elder Russel Tucker and lived a faithful member, always filling her seat at church, as often as she could. Her home was always made welcome to all, most especially the dear old Primitive Baptist, which she loved,

But on the morning of April 11th her Master saw fit to call her to her peaceful home on high, where all will be joy, peace and love. Blessed are the dead that die in the Lord. The funeral services were conducted by her devoted pastor, Elders M. B. Williford and J. F. Farmer, of which they spoke such comforting words, to a large concourse of sorrowing relatives and friends.

Written by her loving sister in much hope.

Lucy Wheless.

WHEN YOU NEED JOB PRINTING SEND IT TO US

A fool's lips enter into contention, and his mouth calleth for strokes.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin, the bowels kidneys, stomach, catarrh, etc

Purity Gives Power.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is the greater is the power of the system to remove disease and the less liable to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it, or to catch any contagious or infectious disease, than are those whose blood is impure and therefore impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

For Coated Tongue

Bad Breath, Sour Stomach, Bloating, Gas, Bilioussness, Sick Headache, Indigestion, Constipation,—take the always reliable

FOLEY CATHARTIC TABLETS

They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.

J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 50 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."

Sold Everywhere

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOS. TAL.

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 W Main St., Richmond Va**

A fool's mouth is his destruction, and his lips are the snare of his soul.

PELLAGRA SUCCESSFULLY TREATED WITH BARIUM ROCK SPRINGS WATER

Dr. Charles E. Walker, a Charlotte, N. C., physician, reports, "I have used Barium Rock Springs water in a case of Pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water, and the condition of the stomach and bowels so improved that the patient could eat and digest anything desired.

It is generally conceded that Pellagra is due to defective assimilation of food; in other words, is a digestive trouble. Barium Rock Springs water is recommended only in such cases as are supported by reliable testimony, proving its efficiency.

This water has been known for many years as remarkably effective in ordinary digestive troubles, such as dyspepsia, indigestion, rheumatism, gout, auto-intoxication and nervous troubles resulting from defective digestion. Price \$2.00 for ten gallons with the guarantee that if it does not benefit, the money will be promptly refunded on return of the empty demijohn, prepaid.

Address Barium Springs Company, Box G-20, Barium Springs, N. C.

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys and clears the complexion. By thoroughly purifying the blood it makes good health.

IF YOUR CHILD IS CROSS

FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "Fruit Laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

FREE BOOK ABOUT CANCER

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

A NERVOUS BREAKDOWN

Miss Kelly Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.

Newark, N. J.—"For about three years I suffered from nervous breakdown and got so weak I could hardly stand, and had headaches every day. I tried everything I could think of and was under a physician's care for two years. A girl friend had used Lydia E. Pinkham's Vegetable Compound and she told me about it. From the first day I took it I began to feel better and now I am well and able to do most any kind of work. I have been recommending the Compound ever since and give you my permission to publish this letter."—Miss FLO KELLY, 476 So. 14th St., Newark, N. J.



The reason this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, was so successful in Miss Kelly's case was because it went to the root of her trouble, restored her to a normal healthy condition and as a result her nervousness disappeared.

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Merritt Ave. E. M. Ligon

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Renew Your Health

AT NATURE'S FOUNTAIN WITHOUT THE EXPENSE AND LOSS OF TIME NECESSARY FOR A VISIT TO THE SPRING.

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders, which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money, or the poor man or woman who cannot spare the time to spend several weeks or possible months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

Have the utmost confidence in the Shivar Mineral Spring Water for to it I owe by Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering



about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION.

I was suffering with indigestion, stomach and liver disorders and all its train horrifying phenomena for several months I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I felt it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past 25 years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking

it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, LaGrange, Ga.
President Unity Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped me, but none have given me such relief as your Spring Water. I used it and recommended it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.

For many years I suffered with stomach trouble as a direct result of Asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklet, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my troubles. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH, Baltimore, Md.
Vice-Pres. Young & Selden Co., Bank Stat.

Fill Out This Coupon and Mail it Today
Shivar Spring,

Box 55 T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, on receipt of the two empty demijohns, which I agree to return within a month

Name _____

P. O. _____

Express Office _____

(Please write distinctly.)

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I be-

lieve that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D. Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N. C.
BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances I came to Shivar Spring and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since that I have taken none at all. The effect of the Water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX, Greenville, S. C.

LIVER AND KIDNEY

I feel that it is due to you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochopee, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHNEY, M. D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,

Lexington, Va.

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W. A. WITHERS, DIRECTOR,

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SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

Let folks step on your feet hereafter; wear shoes a size smaller if you like, for corns will never again send electric sparks of pain through you, according to this Cincinnati authority.

He says that a few drops of a drug called freezone, applied directly upon a tender, aching corn instantly relieves soreness, and soon the entire corn, root and all, lifts right out.

This drug is a sticky ether compound, but dries at once and simply shrivels up the corn without inflaming or even irritating the surrounding tissue.

It is claimed that a quarter of an ounce of freezone obtained at any drug store will cost very little but is sufficient to remove every hard or soft corn or callus from one's feet. Cut this out, especially if you are a woman reader who wears high heels.

Agents sell Laundry Tablets; washes clothes without rubbing. Sample free.

J. JOHNSON,
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BLOOD POISON IS SNEAKING

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the care-

less touch of a pair of dirty hands the slight wound becomes infected, festers and spreads. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist, or write W. F. Gray & Co., 849 Gray Bldg., Nashville, Tenn., for sample.

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Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

I Recommend Peruna To All Sufferers Of Catarrh—



I Do
Not
Think I
Ever Felt
Much
Better

Mrs. William H. Hinchliffe, No. 20

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Those who object to liquid medicines can procure Peruna Tablets.

YOU CAN TELL THE PEOPLE WHO HAVE IRON IN THEIR BLOOD STRONG, HEALTHY, VIGOROUS FOLKS

City Physician Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-down People in Two Weeks' Time in Many Cases.

ONE glance is enough to tell which people have iron in their blood. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. Numbers of nervous, run-down people who were ailing all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form.

And this, after they had in some cases been going on for months without getting benefit from anything.

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Then you may get the splendid blood-enriching qualities of Hood's Sarsaparilla and the iron-building effects of Peptiron into the combination, and the three medicines working together give the grandest health-uplift it is possible to have from medicine.

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L. M. GROSS,

721 Spring St., Little Rock, Ark.

Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom

Zion's Landmark

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

BE FAITHFUL

Atlantic, N. C.,

May 13, 1918.

Dear Brother Gold: I am now near Rocky Mount. Have met all my appointments up to now and have had much comfort with the brethren, sisters and friends, and in the ministry of the word. Surely God is good to Israel, even to them who are upright in heart.

Just now I was reading a little and I read the first verse of the 12th Psalm, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

My mind led me to stop and meditate a moment. If the word had said the ungodly man, or the unfaithful man it appears that I could see better how this could be.

But the godly man, how can he cease? The faithful, how shall he fail? These are the things which caused me to stop and meditate. They caused even King David to call on the Lord for help.

Those who have been in the ministry a long time and have gotten out amongst the churches can see this thing. Those who years ago were in their first love and appeared to, yes, did love the preached word and the solemn assembly of the saints have seemed to grow cold and very careless. Is that one of the things the Psalmist was talking about? Some churches that have a goodly membership in numbers often have thin congregations. This

is not only true of meetings at appointments of traveling ministers but it is true at regular meetings, so much so that pastors are discouraged and are made to cry out in spirit, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." "Where are those we counted leaders,

Filled with zeal, and love, and truth?

Old professors, tall as cedars, Bright examples of our youth!"

It is the most heart rending thing to pastors and others to go to places of worship and see this decline in the house of the Lord. They are brought low in spirit and made to cry out unto the Lord for help because the godly man has ceased, and the faithful has failed.

I hear this complaint by our pastors as I go, and I know how they feel. It is the burnt child that knows how the fire feels. A pastor who wishes to be faithful to his obligations to the Lord and to the churches he has promised to serve finds no time to be a slacker. Even the brethren may be cool towards their meetings and stay away to look after the things of this world, but he must be faithful. Sometimes he is in tears and at others his heart is too heavy for tears and he groans deep down in his heart because he sees that the godly man has ceased, and the faithful has failed.

He labors under this burden and often goes home with his heart heavy, so heavy that he fails to eat his bread and would rejoice if he could weep his troubles away; but, alas! tears are denied him and he continues to groan in spirit because he sees that the godly man has ceased, and the faithful has failed.

Brethren, has your profession ceased to be precious to you? The hope the Lord gave you which you loved so much, which led you to go home to the church, then led you to sit among the brethren at every opportunity; what has become of that now? Surely it has not failed. What is the matter? Our Lord said, "Because iniquity shall abound the love of many shall wax cold." With whom and in whom does the iniquity abound? Surely in him whose love has waxed cold. Therefore it is he who has ceased.

Those in whom this love is yet active show their faith by their works. They continue steadfastly in the Lord and in the power of His might.

Does the question come up in your heart, "Do my brethren love me?"

First consider, what right have they to love you. Are you continuing in the work and fear of God? or have you ceased and failed to be faithful to your own high and holy calling? Then what evidence is it to you if the brethren do or do not love you? The word is, "We know we have passed from death unto life because we love the brethren." If you love the brethren how shall they know it unless you have charity to cause you to forsake your worldly affairs and meet with them in the worship of God? If some one or more of the brethren have committed some offense against you is that a reasonable cause for you to turn away from them and the church? No. You should be faithful.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Stir up, brethren. Your poor pastors have burdens enough to bear when you meet him and show your appreciation of him at every meeting. I have been in pastoral service nearly forty-one years and I know whereof I speak.

There is at this time a great warring and much slackness in the churches.

Awake, brethren, awake from this sluggish sleep and abide in the holy calling. The Lord bless us all to do so.

Your brother in hope.

L. H. Hardy.

Rufus, N. C.

Dear Brother Gold: It has been quite a while since I have written you. However, many have been the times I have thought of you and would have written, but felt too barren and destitute of spiritual things (as perhaps I am at present) to interest you.

My mind has been shrouded in darkness for a long time and I have not known how to write or talk, and at present I am nothing and less than nothing, and feel to know nothing spiritually except as I am taught and sometimes very much fear I have never been taught in that spiritual school or kingdom of Christ. If so, why am I so cold and lifeless and my whole being so engrossed with the affairs of this life, which are soon to fade away and die?

Bro. Gold, it grieves me to view my state and realize that I am so helpless that I cannot remember spiritually, past mercies and blessings, or even cast one good thought

heavenward, to say nothing of the lamentable fact that the spirit of prayer has long since taken its departure. I am made to wonder if Christians know anything of such experiences as are mine, and for the last few days I have been possessed with the strangest feeling, especially since last Friday night, when I dreamed of seeing death and his father. Whoever thought of such a thing as the Father of Death? and yet they both spoke to me and Death laid his hand on my left cheek. He was not a grim, horrible monster, as we often hear him spoken of, and yet it is impossible for me to describe him, as I saw him and yet I knew him. He was pale and small, and kept himself hid in a little cabinet except when he wanted to be walking about. He was not fearful looking and yet the strangest feeling came over me as he talked to me and laid his hand on me; and I am made to wonder and my mind goes back to Adam in the Garden, where when he sinned in partaking of the forbidden fruit he brought all of his posterity under the curse of the law, whose sentence is death. Sin, therefore, is the forerunner of death; and sin and death are inseparable; even as our sinless and sin-atoning God, and life and light, of which He is the Father, are inseparable.

Then inasmuch as sin has stamped the finger-prints of death upon the whole of Adam's family; so likewise it appears that all of the family of God, who have been touched by the finger of His love, bear about in their bodies the marks of the dying of the Lord Jesus, and

show some signs of living (spiritually). O, is there any sign of life in me?

I was blessed to attend my home church meeting and visit my home folks the first Sunday in April. My mother was then very feeble, but now much improved. Was blessed to hear Elder O. J. Denny, our beloved pastor, both days. I think him a worthy minister of the gospel, and his churches fortunate in being blessed with his services.

Mr. Coffey and I are planning to visit my home church again first Sunday in June, where we hope to hear Elder Sylvester Hassel, together with Bro. Denny.

O, that they may be given heavenly liberty, and we blessed with a hearing ear, that we might hear and enjoy the things of the kingdom of Christ.

Bro. Gold we would be so glad to have you and Sister Gold visit us again and to have you preach for us at our school house.

Elder S. C. Roberts has agreed to preach for us on third Sundays when able to get here. He was unable to feed himself part of the time last winter from rheumatism.

Well, Bro. Gold, Mr. Coffey's mother passed from the shores of time the 2nd of February. She suffered a great deal during her last sickness, and it was very painful to us to be unable to give her any relief. Perhaps you remember that she had been an invalid for about five and one-half years, and was at the time of her death eighty-two years and eight months of age. She began to grow worse about the middle of December, and continued to fail until the end came. To

say we were lonely, does not express it for it seemed that we could not stay here, until we took two little orphan children to raise.

Please pardon this intrusion (if such it be) on your valuable time, and pray for us, in these perilous times.

Your little sister in a fainting hope.

(Mrs.) J. P. Coffey.

MY BIRTH AND LIFE

My birth and life from childhood up to the present time, I feel to pen down as my mind is so impressed. It may be good for my children and also to God's humble poor. I have been impressed ever since I had hope to write. I was born 1835 in a log house at my grandmother's, and lived there until I was five years old. My mother then died and I was left in the care of my grandmother and aunt. I did not stay there very long before my father went after me. He stole me away from my grandmother Jones and put me on his horse's back behind him and rode away. On the way he stopped at a country store owned by a man named Crowder. There he bought me a little straw hat. Then we went to his mother's, there he put me down and I didn't see him any more through all my travels. I stayed there with my grandmother and step grandfather until I was seven years old. They were both very kind to me. About that time my grandmother died. My stepgrandfather took me down to court and had me bound to him. I lived with him until I was twelve years old and he died. Then my

uncle had me bound to him. I stayed with him three years. He was very cruel to me. He would whip me almost to death. His wife would allowance me with what I had to eat. Lots of times I would take my dinner and start to work and eat it before I got there. I would be so hungry. If she was anywhere around when he was whipping me she would tell him to put it on me, that he wouldn't hit me a lick amiss unless he struck at me and missed me.

Brethren and friends and all that read this, I thought in my youthful days I was a good boy, but I reckon I was a bad one. Along in this time my uncle's wife died and he broke up housekeeping and he said to me: "John, you must look you a new home. I can't keep you any longer." All those three years I stayed with him I had the cows to drive up and pen about one mile and a half. Some nights it would be 10 o'clock in the night before I could get them all up and penned. Then my bed was a sheepskin laid on a loom built under a shelter up by the side of the house. After I left there I went back to my stepgrandmother to get advice how to do. She told me to go to A. P. Clifton and stay with him and his wife. They had no children. So he had be bound to him. That made the third time I was bound out. I lived with him six years. I had never had any underwear until I was free. Then the civil war came along and I knew not what to do, so they persuaded me to volunteer and go to the war, and I did so. I went off in the first company,

One night in the war while lying on my bunk in the ditches I had a dream or a vision and two witnesses appeared to me that night, or were represented to me as witnesses, and the north side of my bunk was opened and every thing was bright as day. They had come after me, and I raised up and went with them, knowing where I had to go. The first place they carried me to was the water of life. They stopped and stood still. I went down partook of the water of life, and as I came up out of the water we started again directly east until we came to Jesus Christ. I went under his feet to the southeast corner of his throne. They placed me there and vanished. And I was carried there to ask a question. Jesus was sitting on the top throne. It was three stories high. He was sitting with his back to the north star, and his face was toward the south. I looked up at him and said "I have come to see whether I will do or not." He answered me and said "go back home and go to school two months, learn how to read and write then you will do." I awoke and it was only a dream. I was a wicked man I know and am yet in the flesh, but I hope, not in the spirit, and all through this terrible war God was with me if he had not have been I would never have returned. I came out when General Lee surrendered in April without being wounded, and married Mrs. J. W. Coats, a widow with four children and to us were born four more, two girls and two boys, and all eight of them are living yet.

When Jesus Christ told me to go

back home and go to school two months I thought I had to go to school to some one and learn how to read and write. I did not understand it, but it was not so. I began being troubled and being persuaded went and joined the Free Will Baptist church, thinking it would ease my troubled mind. But I didn't get any relief. I stayed with them two years, at the end of the two years it was made plain to me that my school was up. At that time God revealed unto me and directed me to the old Primitive Baptist church at Rehoboth to take the second seat in 1887. I have been there ever since perfectly satisfied at at my seat hoping to remain there until death.

When it comes time that I have to die and can't stay any longer I hope to meet God in peace see him and be like him and reign with him in glory forever more.

GOOD TO BE REMEMBERED

City Point, Va.,

3-24-18.

Eld. P. D. Gold,

Wilson, N. C.

My Dear Brother Gold: Today while alone, feeling somewhat depressed and lonesome I find myself thinking of you and the many pleasant hours spent with you in the past. Would that I could be with you today and hear you talk. Bro. Gold of late my lot has been cast with strangers. I am now stationed here at City Point, as special officer of the DuPont Powder Co. I am now sitting out in James River, over the very place and spot where General Grant, landed his men in

pursuing Lee in the closing days of the Confederacy. The piling and timbers as then used are still here, sound and in place, now being used practically by the DuPont people as then used.

Many visible signs still live of the deadly conflict, which speaks in no mistakeable terms of the many hardships, ruin and death, which the men of the North and South had to contend with. I have visited of late many of the burial places. Some bear marked monuments giving the number buried in the place, names unknown.

It makes me sad when I think of the awful hardships that our fellow-men then had to contend with on both sides alike, both by the North and South.

It now makes me more sad, when I visit Camp Lee (only a short distance from here) to see the many young men in the prime of manhood (many I know personally) in training on the same ground on which many of their fathers fought and died. Training for what? That they may better prepare themselves to take the lives of their fellow men. I am made to wonder what is life worth after all when I see mothers clasp their only son in their arms, and have to tell them good bye. More than likely for the last time. Wives their husbands, young women their sweethearts. Surely we are living in fearful troublesome times, and all on account of the wickedness of men. I have often heard it preached and said by the selfmade preachers that the world was fast being Christianized and converted. Where is the fruit to sustain such assertions. Surely the devil is loose

in the land and demonstrating his power beyond dispute. And will continue to do so until God above sees fit to stop him. I know God rules and reigns in all things to accomplish his purpose on earth and in heaven.

When I take into consideration the millions and millions of money and energy being spent here and other places for munitions of war, I am made to wonder where is the end? And what will it be?

Surely the scriptures are fast being fulfilled, evidently we are nearing the final wind up of all earthly things. The day we know not. When I take in consideration the immorality and wickedness that come under my observation practiced daily here by the soldier boys and others, I am made to wonder where is all of the boasted Christianity I have heard so much preached. When I come to consider all as a whole the present war no wonder, surely God has a purpose for it all. I fully, believe he rules all things to accomplish his purposes as before said.

Bro. Gold, I have come to realize that man has no permanent abiding place in this cold world, while I can't complain I have been blessed above all with good health, loved ones, and good friends all the days of my life for all of which I feel thankful. I know I have ascended the mountainside of life, passed over the summit, and rapidly descending on the other side.

I am looking forward to the final end with hope. All I care and wish to know will my Saviour be near when soul and body will be parted. If so I will bid farewell to every

fear and wipe my weeping eyes.
Blessed hope.

Bro. Gold I have felt for years that there is but little to live for in this present world; nothing truer: Man that's born of woman, of but few days and full of trouble. I have no inclination to go back. I see nothing to go back for, notwithstanding I have done many things I should not have done and left undone many things I should have done. After all I have done the best I could with the light before me, always trying to do unto others as I would have them do unto me.

Bro. Gold, I hear no gospel preaching here in this country and haven't for a long time as before said my lot has been cast amongst strangers in a way.

I get much comfort and satisfaction out of reading the Landmark. I have just read the February issues, which were more than interesting. Bro. Gold before said I wish I could see and hear you preach once more. I hardly expect I will, life is so uncertain. If you ever come our way be sure and stop with us in Lynchburg at our present home. Should we meet no more, may we meet in heaven above. I will close. Good bye. Yours affectionately,
J. A. SHELHORSE.

Also, that the soul be without knowledge, it is not good; and he that hasteneth with his feet sinneth.

O worship the Lord in the beauty of holiness; fear before him, all the earth.

deep as waters, and the wellspring of wisdom as a flowing brook

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

PREACHERS AND PREACHING

I am thinking on the rules, or perhaps more properly expressed, what would seem to be the lack of rules among our people for the regulation of preachers and preaching in the churches. It seems to me there should be maintained a succession of the order set up by the Apostles for the continual government of the church. Paul and Barnabas having been separated by the church unto the work whereunto the Holy Ghost had called them went forth and preached the gospel in certain cities, and returned, and confirmed the souls of the disciples, and when they ordained them elders in every church, they commended them to the Lord, on whom they believed. And Paul said to Titus, "for this use left I thee in Crete, that thou shouldest set in order the things that are wanting, and or-

dain elders in every city, as I had appointed thee." From instructions which follow as to the qualification of these elders, they were bishops in the churches. A bishop it seems may be an Apostle, a disciple, an evangelist, or a pastor, and yet he may be a bishop, and be neither of these, but is a teacher, an instructor, a ruler—one of authority in the church—a leader designated by proper procedure of authority. And it seems to me that in each and every sound, orderly church, there may be found the qualifications for this gift, and that it should be so designated. I have seen this gift in a pastor, I have seen it in a deacon, and I have seen it without recognition or designation. There should be an elder, a leader, a bishop in every church. I think we aim to combine this with the title of elder, as used among us, but perhaps in this we often come short of that wholesome condition which should prevail in every church to insure good living. Show me a church with an elder and a pastor to rule in it, and to go in and out before it, and I will show you an apostolic gospel church. If we embody the elder and the pastor, as we seem to do, each church should have in its membership this embodiment.

We have instances among us where there are as many as four or more elders whose membership is with the same church, and there are many churches with no elder at all, in their membership. And again, there are instances where one elder serves as many as four churches, and there are elders who serve no church at all, and there are other instances where churches have no

pastor, and still other instances where a church has one or more elders in its membership and yet has for its pastor an elder whose membership is with a sister church. We understand the ways of the Lord are equal, and so it seems to me, should the ways of his people be.

In my little native county of Floyd, Virginia, with a population of about 15,000 there are 15 Primitive Baptist churches, and 15 ordained elders have their membership among them. Five of these churches have two elders each, and five have one elder each, and five have none. In these instances the eldership is more nearly in the order than is the membership. It seems to me that the rule is and the order should be that each church should have its pastor, and his membership with the church he serves. I find nothing in the Scripture order of these matters to warrant the custom of one man serving two or more churches. I am of the opinion that in many instances the services rendered by one man to three or four churches are not in the aggregate, in the light of gospel efficiency, what should be in faithfulness rendered to one. It seems to me for one to be able to render good and faithful service he must be, and live, and serve in the midst of the flock over which the Holy Ghost has made him overseer. The shepherd's tent should be pitched hard by the sheep fold.

The pastor is a kind of husbandman, who sows and reaps and gathers into the garner. He is a laboring man who is worthy of his hire, and has the right and should be allowed to enjoy the privilege of

eating his bread in the sweat of his face and to lead about a wife or a sister as well as other brethren have and do.

Now as to the preaching. I am thinking more as to the quantity than I am as to the quality, with practically a pastor, a preacher or a teacher for each church I can see no good reason why there should not be meetings in each of our church houses every Sunday, and often on Saturday and at other times as occasion might require or opportunity afford. As a rule our church houses are occupied but one Sunday in the month, leaving three and several months four Sunday in which they are not occupied. Now these fifteen preachers with each to his Sunday could preach sixty sermons the month, with the fifth Sundays to spare, while the pastors only preach fifteen sermons on one Sunday to each church.

Now what do we fellows who have no pastoral appointments do with the Sunday on our hands with no appointments to fill them? Our custom in many places is to drop in where some pastor has his regular appointment, and perchance occupy his time. This conduct as a custom is wrong. I do it. You do it. In fact too many of us do it. When the brethren and friends attend upon the regular meeting of a church, they have the right, the gospel right, to expect to hear the pastor of that church, and they have the right to feel disappointed if they do not hear him, and the pastor can but anticipate their expectations, and should try to meet them. The order should be that an appointment should be filled by the

one for whom it was made. The best way for one to learn his measurements is to make his appointments and fill them to the best of his ability. A church having a minister in its membership should require as much of him. Especially, should a church not license one of its members to speak, and allow him to visit a regular meeting of a sister church and occupy the time of its pastor. A man's gift makes room for him, but it does not put him in the room of others. Nothing can be more orderly than living in the gospel order of the house of God. The church never appears as such more certainly than when it is living and moving in gospel order.

The church is commanded to let its light so shine before men that they may see its good works, and glorify its Father in heaven. The more certainly the church is rooted and grounded in the truth of the doctrine, discipline, ordinances and order for its government and conduct, set forth in the gospel and conduct, set forth in the gospel, the more certainly is it manifested as the pillar and ground of the truth, the beauty and joy of the whole earth, and the desire of all good men and women who, for the truth's sake love the way of righteousness.

P. G. L.

WHY DID BISMARCK OPPOSE WAR?

The most famous and successful statesman that has ever dictated the policy of Germany lived soon after the war with France and Germany. The German arms had then appeared to be irresistible. Why did the famous statesman Bismark

We cannot see how an unclean thing can come out of a corrupt thing. Hence when we see sin in what we do and in all that we are, we at once conclude that we are not born of God.

Is it in the flesh that we sin? We know that in our flesh there dwells no good thing. We can not rightly divide the word of God. He that is spiritual is hid from the world, as well as from himself. He that is born of God is a mystery to himself. He must often call upon the Lord. His necessities often bring him to this. But it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

P. D. G.

Elder L. I. Bodenheimer has years ago been released from the sorrows of earth. He now rests from his labors and his works do follow him.

P. D. G.

WHITE OAK UNION

Jacksonville, N. C.

May 14, 1918

Elder P. D. Gold.

Dear Brother:—Please publish in the Landmark that the next session of White Oak Union is appointed to be held, the Lord willing, with the church at North East Saturday and fifth Sunday in June, 1918. Church is three miles from Kellum station.

All lovers of the truth invited to attend. R. W. Gurgannus, Clerk.

The next session of the Mill Branch Union is to be held with the church at Bethel, Saturday and 5th Sunday in June.

The next session of the Black Creek Union is appointed to be held with the church at Memorial in Wayne County, on Saturday and 5th Sunday in June, 1918.

P. D. G.

DIED NEAR CHATHAM

One of Pittsylvania's oldest and most highly respected citizens, Mrs. Elizabeth A. Fox, died on May 3rd and was buried on the 5th in the family plat at the old homestead in the presence of a large concourse of friends and neighbors. The deceased was 90 years of age and had lived at the old homestead sixty-one years. She raised eight children, three of whom preceded her to the grave. She leaves four sons and one daughter to mourn their loss—James C., Joseph L., Richard M. and Robert E. Fox, and Mrs. Jesse K. Hutcherson, of Renan. The deceased was a noble Christian character, a kind and devoted mother, a good neighbor, and was loved by all who knew her. She had been a consistent member of the Primitive Baptist church about fifty years. The funeral service was conducted by Rev. N. T. Oakes, of Dry Fork. She will be greatly missed by her family and neighbors and the old home will never be the same without her. We hope to meet her in that beautiful home of the soul where parting will be no more.

One Who Loved Her.

Vinton, Va., May 23, 1918.

Elder P. D. Gold, Wilson, N. C.

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missed you so much at the Pigg River Association at Martinsville, Va. I hope you will have a mind to pray for me and my children, in our bereavement.

Your brother in trouble,

R. B. Tompkins.

IN MEMORIAM

Mrs. Nupie Curtis Tompkins was born March 28, 1878, and died March 1st, 1918, making her stay 3 days. She was a faithful and on earth 39 years, 11 months and loving wife and mother. She leaves 5 children and husband to mourn their loss, but we feel to know that our loss is her eternal gain. Her children's names are: Graves, Elsie, Hurst, Joseph, and Elizabeth, ages from 14 years down to 4 1-2 years; all bright and healthy children, for which we feel so thankful. Mrs. Tompkins was a great sufferer the last two years of her life. She had cancer near the stomach, for which she was operated on at Johns Hopkins hospital, August 23, 1917, but they could do her no good, so we brought her home in 8 days afterward, and she died in 6 months, in triumph of the faith that was once delivered to the Saints. She died praising God.

She was married to the writer on the 3rd day of September, 1902, at Joppa Mills, Bedford County, Va., where we lived 3 years, and the remainder of her life was spent in Vinton, Roanoke County, Va.

She was a strict member of the Missionary Baptist Church when we were married, but in March, 1913, she joined the Primitive Baptist church of Roanoke City, Va., with the same experience she had when she joined the Missionary Church,

except more added to it. She was baptized by her pastor, Dr. J. C. Hurst, in Roanoke River, on first Sunday in March, 1913. She left a nice letter to her children, which we never saw until after she died. The letter shows inspiration, I think. I had two visions in regard to her death and my future welfare in this life, which were rich to me. I could say at the time that I knew there was a merciful God. Space will not allow me to explain further now. She bore her afflictions with great fortitude. I waited on her every night by myself, and attended to my work at the office every day, until about three weeks before she died I had to get help.

One night after she came from the hospital we all left the room that she might go to sleep early, and we had not been out long before I heard her singing the tune of "Mear" to these words; viz:

"How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day!

I love her gates, I love the road;

The church adorned with Grace,
Stands like a palace built for God
To show his milder face."

I could not help from shedding tears of joy when I went in and she asked me to help her sing, because I felt like I was on holy ground; I thought surely the angels were round about her bed, for her to have the spirit to sing in her afflictions that way. A few days after this Dr. J. C. Hurst and his wife and sister, Nannie R. Dyers were to see her and she asked us

Father to take her from this world unto himself, and her remains rest by her father in the Galcs Creek Cemetery to wait the call of the Lord to raise her up to dwell with him in glory. The Lord bless our bereaved brother and her many sorrowing friends, is the prayer of one who loved her.

L. H. Hardy.

SMITHFIELD UNION

Wilson's Mill, N. C.,

May 14, 1918.

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Dear Brother: Please give notice through the Landmark of Smithfield Union. The next session of the Smithfield Union will be held with the church at Smithfield, Johnston County, N. C., on Saturday and fifth Sunday in June, 1918.

Elder J. T. Coats is appointed to preach the introductory sermon and Elder A. D. Johnson, his alternate. Services will be held on new time for benefit of those coming by railroad. Brethren, sisters, friends and ministers especially are cordially invited to attend.

Yours in hope,

J. A. Batten,

Union Clerk.

MRS. FANNIE S. J. BURGESS

Mrs. Fannie Sue Jameson Burgess daughter of Peter M. and Emma J. Jamerson, was born near Sydnorsville, Franklin County, Va., October 29, 1883, and died February the 9th, 1918, dying in less than 12 hours after she was taken with acute gastritis. All that kind and loving hands and physician could do, could not stay the icy hand of death. Her stay on earth was 34 years, 4 months and 10 days. We were

married April the 10th, 1907. She leaves one precious little girl, 6 years old, the idol of her heart, father, mother, 6 brothers, one sister, and a host of other relatives and friends to mourn the death of this dear and noble woman. We mourn not for her as those who have no hope. She professed a hope in Christ and joined the Primitive Baptist Church at Camp Branch, Figsboro, Va., the third Saturday in May, 1909 and was baptized the third Sunday in June by Elder B. T. Turner, her mother, my mother and three other sisters being baptized at the same time. She was zealous in the cause of salvation by grace, delighted in the preaching, writing and fireside conversation that extols our God as an unlimited sovereign Being, ruling in heaven and among the inhabitants of the earth, meekly contending God's will is done in the armies of heaven and among the inhabitants of the earth, ruling all events and foreknowing all thing, independent of all opposing powers, and would frequently say God has power to have things different if he wanted too. Owing to poor health she was deprived of the pleasure of going to meeting often which was so sad to her. One of her greatest pleasures was to have the brethren and sisters visit our home and was ever ready to help me to go to meeting by her willingness and efforts. I have gone many times I would not have gone. As a helpmeet she could not be excelled, always ready and willing to administer to my welfare, lovingly and tenderly, a good neighbor, would divide anything she had to

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benefit others, a dear lover of peace and shared in every body's troubles and misfortunes, a noble character indeed. As wife I have lost that which was to me more than things else which I believe is her eternal gain. But it is so hard to give her up and be reconciled to God's will. May it please our God to reconcile me and also to give the saints a mind to pray for me and my little girl. My wife passed such aaoilu mild and sweet disposition and a meek and quaint spirit that no one could doubt but she had been with Jesus and learned of him who is meek and lowly. We feel satisfied that she now rests in the full assurance of a blessed immortality beyond. Just to know her as neighbor and friend was to love her.

On Monday, February the 11th at our home, Elder P. J. Washburn preached very comfortingly to a large gathering of sorrowing relatives and friends, who had met to pay the last sad tribute of respect to one so dearly loved, after which her body was laid in the silent tomb, to wait the sound of the trump of God. Oh! That I could say in spirit and truth as one of old: "The Lord gave, and the Lord has taken away, blessed be the name of the Lord." Oh! may I be so highly favored as to meet her in heaven.

Written by her devoted husband
Jno. E. Burgess.

STAUNTON RIVER UNION

The Staunton River Union meeting will be held with the church at Mt. Ararat, Pittsylvania County, Va. (8 or 9 miles north of Danville), Friday, Saturday and fifth Sunday in June, 1918.

M. H. Tompkins.

ELDER W. M. MONSEES

Will preach, the Lord willing at Concord, Saturday and fourth Sunday in June.

Bethlehem, Monday.

Flatty Creek, Wednesday.

Elizabeth City, Wednesday night.

Thence to the Eastern Union.

ELDER J. A. MASSENGILL

Will preach, the Lord willing, Durham, Friday night before first Sunday in July.

Mt. Lebanon, First Saturday and Sunday in July.

Rougemont, Monday, night.

Hellena, Tuesday night.

Hayti Colored Church, Durham, Wednesday night after the first Sunday in July.

A. D. JOHNSON

Will preach, the Lord willing:

Elm City, Monday, July 15.

Mill Branch, Tuesday, July 16.

Nashville, Wednesday, July 17.

Peach Tree, Thursday, July 18.

Sandy Grove, Friday, July 19.

Sapponie, Saturday and Sunday, July 20-21.

Falls, Tuesday, July 23.

Pleasant Hill, July 24.

Upper Town Creek, July 25.

Moore's, July 26.

Dear Brother Gold: The inclosed letter from Brother E. R. Harris was a feast indeed to me, and I would be glad to have it published that I may file it away with my Landmarks. Such things are indeed comforting when we are tossed to and fro upon the troubled sea of doubts and fear. If the Lord's little ones are comforted, fed and

nourished, then we are made to hope that our labors are not in vain. If at any time I write anything that is of comfort or satisfaction to any of his little ones, I desire that he be praised, for of him, and through him, and to him are all things, and he is worthy of all praise and adoration. Left to ourselves, we cannot even think one righteous thought.

The Lord bless you and all his people wherever they may be. It seems to me this is a time when we should endeavor above all things to trust in the Lord and strive to serve him in meekness and simplicity. Pride rules the world, and behold the distressing conditions that are the outcome of it.

Your little sister in hope,

Lola Holland.

Miss Lola Holland,

Fayetteville, West. Va.

Dear Sister: Your very interesting and comforting articles in the Landmark of April 1st gave me so much comfort that I feel like I should write you as I always believe in spreading the flowers (if we have any) to the living, so they may know that this life and labours are appreciated while living. I am an old man and the dear old Baptists have bourn with my imperfections and shortcomings nearly fifty-three years—have heard about all of our big preachers who have come this way in that time, and have been reading after our best writers for our papers and if I have ever heard or read anything that was more strengthening or comforting to me in these many years, I have no recollection of it, and I feel sure that all of God's people who have passed

through the experience as I beautifully set forth in your article can testify to the same. You should write more as I believe the Lord has blessed you with a very remarkable gift, and one so talented should not bury it. I have been entangled with the affairs of the world being in public business since I got out of the war between the States, that I have neglected my duties and had to suffer for it, often so in the dark that I fear sometimes that I have "caught the shadow and missed the substance," but if I know anything, I love the Baptists and the doctrines they contend for, (salvation by grace and grace alone) and that all things appertaining to the salvation of God's people were ordained of God. I hope you will pardon me for this feeble expression and may the Lord bless you and impress you to write often.

Your unworthy old brother in hope.

E. R. Harris.

Fayetteville, W. Va., May 20, 1918
Mr. E. R. Harris,

Reidsville, N. C.

Dear Brother in the Faith: We e commanded in God's holy word to "Bear ye one another's burdens," and I believe this is a duty incumbent upon all of the Lord's children. There is no means of enumerating all the ways in which this may be done, but if one comfort another by giving him only a cup of cold water, is not that helping that hungry, thirsty, boiling one in time of distress, and so helping to bear the burdens of another?

Words fail me to express the sweet comfort and encouragement

your kind letter brought to one weary pilgrim. Such kind expressions from the fathers in Israel mean so much to the young and unlearned children who desire that wisdom that must come from above. Since I was a little child I have been impressed that some day I would have to write for the Baptist papers, and there are times when my mind is so stirred up over such things that I am forced to write for relief of mind, but I am so weak and prone to sin, I so often fear I will write something that will cause distress in Zion, or be the means of leading some inquiring mind astray. I do feel like I can truthfully say that I do desire to be kept in the pathway of truth and righteousness, that I may grow in grace and in a knowledge of the truth as it is in Christ Jesus our Lord, to the end that his name may be honored and glorified and his saints comforted.

I am surrounded on all sides by temptations, and I do earnestly desire the prayers of God's little children that I may be kept by his grace ready and willing at all times to contend earnestly for the faith once delivered to the saints. We have no Baptists here, and when I do not attend other services I am severely criticised; but when I do go I am so torn in mind that I am miserable. So what am I to do? Surely, peace of mind and an acquitted conscience are more to be desired than the empty popularity of the world, but it is a sore trial sometimes to turn the back upon the world and our friends that are in the world. But does not our Saviour say to take up the cross and

follow him? Are we not told to touch not, taste not, handle not that unclean thing; and are we not bidden to come out from among them, promising that he will be our God? We are bidden to put on the whole armour of God that we may withstand the fiery darts of the wicked, and having done all, to stand. Surely we can only expect a conflict, else there would be no necessity for girding on the armour. The Lord's people not only come under the appellation of sheep and lambs, but are termed soldiers of the cross. We must fight, if we would win. Satan is the enemy, and this world is his kingdom. He is the Prince of this world, so it is the things of this world that we are to fight against. If he is our master and we strive to serve him, we can only expect the fruits of his kingdom.

But I am glad to know that there is another Master whom the Lord's people should serve; a master who made himself as a servant, and therefore knows how to pity and show mercy unto those that labor in his kingdom. This kind Master is Jesus, the Prince of Peace, and where he reigns, there is peace. If his people labor faithfully in his kingdom, they reap the fruits of his kingdom and enjoy the peaceable fruits of his kingdom and enjoy the peaceable fruits of righteousness. This, as I understand, is the result of their labors in life. It is not necessary for them to die before they enjoy the fruits of this glorious kingdom of the Prince of Peace. His obedient children reign with him here, and because of the peace and love that often flood their souls here,

they are given a hope that when the trials and troubles of this life are ended eternal peace and love will be their portion—Not that they have lived righteously here, but because their lives are hid in Christ who is the Son of Righteousness. They have no righteousness of their own to plead, for even were they able to keep the law in every jot and tittle, they would still be only unprofitable servants, having done no more than the law requires; but they are willing to confess that Jesus is all their righteousness and their only hope of salvation. Heaven is not given as a reward for the good deeds done in the body. It cannot be purchased by the good works of man, but is the free gift of God's love. It was fully purchased and paid for when Christ gave his life upon the cross; that was the only price the Father demanded; and because Jesus so loved his bride, he gave his life for her; so eternal life is a free gift that cannot be purchased with such perishable things as silver or gold, nor the good works of the hands of men. Salvation itself is already complete, and in these latter days that salvation is only being made manifest among the children of men. It is this manifestation through the working of the spirit of God in the heart that gives us hope, and that hope is the anchor of the soul both sure and steadfast that enters into that within the veil.

Your kind letter is most highly appreciated, I assure you, and if anything that I may have said gave you comfort and strength; give God the praise. From him cometh every good and perfect gift, for of him,

and through him, and to him are all things, to whom be glory forever. Amen.

The Lord bless you and all those that love and serve him.

Your little sister in hope,

Lola Holland.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

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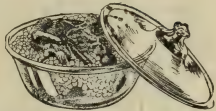
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Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. 't gives you the equivalent of a three-week visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

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After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,

J. H. BEST, J. P.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

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In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

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Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSEY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite. something I did not have before.

CHAS. B. COUNTS

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than any thing I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHEW, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. THEO. KUKER.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been suffering from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

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Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

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“I saw the Compound advertised in our paper, and tried it. It has restored

my health so I can do all my work and I am so grateful that I am recommending it to my friends.”—Mrs. D. M. ALTERS, R. R. 4, Oregon, Ill.

Only women who have suffered the tortures of such troubles and have dragged along from day to day can realize the relief which this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, brought to Mrs. Alters.

Women everywhere in Mrs. Alters' condition should profit by her recommendation, and if there are any complications write Lydia E. Pinkham's Medicine Co., Lynn, Mass., for advice. The result of their 40 years experience is at your service.

HOOD'S SARSAPARILLA AND PEPTIRON

Conditions that are both scrofulous and anemic are very common. Many persons whose faces are “broken out,” cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

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GIVE “SYRUP OF FIGS” TO CONSTIPATED CHILD

Delicious “Fruit Laxative” can't harm tender little Stomach, Liver and Bowels

Look at the tongue mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of “California Syrup of Figs,” and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of “California Syrup of Figs,” which contains full directions for babies, children of all ages and for grown-ups.

DOCTOR SAYS NUXATED IRON WILL INCREASE STRENGTH of DELICATE PEOPLE in TWO WEEKS' TIME

In many instances says City Physician persons have suffered for years without knowing what made them feel tired, listless and run-down when their real trouble was lack of iron in the blood—how to tell.

IF you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied a multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, maybe at the expense of your life later

on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and one of the best blood builders in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

Manufacturer's Note: Nuxated Iron which is recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund the money. It is dispensed by all good druggists.

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One of the causes of ill health and low vitality is the improper functioning of the kidneys. Trouble results when they fail to eliminate waste and poisonous matter from the system, and rheumatic pains, backache, stiff joints, sore muscles, and other symptoms quickly follow.

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banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strengthen the weakened or diseased organs.

H. D. Cantelberry, Marine Engineer, Port Vincent, La., writes: "I consider Foley Kidney Pills the greatest medicine for kidney and bladder trouble I ever used. I recommend them to all who suffer with kidney and bladder trouble." 50c and \$1.00 sizes.

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Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom

Zion's Landmark

D. F. Roberson
1 Jan 19

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AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. LI. Wilson, N. C., June 15, 1918 NO. 15



P. D. GOLD, Editor - - - - - Wilson, N. C.
P. G. LESTER, Asso. Editor - - - Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE

OF JESUS CHRIST.

Angier, N. C., April 18, 1918

Dear Brother Gold: I send you the following:

To the many brethren, sisters and friends, scattered abroad among whom I have traveled and preached for many years, as I can not hope to ever visit, or see you again, I feel inclined to write a general epistle to you all, in which I desire to stir up your pure minds by way of remembrance of what is written in the holy scriptures of truth, for our learning and instruction. The subject which seems to be mostly on my mind is church discipline, or the gospel law, or rule given by Christ, the great head of the Church, for her guide and government of her members, which have been and are too much neglected in many sections. I fear we ministers and pastors have not taught and instructed the churches on this important subject as we should. I have to acknowledge that I have been remiss in this—have felt a delicacy in doing so where churches have pastors. Jesus, when He sent out His Apostles to teach and baptize, said to them "Teaching them to observe all things which I have commanded you." Among the things He commanded, I refer you to the 18th

chapter of Matthew, "If thy brother trespass, or offend thee, go and tell him his fault between thee and him alone," etc. I will not quote the connection—read for yourselves. There is no lesson, or teaching of Christ, the great teacher, more neglected than this, which causes so much confusion and trouble among our people. This has come under my own observation.

Brethren and sisters: These things ought not to be. Sometimes good brethren, neighbors, who love each other, will let a little matter of difference between them arise, and instead of taking the Scripture I have referred to, the one offended, going to his brother, as he should, write a letter to the church, asking for his name, that he has sinned and does not feel fit to be with them and so on. The other brother, being present—knowing of the matter—allow the letter to be read—all entirely out of order. This shows the importance of churches and brethren, being better informed and instructed in these important matters, as well as other vital points pertaining to the welfare of the churches. There is not enough of practical gospel preaching among us. We have

dwelt upon the first principles of the doctrine, to the neglect of the practical part, till the churches in many places have grown cold, that is the love of many. Let us all return to our first love and good works. As the poet says, "let our lips and lives express the holy gospel we profess. Let our works and virtues shine to prove the doctrine all divine." I am fully aware that my time, or the time of my departure is near at hand—hope I have fought a good fight of faith, and I desire to continue to contend earnestly for this precious faith as long as the good Lord is pleased to keep me here. So, in conclusion, let me say to you all, if I should never see you again, which I know I will not, finally brethren, farewell, be of good comfort—live in peace and love. "Let brotherly love continue. May the God of love and peace be with you all. Remember me at the throne of grace. May we all meet in that better country where there will be no more sorrows and distresses, sickness, pain or death, but joy, peace and love forever.

Your poor brother and servant in hope, faith and love.

J. E. Adams.

Tarboro, N. C., May 6, 1918.

Dear Brother Gold: I have repeatedly been requested to write once more for the Landmark, but have felt no impression until now, and now being in so much grief and heaviness of spirit I feel that I could write nothing that would be profitable to a child of God.

Our little girl, Ida Mary, the eldest, was operated on here in the hospital recently for what the doc-

tors thought was appendicitis, but upon performing the operation they found it was other and more serious trouble than that. We have no hope of her ever being strong and well in her life, and O! it has been such a crushing blow to us, we know not how to bear it except the Lord sustain us.

Some time ago these words were impressed very forcibly on my mind, " * * * ye have heard of the patience of Job * * * " James 5:11, and I felt to say, "yes Lord, but what is that to me—what have I to do with the patience of Job?"

Now Job's patience was made manifest in trials and afflictions—his children, his wealth, his health and peace of mind were all taken from him and yet in all of this he endured, and James says, "Behold we count them happy which endure."

How did he endure these things? Only through and by the grace of God is it possible for one to endure as seeing Him who is invisible. My soul is oppressed and afflicted; there is no comfort, no promise of anything but "bonds and afflictions," but we are told to "take the prophets for an example of suffering, affliction and of patience," and for years I have asked again and again for patience, patience to wait the Lord's appointed time, but in the asking I seemed to forget that "tribulation worketh patience," and knew not that I was asking for tribulation.

James admonishes us more than once in this 5th chapter to be patient and I cannot get away from the words "ye have heard of the patience of Job."

Must I needs taste the bitterness that Job tasted? Have I to wade through the waters that well nigh overwhelmed him?

My soul even now is pressed down as by a heavy burden but O! if Job's God, the God of the prophets will sustain me and bear me up even as He did them and fight my battles for me, then, can I say I will not fear what man can do unto me, for this God is mightier than all flesh and there is none that can withstand his power.

The thought of my child, my first born, being an invalid for life seems more than I can bear, but I feel in my poor aching heart to say "Thy will, not mine, be done."

Brother Gold, pray for us all, and remember our lasting love for you.

In much tribulation,

Mary Johnson Thigpen.

Dear Brother Gold.

Dear Sir: We are told in the holy scriptures not to quench the spirit, and as I feel like I cannot resist the impression any longer, I will, with a fearful heart and a trembling hand, undertake the task that is so much impressed on my mind. We also read, in obedience, relief, and in disobedience, trouble and tribulation, and I sometimes think that disobedience is one of the greatest causes of my afflictions and sufferings. Sometimes in meditating over these things, surely I feel like, and ask myself the question, is it really providence or is it from some other cause that I am shut off from meeting with those that we so much enjoy the presence of and hear the Word preached, the word of the Lord that liv-

eth and abideth forever. And sometimes, and often so, that we feel the Lord is clean gone forever, and oh, Lord why art thou hid from me so long? I look this way and I look that way, and no comfort can I find. All is dark and dreary, and no light to me returns. And oh, what a sad condition. Sometimes I go out in the nearby forest, and seek a place where the eye human cannot see, and kneel down to pray to Him who is the giver of every good and perfect gift, to remember the fatherless and the widow in their bereavements, and be a father to the fatherless and a husband to the widow, and soothe their troubles and distresses to their good and strengthen them as their day. But Oh! our weakness and feebleness we cannot resist. We feel that to go up to the house of the Lord to worship in spirit and in truth would be such a great prize and such a sweet privilege to the weary traveler, the wayfaring man. I feel that it would be health to the worn traveler. But we should be content with such things as we have, as much as in us is. But while the spirit is willing the flesh is weak, and when we roam the silent forest and view the growth, and see the beautiful green foliage and the most beautiful flowers we can see the power and glory of God, the putting forth of the bud of the forest, and the flowers putting forth their beauty of gorgeous colors and spreading forth the odor that sweetly balms the air and gives a welcome that no man can give. And no man can take the things that the Lord has caused to

put forth out of the earth, his footstool and our dwelling place. How much beauty we can see in them at times. But we are not prepared at all times alike, for sometimes when the Lord disperses his presence and all is shadowd with gloom and darkness, then it is that we roam the wilderness looking for the manna that once fell for the saints of the most high God. And it is all gone, and we no relief can find. Sometimes I am made to falter in that which the poet said: "None but a believer, the least relief can find." Then am I a true believer is the question? And again it says: "I can but perish if I go, and I am resolved to try for if I stay away I know I must forever die." And we read again: "Though he slay me yet will I trust him." For as Peter said: "Lord to whom shall we go," and therefore I will by his permission trust him. May the Lord bless the truth, and pardon error.

Brother Gold please publish this if you think it worthy.

Yours in hopes of a better world than this.

Rutha Tripp.

Greenville, N. C.

Reidsville, N. C., April 17, 1918.
Elder P. D. Gold.

Very dear and highly esteemed Brother in Christ: This leaves me quite feeble. I hope you are well. I often think of you. I enjoy reading your editorial in March 15th on the war, for you wrote just what I believe. It is comforting to think one so far superior as you are to what I feel myself to be, that our belief is just the same. I have oft-

en felt like when reading your precious writing that I wanted to write to you, but oh! I feel so unworthy. I would put it off, but my mind leads me to write you a few lines this evening. Brother Gold I feel so lonely and cast down, and can not, or do not live the life that I wish to, but as Paul said when I would do good, evil is present with me, but I love the Primitive Baptists, and fully believe in the doctrine they preach, but oh! if I could know that I was one of them, it would be enough. I get so low down sometimes I feel like my little hope is out of sight, which causes me to try to recall the past and then I feel like the good Lord has blessed me far more than I deserve, and that goodness and mercy has followed me all the days of my life. After I professed a hope, I became greatly concerned about the future welfare of my children, and oh, the sleepless nights I have spent, trying to ask the Lord to prepare them for death. I feel like I have been greatly blessed in that also. They are all members of the Primitive Baptist Church except my step-son, and I have a good hope for him. I feel like they are all better than I am. When my oldest son R. P. Summers joined, which was the last to join I felt like my cup was full, for I always felt like I was the least one of my father's house, but felt then that the good Lord had answered my prayers in sparing me to live to witness what I had so long tried to pray for. I fear I have made this scribble too long, so I will close with lots of love to you and Sister Gold. Do with this as you think best. Your unworthy

little sister,

Nannie L. Summers.

Buena Vista, Va.,

May 12, 1918.

Dear Brother Gold: Please send my paper to the above address; former address, Clayton, N. C.

I am in the drug business here with one of my sons. Will some of the Virginia brethren inform me of the nearest church to this place or Lexington, Va.

Yours to remember,

Zach Stephenson.

Elder P. D. Gold.

Dear Brother: Enclosed you will find a good letter from our faithful and much loved brother, Elder D. S. Webb. We can see from the purport of his letters something of the effect that a state of deathly feeling has on our best men and no wonder for Jesus Christ, the son of the true and living God dreaded death and said to the Father if it be possible let this cup pass, but not my will, but thine be done,

Christ said, "Be ye faithful unto death and He would give us a crown of righteousness." I don't understand the word faithful to mean boisterous, but submissively obedient, as Christ did.

As ever your little brother in hope.

J. R. Jones.

Revolution Mills, Greensboro, N. C.

Hillsville, Va., April 8, 1918.

James R. Jones.

Very Dear Brother: Will try to answer your kind letter received some days ago. I would be more prompt in writing only for feeling

so stupid so much of the time. My health has been poor for five weeks. Yet I went with my wife to her church meeting at Mt Zion Saturday and Sunday, and I feel some better now. Brother J. D. Vass is the pastor of that church, and while he was preaching Saturday, I waked up; did not know that I was asleep until I waked. I don't know when I went to sleep. All feeling sense seemed to have left me, and my heart hardened so I could not shed a tear. Had been reading the newspapers that led me into the way of death. I want to be patriotic to our country, in being subject unto the powers that be; and our nation has been pushed into trouble, and we all are interested in the welfare of each other. We should, therefore lean to the honorable President of our nation, as union is strength. The people need the President, and the President needs the help of the people. This is necessary both in church and state. For when the preacher prays and preaches alone without the affinity of his congregation, it is a single-handed and hard problem. But when the people are engaged with him it is easy to reach the throne and obtain the crown.

Union has its strength and influence. Mt. Zion church has been a peaceful loving church ever since her constitution, and entrance into the New River District Primitive Baptist Association. One of the brethren said to me a few days ago. Brother Webb, "I have been thinking of the union, peace and love that is manifest in the church at Mt. Zion, and have solved the

problem. While brother J. M. Jennings was for years our faithful moderator, and you attended the church with him, and you and him were perfectly agreed in the doctrine, and since Brother J. D. Vass has been our moderator you and him are also in perfect accord with each other, and the church is therefore united through and through." We have been systematic in our conduct of the services. One of us would open the service by prayer and the other would preach. We have but one sermon a day only when the church says, both of you preach today." We are servants of this church and they are servants unto us. God bless them, they hold us fast and will not let us go away. Brother Jones we are glad to hear from you at any time, and please pardon my negligence for we love you because of the grace of God.

Your brother and sister in the fellowship of the Spirit.

D. F. and Lula Webb.

The Folly of Presenting a Witness in the Absence of the Principle to the Fact.

I was asked for evidence of my position relative to the relation of Christ to the Church. I read from Paul where I conceived the whole matter was set forth, but of no avail. I turned to Matthew, in whom I found all embraced and comprehended in a few words; to wit: "It is given to you to know the mysteries of the kingdom." Instantly with a calm, quiet, peaceful rest, I saw the impossibility of giving or instructing by the letter, that which was only given by revelation. The letter is only a witness for revela-

tion, and how absurd to produce a witness in the absence of the principle to the fact. Any and all of the relations of Christ to the Church are embraced in Matthew, and all that follows, simply bears witness to that truth, and from that day until the present I haven't exchanged words with any man on the subject, after realizing that he had nought of the principle to the fact, because if you have learned Christ you are assured that you will know His relation also as is clearly set forth in the following, to wit: "After these days saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people and they shall teach no more every man his neighbor, and every man his brother, saying: Know the Lord for they shall all know me from the least of them unto the greatest of them saith the Lord." How would it be possible to combine words that would give as much import to His relation to the church as He himself has given? What parts could be more inward than the heart? Let us analyze the word inward. The preposition "in" seems necessary to augment and intensify the exceeding depths, heights and widths with which His people are encircled by the word to which it is prefixed. The primary sense of the word "ward" is to keep off, to stop, to watch to keep in safety. Now we see there is something more inward than the heart, and this law, set in the "inward parts" insures perfection as Christ Himself is perfect.

Dear Brother Gold: Please pub-

lish this article, another by my father, and oblige, your sister,

Lizzie Holden Garrard.

April 25, 1918.

R. F. D. No. 1, Princeton, N. C.

May 25, 1918.

My dear, highly esteemed Elder Gold: Enclosed please find an excellent letter from our much loved and afflicted sister Pittman. Sister Pittman has been afflicted about three years with rheumatism and she is not able to walk yet. But she is faithful, she visits us very often not in person, but with a good letter. Her letter was so rich to us that we feel impressed to send it to you for publication, that others might share its richness. We hope you will give it a place in the good old Landmark. By the request of Sister Pittman we held a fast and prayer service last Tuesday. We hope a divine blessing may follow.

May the good Lord richly and abundantly bless you to continue the publication of the Landmark.

Your most unworthy one, if one at all.

E. F. Pearce.

Goldsboro, N. C., Feb. 1918.

To the Church at the union in fellowship and sweet communion and most love to you brethren and sisters, though I know I am not worthy to thus address you: For surely I never felt my unworthiness and unprofitableness more deeply than at the present time. I feel if I could be in your presence and hear you all sing it would do my poor heart good to hear some of the gospel ministers tell of the goodness and

mercy of the Lord and riches of his kingdom for I am sad and lonely and down in the low dark valley where there seems to be no light, no comfort, no enjoyment, and my poor aching heart refuses to be comforted save for a few moments at the time. Oh! how I desire a heart to bear my sorrows and trials with more patience, knowing that he who gave himself that poor vile sinners such as I might live. I feel like I am the most unthankful, ungrateful and discontented one of his children if I am one at all. Little did I think my path would ever lead through such a dark wilderness as I have had to travel through and thorns and briers pierce my feet and sorrows and trials await me.

I have received some few letters from some of the brethren and sisters, and they were very comforting to me. It seems that joy and love and peace flows from their hearts and their delight is in the Lord. It seems like the name of the Primitive Baptist is one indeed that is loved by the Lord.

I feel like those days of undisturbed rest and peace are past, and I have been brought to realize many sad things. My poor heart is often drowned in grief and bitter tears and inward sighs and groans that cannot be uttered are my meat, my sorrows have been so great for the last two years that I have often felt that death would be a sweet relief for me and the grave a calm resting place.

I know the scripture says that all things work together for good to those that love the Lord and to those who are called according to

his purpose, but do I love him? Will he ever speak peace be still and to the troubled ocean cease to roar? Or will I ever again realize his presence near and his cheering fatherly words be not afraid it is I. May he guide and direct me by his spirit and draw me with the sweet drawing cords of his everlasting love that I may once more realize the joy of the hope of my acceptance of him. Oh! that he would teach me to pray as I ought and give me a spirit of reconciliation to his will in all things for I realize that of myself I cannot have it. I desire a heart to be thankful for the many blessings he daily bestows upon me and not to murmur when he gives me the rod for I know I deserve it.

Paul said by the grace of God I am what I am so by the grace we are the manifest children of God. So if I am a child of God he made me one for of myself I can do nothing. So I desire an interest in the prayers of you all when it is well with you from above.

From your little afflicted sister,
in hopes of eternal life if one at all.

Mrs. J. E. Pittman.

Elder Gold.

My Dear Brother: I feel inclined to write in remembrance to the time of your visiting and preaching to my dear loving father, Hasten Blalock. He did so often speak of how he enjoyed your preaching and company that day. I have heard him speaking of you, being the ablest writer he ever read after, and always glad to see you come. You were one of his favorite preach-

ers; he loved the doctrine of grace and showed his healthy estate spiritually.

We miss his kind and willing hand,

His fond and earnest care;

Our home is dark without him,

We miss him everywhere;

Lonely are our hearts today,

For the one we loved so dearly
has forever passed away;

To a better home than ours,

To where he is now sweetly resting,

To where pain and parting are no more.

He left my only brother and one of my sisters with myself at the homeplace where we are now living.

Dear Brother Gold, I will mention a dream I had years ago. It must not have been for me. It surely was for some one else. I was showing the true spirit, and testing my faith in a dream. A man full of sin appeared before me holding a broad blade axe over my head, saying he was traveling over the world killing all who believed in Christ and the Primitive Baptist, and if I would forsake Christ and his people, he would not kill me. I would not give up what I truly believed, so I agreed to die, for I could not worship this evil spirit, and forsake the only true and living God. I was made to stand firm in the faith trusting in God to save me when I awoke it seemed like reality. I felt like not one on this earth could ever turn me from God and his people. I was perfectly willing to die for Christ's sake, and when I depart from this life, if I could stand as firm as I did those

days, I will never dread the sting of death. Oh! how my soul did rejoice to think Christ was my only choice. This made death sweet to me. I was a small girl at this time. It has been a long time ago. It looks like the time is drawing nigh to this day, that our faith will be taxed. Brother Gold what do you think about it. ' Don't it look like we are beginning to suffer and feeling the event.

I was thirty-one years old when I united with the church in 1887. I have lived with them thirty-one years. You see this divides my stay on earth. I am now 62 years old, and the half has never been told, but not forgotten. But Oh, my dear brother, my road has been long and thorny; much of my time has been spent in darkness. I tried to ask the Lord if it was his will to put in mind of some dear brother to pray for me. I feel the need of your petition for I am poor and needy. I wonder if there is any one's prayers that could ever reach my case, if I am saved, it will not be for the good I have done, or ever will do. I do know I am full of sin. This evil spirit is what gives me so much trouble.

Dear Brother Gold, I would be glad to know if this letter ever come to hand, and if you feel so answer privately. I hope you are well, and the Lord will spare you long to preach the gospel in its purity. We are not feeling so very well at this time. This is from a lonely sister, yet begging for mercy.

I will close with love and respect. Remember me when it goes well with you. Hope to endure to

the end, etc.

Sarah F. Blalock.

Timberlake, N. C. R. F. D. 2

Dear Brother Gold: You please print the proceedings of the ordination of our brother at our church. I hope you are well.

Your humble brother, I hope.

Tony W. Cox.

In pursuance to a call of the Primitive Baptist Church of Christ at Friendship, Henry County, Va., to meet with the church at said place on Saturday before the second Sunday in May, 1918, and examine Brother John T. Cox, on ministry, the following Elders, J. W. Flincham, J. B. Wade and C. G. Purdy and Deacon Bro. Tony W. Cox and organizing by choosing J. B. Wade, moderator, and A. P. Robertson, clerk and W. B. Harris as spokesman, after due examination and finding him qualified in our judgment proceeded to set him apart to the full functions of the gospel ministry by the laying on of hands by the Presbytery, and Prayer by Elder C. G. Purdy and J. W. Flincham, delivering the charge. We consider the above named brother highly favored of the Lord and hereby recommend him to the prayerful consideration of the Household of faith at large wherever God in his wisdom may cast his lot. Then ordered that a copy of these proceedings be sent to Zion's Landmark for publication.

Elder J. B. Wade, Mod.

A. P. Robertson,

Clerk of Presbytery.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., JUNE 15, 1918

EDITORIAL.

STRENGTH IN THE LORD

When Ephraim spake trembling,
he exalted himself in Israel; but
when he offended in Baal he
died. Hosea 13:

Observe that when Ephraim
spake trembling it is in Israel. That
is always for good. This is an in-
voluntary act. We do not wish to
fear and tremble. We do not wish
to be considered as cowardly. It
is natural for us to boast. Let not
him that puts on his armor boast as
he does that takes it off. Wait to
see the end of the matter, see how
the battle turns.

A state of dependence on the
Lord is always a blest estate. One
that is sensible of his need is walk-
ing in Israel. When Ephraim of-
fends it is Baal, where there is
death. He that walks after the
flesh dies, for sin is the transgres-
sion of the law. The law of the

spirit of life in Christ Jesus brings
freedom and rejoicing of spirit in
Christ Jesus always. It looks like
we would always seek to walk in
that strait gate, but we are easily
blinded and quite easily thrown off
our guard. There is so much dust
in the road, and we are so easily
misled that it requires but little
to disturb and mislead us. Blinded
by the god of this world, and then
when we have seen and felt the fol-
ly of suffering for our faults, and
sins we feel that we are warned of
our sins, and from our resolutions
that we will watch and not be
caught again in this snare, but it
is a slick hole we are snared in,
and so in we plunge into this slick
hole so easy to fall into, but so
hard to pull out from this ugly hole.
We are blind to our privileges, and
because of our haste, we blunder
again and again.

O! fools and slow of heart to
believe all that the prophets have
spoken! "Ought not Christ to
have suffered all these things, and
to enter into his glory? There is
no love so great and wonderful as
the sufferings of Christ for our sins,
and the glory that shall follow.
Then shall we commit sin that grace
may abound? God forbid. How
shall we that are dead to sin live
any longer therein? The time
past of our life should suffice to
satisfy us that to sin against God
is an evil and bitter thing, and he
that sins wrongs his own soul.

Hope springs up as we see Jesus
who was found in fashion as a man
and suffered the just one for the
unjust that we being dead to sin
should live unto God. The blessed
hope of the resurrection from the

dead, when we shall be free forever from sin and death, and so shall we see Jesus as He is and shall be satisfied, for we shall be satisfied when we awake with His likeness.

P. D. G.

WHAT IS CHARACTER?

Is it good, or is it bad, is a very important question. What sort of a man is he? Has he manifested a true principle in himself? Has he measured up to a good high standard of truth and uprightness? Or is he frail and weak under temptation? If I am shown under temptation to have no resisting quality in me that holds fast to the truth, and yields not in the day of trial, then my character is shown to be weak with no love of truth and uprightness in me. Am I to be pitied? You could not love me, as one of a solid, pure character. You could and would regret the sad want of a good character that I have shown, yet you could not compromise integrity and manly courage so that you could excuse all that weakness in me, and rejoice in me for not possessing that character that is indispensable to uprightness, and without which there is an inexcusable defect that no other trait could take its place and make such an one equal to a noble character.

P. D. G.

THE CAUSE OF WAR

Wars come of our unwise desire, our lusts, our greed of gain. The wisdom of Almighty God is shown in preventing so much wrong, and in correcting so many blunders and errors.

Happy is that people that see and

feel the need of God in ruling the nations of earth. There have always been wars. They commenced early in the history of mankind. If a history of events of nations should be published it will fill a large volume, and its pages would groan with the sorrows and cruel work of man. It would show the need of the interference of the strong hand of power in bringing men to their senses.

Is war an accident?

What is the use of war?

Do men consider it wise to do the things that cause so much trouble?

Do we not see the need of the wisdom and power of God ruling in our behalf, in order to protect and prosper us in business, and to prevent the blunders we are liable to make?

Of course there should be a faithful, truthful expression of the events that are narrated. The chroniclers of events are custodians to whom are committed the true report of events, as they occurred. Reading them helps to fasten in the minds of men the thread of events interwoven so that the readers may see the course of the current that flows down the steep of time that are soon to be buried in the great ocean of this collection.

Men read the reports of these events. Society is made up of mankind as members of the living body that is much interested in these events, and each should desire that there should be a truthful and faithful rehearsal of these occurrences.

P. D. G.

FLUSH TIMES.

Do you remember to have heard

of the Flush Times in Mississippi? Times had been dull, prices of labor fell down to a low dull drag. Men clamored for a change. They did not enjoy such dull times. Wheat selling at half a dollar a bushel afforded no thrill in business. When corn is a dollar a bushel there is some briskness in business. But let there come a big rise in business then see what a commotion.

At present prices of provisions there is a stir in prices of bread. When ham is 40 cents a pound, When a chicken frying size is only twenty-five cents, how dull times are?

But let a rise come in price of labor, so that a man will make \$5.00 an hour for his labor. Then every lazy hand will demand his six dollars an hour. Then what stimulant in business? How suddenly will men^e show their spirit. At once speculation begins to rise up. Dishonesty will show itself at once. This man will start some fraud in business, another will do something you were not thinking about his doing. Speculation takes wings on. It flies as a storm cloud before the wind. You cannot keep up with the changes.

Suddenly a man begins to build him a new house, prices go up, labor is on the rise, men begin to show how much they love money, and you remember Abe McKinney. You know how he had no credit, nor any ambition for a financial standing. You could not borrow from him twenty-five cents. He had no credit, no desire to do anything. But an idea jumped into his mind. He has a little stand and kept a

few chickens for sale. Soon he has a coop full of chickens. You wonder how he obtained them. Where did they come from? Presently he increases his business. The young men of the place begin to spread out their business. Men become eager to get rich. No trouble now for this man McKinney to prosper. He shows a surprising readiness to comprehend business ways and methods. He is quick and alert—has a quick turn and sharpness in scheming you did not know he had ever thought of. Where did that come from? Was it born in him? Ideas spring up sharp and astonishing. Suddenly here is McKinney a rich man. He is a selfpossessed, reflective, scheming, seems to be raised up for the business. He grasps it all. Nothing surprises him. Money pours into his coffers. He is not corrupted by the business. He holds on to his ideas and enjoys them. Does not become proud, or flattered, is neighborly, and kind, is not spoiled by prosperity.

He buys him a top buggy. He throws away his old shack of a buggy. Has up-to-date driver and seems to rise with the times and is not corrupted.

Another man McSwain not brought up in any style or fashion, never has gone to school, absorbs none of the catching fashion of the day, is awkward in manners, gruff and does not seek to please any one, his children are uncouth, he does not care to become popular at all. He is unpopular, gruff and awkward in manner, but the neighbors notice that he is not carried away with gains. He does not consider that

gain is godliness. He is strictly honest in business. He loves honesty in dealing. He is truthful, and a man of integrity. He does not become a glutton, nor does he gratify his appetite by overeating. His outward circumstances do not tempt him to abandon or throw away his safe habits of industry and economy that have gone with him enabling him to store away the increase of business that is emptied into his hand. He is not extravagant and wasteful, men flatter him, call him rich, but he has not discovered it. He holds on to his old methods of industry and economy that have steadily increased his income without making a fool of him. His neighbors talk of his stingy, miserly habit. He is unpopular with some of them. They say he worships money. Why? Because he does not throw it away. He pays his debts, he defrauds no man. He helps the poor man that is in need. He considers the character of his neighbors. He has a neighbor that is lazy—will not work—he is too lazy to gather a crop when it is produced. He houses his crops. He expends his money in the way that seems the best, according to his judgment. He has been all the time taking care and saving. Where is his wrong? What principle of right has he violated? Has he not shown a prudence that is not easily flattered and spoiled? Has he violated any principle that is right? Has he not enjoyed the fruit of his labor? But do you note the effect of circumstances in times that are flush? Do you notice when speculation is high? When money becomes plentiful,

dishonesty becomes very common.

When and where would you expect to find a man who is fixed in his habits, honest in his thoughts, and views, safe in his adventures? He is a man not flattered by the prospect of gain, not saying now is a good time to speculate. Thus he is decoyed and beguiled. Times try men's souls, and bring out what is in a man. Prove all things; hold fast that which is good. All things work together for good to them that love God, to them who are the called according to his purpose.

Do not charge all this ugly conduct of some men to the war. If it had not been in you it would not have crawled out. The warm sunshine will call out the snake and the flies, the biting mosquitoes and all the vermin as quickly as it will call for the locusts. A good rule is to watch self. Take heed to thyself. It is always wise to watch as well as to pray. In the day of prosperity give thanks. In the day of adversity consider. P. D. G.

OBITUARIES

BROTHER CHARLES MEADS

By the request of my mother, who is right old and feeble, I will try to write you a few lines relating to my dear father's death, Charles Meads.

He was stricken with paralysis on Wednesday night, the 7th instant, and passed away on Thursday evening, on the 23rd. He had no use of his right side, but was conscious almost to the end, did not seem to be alarmed at all of his condition. We could not understand his talk very much as his

tongue was badly affected, and could not utter his words plain, but knew us all the time, and all around him. It was hard for us to give him up, but we believe he is better off than to be here in this sinful world. He often mentioned you and loved you all so much, that my mother wanted you to know about his death. They have been spared to be together over fifty years. He being 74 years old last August, and mother 72 years.

We received the bill or statement he owed you for the Landmark, so as she is feeble and cannot read much she wanted me to send you money order for what he owes you on the paper and ask you to discontinue it in the future. We would all be glad to see you. Also remember us in our grief. We hope you and family are all well, and may be spared for many years. With best wishes, we are,

Yours truly,

Mrs. Charles Meads,
Per C. C. Meads

BROTHER PRICE

I take my pen this beautiful morning to try to write a few lines in memory of my dear father, who departed this life April 12, 1918, full of the glory of God. Before he was taken seriously sick, he often spoke of desiring to live to enjoy the companionship of his children and grandchildren, but after taking his bed, he seemed to realize that earth had lost her charms and to speak of heavenly things. On Thursday he seemed to suffer a great deal, and we could not understand everything he was whispering, but I caught a prayer, Lord

sleep, Lord sleep, sleep, which has spoken volumes of comfort to my torn and bleeding heart. Oh! how I miss thee dear papa, mother and father all gone, yes they are over there and I feel like rejoicing that thy are free, singing praises unto God, through an endless day. Papa was the youngest child of H. M. and Mahala Price, born November 20, 1845, in Fayette county, Tennessee, and died in 2 1-2 miles of his childhood home. He was married twice, first to Miss Lucy J. Farris, two children blessed this union, both preceding him to that haven of rest, second to my mother, Miss Lillie C. Martin. Five children blessed this union, all surviving. Papa had had a hope some time before he united with Mt. Pisgah church, but when this recent trouble divided the church, his sorrow was great. He believed that the soul of man was regenerated or born again here, and the body in the resurrection, then soul and body would be united to praise God through eternity, and after being reconciled or realizing that he would soon leave us, he spoke of the sin of his flesh, but looking forward to the time when he could lay aside this sinful flesh. His dear body lies moulding in the heart of mother earth, but when Jesus shall come to gather His jewels this body will come forth a spiritual body to dwell with Christ forever. I gave up my work and spent the last six months of his life reading, comforting and waiting upon him. Many happy hours we spent reading and discussing the scriptures. I am now among strangers, trying to make an honest living, and may

it be God's holy will to sustain me by His grace each day.

Sadie M. Price.

ELDER W. R. WELBORN

We, the Primitive Baptist Church of Christ at Mitchell's River, in Surry County, N. C., now in session, ask our brethren everywhere who may have charges or complaints against our brother Elder W. R. Welborn to bring said charges or complaints in order before this church on the fourth Saturday in June, 1918, and fail not, for we will not hold Brother Welborn any longer in bonds if you fail to come.

Done and signed by order of the church. This the 4th Saturday in April, 1918.

W. H. Atkinson, Mod.

J. A. Coleman, C. C.

JAMES OLIVER KEEL

Robersonville, N. C.,

May 1, 1918.

"Dear Brother Gold: It is with a sad heart I attempt to write a few words concerning my husband, James Oliver Keel's death which occurred January 9, 1918. He was born July 4, 1838, which made his stay on earth 79 years, 6 months and 5 days. We were married August 15, 1857, lived together fifty years and six months. To us were born thirteen children, the oldest lived to be ten years old, three died infants, the others all lived to be grown and married. The 2nd of August, 1913, the Lord saw fit to take our son, Edward, leaving a wife and four children, which leaves eight living to mourn their loss. I do miss him so much. He

failed to work ten years ago, but he was ever to my side to help me when needed.

I have been so feeble for several years I could not attend church often and have not been to church at all in 12 months first Sunday in next June. He always stayed in the house with me. He was a hard working man when he was able to work, and a good neighbor, always ready to lend a helping hand in time of need. He never joined any church, but was a strong sympathizer of the Primitive Baptist.

His death was a surprise to us all, as he was not much worse than had been; he retired about nine o'clock as usual and fell peaceably to sleep in a few minutes; he made a curious noise; I called my daughter to come and see, and found he had left this world of sin and sorrow to rest, we hope, with his Saviour.

I will close by asking you to pray for me in my affliction.

Your sister in hope,

Mrs. J. O. Keel.

RESOLUTIONS OF RESPECT

Whereas, since our last meeting the death angel has visited our Church and taken one of our beloved members, Sister Nancy Emma State:

Therefore be it resolved by the Primitive Baptist Church of Robersonville that while we deeply feel and sadly realize our own great loss to the church, to her family, and to the community in which she lived, we bow in humble submission to the will of Him who worketh all things after the council of His own

will, we mourn not as those having no hope, feeling that our temporal loss is her eternal gain.

Be it further resolved, that a copy of these resolutions be sent to the bereaved family and a copy be recorded in the minute book of our Church and copy to Zion's Landmark and the Gospel Messenger for publication.

Done by order of Church in conference first Saturday in March, 1918.

R. A. Bailey

J. L. Robertson

Committee.

LYDIA DIXON

Lydia Dixon, the subject of this notice was born in Carteret county, N. C., February 27, 1851, was married to Captain Elijah Dixon September 27, 1866. She was the mother of eight children, four of whom preceded her to the grave, from Captain Joe, and Abner Dixon and Mrs. Anna Salter, Mrs. Willis and several grandchildren are left to mourn the loss of a good mother and grandmother.

Sister Dixon professed a hope a good many years ago and some time before her death, she came to Cedar Island and asked for a home among the brethren there and was received and baptized by the writer. She was a consistent member, devoted to her church, and its services. She died October 27, 1917, in the triumph of a living faith in her God, believing that He who had given Jesus to live, die and be resurrected to make an atonement for her would at his second coming quicken her body and make it like unto his own glorious body and

take her home to himself to go out no more forever, blessed thought. May I be prepared for that day

When Jesus shall bid me remove That I may in raptures shouting away

To the arms of my heavenly love.

On the night of her death at her home I tried to speak for the comfort of her children and neighbors from Revelations 14:13. And I heard a voice from heaven saying unto me write blessed are the dead which die in the Lord from henceforth yea, saith the spirit that they may rest from their labors and their works do follow them. Next day her children and friends carried her to Cedar Island, near where her membership was and laid her to rest beside her husband who had preceded her to the grave there, to await the sound of the trump of God at the last day.

Affectinately, her pastor.

E. E. Lundy.

MRS. CARY A. COX

In loving memory of our dear mother, Mrs. Cary A. Cox, who was born December 8, 1843, and departed this life February 12, 1918, making her stay on earth 74 years, 2 months and 4 days. She was the daughter of Benjamin and Sarah Balfour, and was married to J. W. Cox, June 23, 1864. She united with the Primitive Baptist church early in life and was a consistent member, always filling her seat at the church at every opportunity. She leaves one son and one daughter, both members of the same church; also eleven grandchildren.

We feel it such a great loss, but know it is her eternal gain.

WILEY W. VICK

It is with sadness and pleasure that I write a line in memory of W. W. Vick, sadness because of the great loss to his church, his family, his friends and the community, in his death, and pleasure, because to serve his sorrowing children and loved ones in such a way is indeed a pleasure.

This good man was born in Edgecombe county, N. C., January 8, 1853, and died August 2, 1917, age 64 years, 6 months and 24 days. United with Williams church third Sunday in November, 1874 and baptized by Elder J. W. Johnson the following day; ordained a deacon of said church February, 1893, and worthily filled this position till his death.

True to his church, loyal to the cause of righteousness, attentive to his pastor, a friend to the poor, ready for every good work; kind, patient and gentle—he was greatly beloved by the church and respected by all. Though no relation of the writer's, except that he married my mother's sister, yet I cannot remember the time I did not love him. As a small boy I was impressed with his kind, gentle and amiable disposition. And today as I write these lines my memory carries me back to old Williams' church, for he seemed to my childish fancy to be "a big part of the church." Never in my memory did I go there without seeing him at the clerk's table, and hearing him lead the song service. But what impressed me most was his kindly smile and affectionate regard for every one, and in my young days I

was made to love Williams' church more because of this man. What a lesson this is to the writer and also to the readers, and how anxious we should be as church members to attract and not repel others; for our churches, in influence, are what the membership make them. And so I have often thought in past years what lovely churches we would have, what sweet resting places at all times, what influence for good, if all members were like W. W. Vick and some others each of us could mention. And so, though dead, he yet speaketh, and his influence for good is felt in the hearts and lives of others. We believe this is especially true with his children and grandchildren, and we hope to see them take their places in the dear old church he so much loved, and follow him as he followed our blessed Lord.

Brother Vick was well and favorably known abroad as well as at home, especially among Primitive Baptists of the Kehukee Association for it was his pleasure to visit the churches far and near.

As a citizen Bro. Vick was influential and useful, serving several terms on the Board of Education, filling the office of magistrate many years, and serving his native county in other positions of trust.

He is greatly missed, for a good and useful man has gone to his reward. Our loss is his eternal gain, and so we sorrow not as those without hope, for we hope to meet our brother in the great beyond, where Jesus has gone to prepare a place for his people.

Brother Vick lost his devoted

and Christian wife many years ago, but leaves two devoted daughters, Mrs. Minnie Fisher, and Mrs. Alice Benson, who were made especially sad at this separation. Dear sorrowing ones, may you have the felt presence of Jesus to strengthen and comfort in this and every hour of trial and sadness, and may we all be prepared to meet our loved one where sorrow is unknown and where all tears are wiped from the eyes of His redeemed.

R. H. Pittman.

Luray, Va.

Zion's Advocate, please copy.

ESTHER PATTIE ANDREWS

In loving memory of Esther Pattie Andrews, who departed this life May 6, 1918. She was born May 10, 1909, making her stay on earth 8 years, 11 months and 26 days.

Little Esther was the daughter of Mr. and Mrs. R. T. Andrews. She was a most loveable child with such a true and happy disposition. To know her was to love her. For rarely do we meet a child with a better understanding or a kinder nature. She would often say if I am bad or tell stories the bad man will get me, but when I am good God will take me.

God did take her to a home on high where all is joy, peace and love. We loved her, yes we loved her, but Jesus loved her best. So the angels sweetly called her to that bright and happy shore. We miss Little Esther in our earthly home. We miss her from her chair.

Our hearts are torn and bleeding, we miss her everywhere.

Esther is gone but not forgotten. Never will her memory fade.

Sweet thoughts will ever linger around the grave where she was laid.

Let us try to be reconciled to the will of God, knowing he is too wise to err and too good to be unkind.

God gave us little Esther to spend just a few short years and days to make our loves happy and our home bright and cheerful by her sunny smiles and loving disposition.

She was too good and pure for this sinful world, so God took her where she would never know a sorrow nor ever shed a tear.

It is hard, oh! so hard to give her up. But we must try to look up and say: Thy will be done oh Lord for thou art plenteous in mercy and full of grace.

The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. For Esther is resting sweetly resting on the Saviour's breast.

She leaves a grief stricken mother and father and one little sister to mourn her departure.

She was laid to rest in the burying ground near her grandfather (W. D. Yarboro's). There to await the resurrection morning, when we all hope to meet her.

Our loss is much, but her gain is greater. We know Esther cannot return to us, but if we are faithful we can go to meet her on that bright and happy shore, where we will know not a heartache never more.

This lovely bud so young and fair, called hence by early doom came to show how sweet a flower

Paradise would bloom.

Ere sin could harm or sorrow
fade. The opening bud to heaven
conveyed and bade it blossom
there.

Sleep on beloved, sleep and take
thy rest, We loved thee well, but
Jesus loved thee best.

Lay down thy head as an infant
sleeps. Thou shalt wake no more to
sorrow or weep. Good night, good
night.

HEALTH IMPROVING

Elder P. D. Gold is at Moore's
Spring for his health, which has
improved since he left home.

UNION NOTICE

The next Black River Union is
appointed to be held with the
church at Mingo meeting house in
Campson County, N. C., on Satur-
day and 5th Sunday in June, 1918.
Visitors will be met at Dunn, N. C.,
on Friday afternoon and Saturday
morning and conveyed to the Union.
All that love the truth are invited
to attend.

Elder L. A. Johnson, Moderator
Hodges, Union Clerk.

ELDER J. A. MASSENGALE
will preach the Lord willing:
Durham, Friday night before the
first Sunday in July; Mt. Lebanon
at Saturday and Sunday in July;
Birmingham, Monday at night;
Helen, Tuesday at night; Hayti, a
colored church in Durham, Wednes-
day night after the first Sunday in
July.

ELDER W. M. MONSEES

Will preach, the Lord willing at
Concord, Saturday and fourth Sun-
day in June.

Bethlehem, Monday.

Flatty Creek, Wednesday.

Elizabeth City, Wednesday
night.

Thence to the Eastern Union.

THE SHEWARKEY UNION

The Shewarkey Union is appoint-
ed to be held, D. V., with the church
at Kehukee, near Scotland Neck,
N. C., the last Friday, Saturday,
and Sunday in June.

S. HASSELL.

A. D. JOHNSON

Will preach, the Lord willing:
Peach Tree, Thursday, July 18.
Sandy Grove, Friday, July 19.
Sapponie, Saturday and Sunday,
July 20-21.

Falls, Tuesday, July 23.

Pleasant Hill, July 24.

Upper Town Creek, July 25.

Moore's, July 26.

For Sick Headache

Constipation, Indigestion, Sour
Stomach, Biliousness, Bloating,
Gas, Coated Tongue, take that
wholesome physic—

FOLEY CATHARTIC TABLETS

Act promptly. Never disappoint. Mild
and gentle in action. Do not gripe or
nauseate. No costive after effects.

Mrs. Sweet Clary, Ante, Va.: "I had a bad
headache and took two Foley Cathartic Tablets.
In a short while, my head stopped aching."

Sold Everywhere

Cut this out!

What Nuxated Iron is Made From

Sworn Statement of Composition of its Formula

It increases the strength and endurance of delicate, nervous, run-down folks in two weeks' time in many instances.

The Board of Directors have authorized the broadest publication of the sworn statement of the composition of Nuxated Iron, one of the most widely used tonic, strength and blood builders in the world, so that the public may examine it for themselves and judge as to its merits.

It is conservatively estimated that this remarkable formula is now being used by over 3,000,000 people annually in America alone. Among those who have used and strongly endorse it are many physicians formerly connected with well-known hospitals, former United States Senators, Vice-Presidential Nominee Charles A. Trowe, former members of Congress; distinguished U. S. Army Generals (Retired), Judge Atkinson of the United States Court of Claims at Washington and Former Health Commissioner Kerr of Chicago.

News-papers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it.

A copy of the actual sworn statement will be sent to any one who desires such. It is as follows: Iron Peptonate (Special Specific Standard) Quantity given below. Sodium Glycero-phosphates U. S. P. (Monsanto.) Calcium Glycero-phosphates U. S. P. (Monsanto.) P. E. Nux Vomica U. S. P. Cascarin Bitter. Magnesium Carbonate. Po. Ginger U. S. P. Oil Cassia Cinnamon U. S. P. Calcium Carbonate Precip. U. S. P. Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing

at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycero-phosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycero-phosphates are said to contain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man.

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycero-phosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dae Health Laboratories, Paris, London and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded.

In regard to the value of Nuxated Iron, Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armistead, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1883, says: "In the cases I used Nuxated Iron I have found more beneficial results than from any preparation I have ever used in 34 years' practice." Dr. R. B. Baugh, Polkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a reconstructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, rundown folks in two weeks' time.

Manufacturers' Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic strength and blood builder. (In case of acute illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Dae Health Laboratories, Detroit, Mich.



Dr. A. J. Newman, late Police Surgeon of the City of Chicago, former House Surgeon Jefferson Park Hospital, Chicago

NEW MONITOR SELF HEATING IRON

**AGENTS
WANTED**
Send for Free Out-
fit Order

\$30 to \$50 a week
actually being made
now by men and
women. The origi-
nal—the best—
the lowest priced.
Nickel plated—
looks good—makes
good—sells fast—
guaranteed. No ex-
perience needed.
Women do as well
as men. Exclusive
territory. Work all
or spare time. Mrs.



Nixon, Vt., sold 8 first half day. Evans,
N. C., sold 2 doz. one Saturday. Liberal
terms. Prompt service. Write today.

MONITOR SAD IRON CO.
615 Orange St., Hickory, N. C.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick.
Hotel open winter and summer. Water
shipped from Rural Hall, N. C., at \$1.50 per
case of 12 half gallons and cases to be
returned in 30 days.

Last summer my health became very
poor. I went to Moore's Mineral Springs
in Stokes County, N. C., remaining there
about 12 days. I returned home well.

This water acts on the blood, the skin.

FREE BOOK ABOUT CANCER

The Indianapolis Cancer Hospital, In-
dianapolis, Indiana, has published a book-
let which gives interesting facts about the
cause of Cancer, also tells what to do for
pain, bleeding, odor, etc. A valuable guide
in the management of any case. Write for
it today, mentioning this paper.

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood
and nerve conditions for which it is
impossible to conceive of a better
remedy than Hood's Sarsaparilla and
Peptiron taken in conjunction, one
before eating and the other after.

These two great medicines aid each
other, and it is economy to take both,
a four-fold benefit being derived.

Peptiron is the ideal iron prepara-
tion—no injury to teeth, no consti-
pating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

A fool's lips enter into contention, and
his mouth calleth for strokes.

Laugh When People Step On Your Feet

Try this yourself then pass
it along to others,
it works!

Ouch! ? ? ? ! ! This kind of rough
talk will be heard less here in town if
people troubled with corns will follow
the simple advice of this Cincinnati au-
thority, who claims that a few drops of a
drug called freezone when applied to a
tender, aching corn stops soreness at once,
and soon the corn dries up and lifts right
out without pain.

He says freezone is an ether compound
which dries immediately and never in-
flames or even irritates the surrounding
tissue or skin. A quarter of an ounce of
freezone will cost very little at any drug
store but is sufficient to remove every
hard or soft corn or callus from one's
feet. Millions of American women will
welcome this announcement since the in-
auguration of the high heels.

The Blood and the Brain

Among the many important physiologi-
cal facts that should be as well known by
people generally as they are by physicians,
is the dependence of the brain for its
proper action on the vitality of the blood.
If this is impaired, the blood affords an
imperfect stimulus to the brain, and, as a
necessary consequence, languor and in-
activity of the entire nervous system fol-
lows, and a tendency to headache or faint-
ness makes its appearance.

It is probable that no other medicine
ever produced has done more in the way
of revitalizing the blood, making it pure
and rich, than Hood's Sarsaparilla, which
should certainly be given a trial where
there is any reason to believe that the
blood is defective in quality or deficient
in quantity.

Loss of Appetite is commonly gradual;
one dish after another is set aside. It is
one of the first indications that the sys-
tem is running down, and there is nothing
else so good for it as Hood's Sarsaparilla—
the best of all tonics.

INVENT SOMETHING. It May Bring
Wealth. Send Postal for
Free Book. Tells what to invent and
how to obtain a patent through Our Cred-
it System. Send sketch for Free Opinion
and Advice. **TALBERT & TALBERT,**
4763 Talbert Building, Washington, D. C.

Wash the Poisons of Rheumatism

Sciatica, Neuralgia
and Uric Acid

Out of Your System
With Shivar Spring
Mineral Water.

THE GUARANTEE.

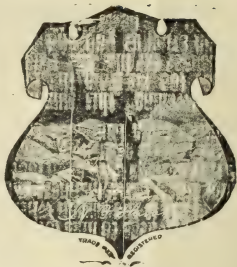
Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucemalines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fromont, North Carolina

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,

J. H. BEST, J. P.

Scranton, South Carolina

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM

Bishopville, South Carolina

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,

Editor Leader and Vindicator

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. THEO. KUKER.

Atlanta, Georgia

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

FILL OUT THIS COUPON

SHIVAR SPRING.

BOX 55 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Express Office

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Higgs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of this pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

IN MISERY FOR YEARS

**Mrs. Courtney Tells How She
Was Cured by Lydia E.
Pinkham's Vegetable
Compound.**

Oskaloosa, Iowa.—“For years I was simply in misery from a weakness and awful pains—and nothing seemed to do me any good. A friend advised me to take Lydia E. Pinkham's Vegetable Compound. I did so and got relief right away. I can certainly recommend this valuable medicine to other women who suffer, for it has done such good



work for me and I know it will help others if they will give it a fair trial.”
—Mrs. LIZZIE COURTNEY, 108 8th Ave., West, Oskaloosa, Iowa.

Why will women drag along from day to day, year in and year out, suffering such misery as did Mrs. Courtney, when such letters as this are continually being published. Every woman who suffers from displacements, irregularities, inflammation, ulceration, headache, nervousness, or who is passing through the Change of Life should give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

**A fool's mouth is his destruction, and
his lips are the snare of his soul.**

IF YOUR CHILD IS CROSS

FEVERISH, CONSTIPATED

Look, Mother! If tongue is coated, cleanse little bowels with “California Syrup of Figs.”

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Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

EXPERIENCE

Rocky Mount, N. C.,

June 4, 1918.

Dear Brother Gold: I am sending you herewith the experience of my grandfather, Thomas Proctor. It was written in the year 1856, and I have been told that it was published then.

But because there are so many readers of the dear old Landmark now, that were not then, I would be very glad indeed to see it published again, so I will kindly ask you to give space in the Landmark.

I believe that the experience of this child of God, is like my poor self. If indeed I am one. We learn obedience by the things we suffer. He that knoweth the will of the Father, and doeth it not, shall be beaten with many stripes.

I have thought time and again of writing, what I hope the dear Lord has done for my poor soul, but when I think of making the attempt I shrink from the task. I am so vile, so sinful I know I could not write any thing that would deserve the notice of the least of God's people, and yet, some times, I have that blessed assurance, that Jesus is my saviour and my God.

Some times I have a portion of the word of God, come to my mind, and I can see such beauty in it. I see that the honor, glory, power and dominion all belong to God.

Bro. Gold, pray for me, and my little family, for I feel the need of the prayers of all the dear people of God.

Your unworthy little brother in hope.

Joseph D. Fly.

Rocky Mount, N. C.

Edgecombe Co., N. C.

August 5, 1856.

Beloved of the old school Baptists. In the faith and love of the gospel of our Lord and Saviour Jesus Christ.

Having written at different times some thirty pages in trying to express my mind, and failing in a great degree to do so, after reading it over and over, have laid it by or buried it, thinking that I could not be a Christian, or I could express my feelings, but my mind has been so much engaged on that subject that I have often had to quit work, thinking that I would go and tell some of the old Baptists the exercise of my mind. But as I have

not told it to them I once more make the attempt to write. When I read the experiences of those who write for the Signs of the Times, I think if I could write as comforting as they do I would willingly do it, for they tell my feelings better than I can, then I can say surely there is a people that see eye to eye and speak the same thing. Beloved, unworthy as I feel to write, on so important a subject as this, I believe it is in vain to fight against the power of God. If I did not I would stop here, but if the Lord will enable me to write a word to any one of His little ones, let me write. I was born a natural birth the 10th of October, 1823, and lived in the pleasure of sin until the 22nd night of June 1853, which time I spent almost thoughtless of life, death, judgment or eternity. Then I saw in a dream or vision, that the day of judgment was come, I saw that the moon was up and turned to blood, and as it did I saw that Christ came and placed himself in the midst of the blood, and it became light, and I saw that as he "Christ" came on towards me, that He had a smiling countenance and was all together lovely. With His arms expanded to their extent with a spear in His left hand, and as He came near me I saw that He beckoned to me with His hand to go to Him, and as I did, I saw that He took me up with His right hand and pressed me to His wounded side. He carried me through the heavens to a house not made with hands, eternal in the heavens where I saw a multitude of people and as we entered the place they sang praises to His great and glo-

rious name, in the following words:

Glory, honor and salvation,

Christ the Lord is come to reign, which sounded inexpressibly sweet. I awoke and thought all was well with me for old things, had passed away, and all things had become new. I verily thought that I never would commit another sin in my life and that seems to be the first time that I had thought of sin and I have thought that until the Lord His love reveals, we see no danger nigh, nor seek His grace or fear to die. But oh! how much mistaken for the next morning when I got up and began to think of what I had seen and heard I saw in a very few minutes that I had never done one good thing in my life, but had been going on in sin and rebellion against God all my life.

A sinner by nature and by practice, I also saw that God was Holy and just, and could not look upon sin with the least degree of allowance. My sins began to rise one after another until it seemed that they were all brought to my remembrance which so distressed me that I could not be still, nor content myself in any way. "Christ the Lord is come to reign," was still ringing in my ears and to put it out of my mind I could not.

Being so much troubled I thought I would write my dream down and show it to some one, and see if I could not get some satisfaction in that way. But by the time I was done writing I thought it would not do to show it to any one. If I did they would only laugh at me and say, you must be deranged. So I concluded that no one should ever

see it. I then sealed it with two seals to make it fast and put it in the Bible. Not being satisfied with it there I moved it from place to place and finally burned it. For I became fearful that it would be found and read and I did not want any one to know that any thing was the matter with me. Getting no better in mind, but rather worse, I would often slip into the house and try to read the Bible for satisfaction, but found none, and if I was caught with it how unconcerned I would pretend to be, then to some place where I thought no mortal's eye could see me I would go, and fall down and try to pray to the Lord to have mercy on me, a poor sinful worm of the dust, if it could be His righteous will.

But I could not utter a word for I felt too unworthy to take His holy name in my sinful lips.

No, my beloved, the earth was too high for me; it seemed if I could have gotten low enough the Lord would have heard me but oh! my heart was so hard I could not repent. I might have truly said that it was palsy, plague and fever and madness all combined, and none but a believer, the least relief can find. For I could not see how God could be just and save such a sinner as I was. My family was no pleasure to me, but rather a vexation. Everybody seemed to frown upon me. I thought that I had neither friends on earth or in heaven, like one alone I seemed to be. And when I went to meeting I would stand around about the members to hear them talk, but did not want them to know that I was listening, nor say anything to me. My trou-

bles becoming heavier and heavier, I some times would resolve to throw it all away and never think of it any more, for it all might be imagination. But the more I tried to put it out of my mind the more it rolled in. I thought I would have given every thing in the world had it been mine, if I could once more see as I had seen, that I might take better notice how it was and not let it slip off so easy, but it was gone and impossible for me to get it back. So I was left in doubts and fears. No hope of getting better. I sent to New York for a book full of fun, thinking that I would destroy my troubles by reading that, for it seemed that my punishment was sealed, and to sin would make the matter no worse. I received the book, perused it a little, then laid it in the fire and burned it up, for there seemed to be something accusing me all the time, so I got no relief there. I continued in this way for several months, working and getting worse until I became afraid of almost everything that moved. Some times it appeared to me that the heavens would catch in a flame of fire, or the earth burst beneath my feet and drop me in, on account of my sin I thought if it had not been for the sake of others, it would have been done. But for their sake I was let live finding all my works but as filthy rags and that none but Jesus could do helpless sinners good, I pronounced judgment against myself and owned that if I was sent to hell the righteous law approved it, well. But Lord save a sinner condemned to die. Here Lord I give myself away 'tis all that I can do. But if I per-

ish I will pray. I can but perish if I go. I've resolved to try for if I stay away I know I must forever die.

About this time I saw in another dream that I was standing on a place where I scarce had room to set my feet, on the right I saw a stone wall great and high and beneath me on the left a great pit and the name of it was hell, with a great number of people therein. They were burning with fire. With their uplifted eyes and clasped hands they were crying for mercy where there was none.

Here I was bent over hell, not one inch further from it could I get but was clinging to the wall for refuge or safety, when I awoke or came to myself and found that I was out of hell. I began to praise God for his great love, not according to our work, but according to His own purpose and grace which was given us in Christ Jesus before the world began.

From then I began to be more reconciled in my mind and felt to claim Jesus as my saviour, and that He was a rewarder of those who diligently seek Him. I felt like I wanted to tell some of the old Baptists how Jesus found me and what a dear Saviour He was. But it was not long before I thought I was deceived.

For wicked thoughts were still crossing my mind which I could not keep out. I thought that a Christian did not have such thoughts as I did.

I also read that perfect love casteth out all fear. It seemed to me that I was fearful to tell others lest I might be deceived and deceive

them in me. I did not want to be deceived, believing that God could not be deceived. At that time I began to try to pray to the Lord to make it known to me in a dream or some way whether or not I was deceived, and if I was to undeceive me before it was finally too late. As the Lord did not hearken to my cry at that time, the enemy of souls suggested to my mind to curse God and tell Him that He was a deceiver. Not being willing to curse Him I had to struggle with my enemy for some time saying, "Get thee behind me Satan," for there was a hope that I could not give up. I was now hoping, doubting and fearing.

Now I saw in another dream that I was down by the side of a river and saw there lovely looking white and clean men come down to the river on the other side and looked most wistfully at me for a short time, which was a three one, God the Father, God the Son, and God the Holy Ghost, as they turned and went away the Son seemed to say, follow me, that was in the ordinance of baptism. From then, I began to be more reconciled in my mind, comparing it with the promises that belong to the people of God. Was I mourning on account of my sins, yes and because I could not mourn, was I thirsting after righteousness, was I poor in spirit? Yes. Bound to acknowledge this.

Then blessed are such characters for of such is the kingdom of heaven and we know that we have passed from death unto life, because we love the Creator. It does seem to me that I love the old Baptist people more than any other people in the world. But I often fear that

my love is not like that of the Christian, since then my mind has been exercised on the subject of going to the church and telling my little hope, but feeling my unworthiness and fearing that I would only dishonor the cause of Christ I have gone mourning and groaning day after day rather than go. I believe I have lost many days work on that account. I have dreamed time after time of going before the church and telling them of my reason for a hope, and of being baptized which caused a calmness of mind for a few hours. Now I can only say, I'm a stranger here below, and what I am tis hard to know, I am so vile, so prone to sin, I fear that I am not born again. I believe that the disobedient child of grace, does have to suffer for not complying with his duty. For I saw in a dream that my flesh was dried up on the side of a street in a great city for a sign of disobedience to all that passed that way, which added to my distress, on account of not doing what I believed to be my duty. I have thought that if I had such an experience as those that write for the Signs of the Times, I would not doubt.

It seems that mine is so little if an experience of Grace at all, that I often fear and doubt the call or whether I am called at all.

Having written to a considerable length in a scattering and imperfect manner and having scarcely touched the substance, I will come to a close, hoping that those who read this will charge the weakness of the same to me, and not God. I ask all praying people to pray Him whose dominion is from everlast-

ing to everlasting in my behalf that I may be enabled by His spirit to go forth and do what is required of me if anything.

May the Lord ever have mercy on his people every where in accordance with His will, is the desire of one that feels unworthy to be called a child of Grace.

Thomas Proctor.

THE TRIAL OF FAITH

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1st Peter 1:7.

This, the first epistle of Peter seems to be a general, or circular letter, addressed to strangers scattered about, who are the elect according to the foreknowledge of God. There are three prominent features pertaining to those at whom this general epistle is addressed, Strangers, Scattered, Elect, according to the foreknowledge of God, these three features designate to whom this is specially addressed, and to no other, so in no sense can it apply to the unborn, the unregenerate or the world at large, though it is a general letter covering a large area, reaching unto thousands and thousands. Yes it is written for and to the elect, as is all Scripture, for why would one address a letter to the dead? This is the first great thing to consider in reading the scripture, to whom it is addressed, and authority of the one speaking. That the whole Scripture is for the perfecting of the saints and their good who are the elect according to

the foreknowledge of God, though they be scattered and strangers in a strange land. It is in the foreknowledge of God and by His determinate counsel that election takes place, and each one fills the office or place to which in the determinate counsel and foreknowledge of God he is elected, there has never, or never can be any failure on the part of any of us to fulfil to the last point all that God in his wisdom which he foreknew and foreordained we should.

Surely if there could by any possible way, manner or means of any change or diversion of the election of God which standeth sure, it would have been, beyond all point of doubt and controversy, at the time of the suffering of Jesus, when he, the only begotten of the Father, the beloved Son in whom God the Father is well pleased, when he in the agony of dark Gethsemane when none, no not even the favored three could go all the way with him, but he must go beyond all help of friends and human aid, begging of the Father in three appeals in the very depths of earnestness by reason of felt necessity that if it could be possible to let this cup pass from him except he drink it, but no, it could only pass with the drinking to the last drop, for it was by the determinate counsel and foreknowledge of God that they with wicked hands took and slew the Son of God.

Then is there any reason for us to expect or believe that by any means we may or can escape one thing, either good or bad, "And we know that all things work together for good to them that love God, to

them who are the called according to his purpose." Romans 8:28.

The election of the Sons of man to the adoption of the Sons of God does not only carry with it that eternal and great weight of joy and glory that shall be revealed in us and is ours by the mercy of God through Christ, but it also, and by the same reason carry with it all the anxiety, anguish, pain, suffering and death in the flesh. Our President, elected to the highest office in the gift of the nation, which office does not alone carry with it a good salary, honor and glory, but all the work of the office he must

and **all the anxiety**, worry and suffering incident thereto he must likewise bear, so then election covers the whole ground. The elect according to the foreknowledge of God must suffer in the flesh together with Christ, who bear these same things in his flesh, even as we, for there is not a suffering, a temptation, a felt sense of weakness and inability that any of the elect feel that Jesus did not feel and endure for himself. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15, and he bear our sins in his body on the tree.

Then the trial of our faith which is more precious than gold—that is—our faith is tried by fire, is in the election and decree of God, therefore in due course of time is and will be tried and if more precious than gold which perisheth, the trial must, is and will be more severe, for gold is tried by fire and does not perish in, or by reason of

the trial.

The intense heat to which gold, in its first estate as it comes from the dark mines of earth is tried by does not in any sense diminish the gold, it does not add to the gold, in a word the gold is the same, but there is a trial of that gold, a separation, the dross from the gold, a manifestation of that which has ever existed, there is no more or no less gold today than there was in creation, but there is a greater manifestation which has come about by the trial of gold. The one who tries gold does not take of a lump of earth or of stone promiscuously and try it to see if there is by chance a little gold in it, but he knows it is gold that he puts in the crucible, then he does not put it there to try if it is gold, but to try the gold that he knows beforehand is there, it is clearly a trial of gold and not a trial for gold. So in our trials of faith which is much more precious than gold that perisheth though it be tried by fire is in no sense an experiment to see if we have faith, but is a trial of that faith which we have, and this faith is faith in God which is the only faith that will or can stand the trial, faith in the flesh can not stand the trial, it is an alloy of the most common sort which we often attempt to mix with true faith in God through Christ, which faith is the gift of God.

Abraham's faith was sorely tried. God as the tryer of faith knew that Abraham had faith because he had given it to him as his needs demanded. God knows you have faith by the same reason and in the same measure supplies your needs.

If you had no faith, you positively could have no trials, for it is purely for faith, let us bear this in mind.

Peter was writing to people that had, had a hope, which hope had died, but according to the abundant mercy of the Father, they were begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. They had, had a hope but it was by the deeds of the law and the law kills, therefore in the crucifixion of Jesus all hope died, for he is ever the hope of Israel and all Israel shall be saved but when we find death by the law, then hope dies and is dead, but then the knowledge of the resurrection of Jesus Christ from the dead begets us again unto a lively hope, that is a living hope, which hope shall no more die, for Christ—our hope—ever liveth to make intercession for the saints. There is no account of any spiritual activity during the time Christ lay in the tomb, but as soon as he was raised from the dead they were stirred into action and ignorantly thought to anoint his body in the tomb. This seems to be the desire of every heaven born soul when stirred into action to anoint the body of Jesus, communing with the members. The last enemy is death and he is the conqueror of death having won the decisive battle in death's own territory, hell and the grave.

Then our hope is of an undefiled, incorruptible inheritance, which fadeth not away—will not perish with the using and we are kept by faith the power of God through faith unto salvation, our faith is unto salvation—wherein we greatly rejoice, but now it needs be for a

season or for a time, we are in heaviness, that is a travail of soul—a questioning through manifold temptations, for the trial of our faith being much more precious than gold that perisheth though it be tried by fire; then our faith being much more precious than gold must be tried by something much more severe, more intense than fire, for the more precious the metal the more rigid the test, the more severe the trial. The lesser metals are not subjected to the same degree of trial, the same state of purification that gold is, gold being the more precious and the trial of our faith being much more precious than gold. It is much more precious, not saying how much more, there can be no rule by which to measure how much more precious your faith is than gold, but it is much more so. The perfections of God are unlimited, beyond measure. He is infinitely greater than we can comprehend, all his attributes are far beyond our conception, this faith which we have is the gift of God, therefore pure, therefore immeasurable, its value and worth can not be computed. None know this better than the Lord's children for they alone feel the dire need of this precious gift of God for it is by this faith, which is the ground work of all conception of that which was, which is and which will be, and without it it is impossible to please God. "For by it the elders obtained a good report." By it Abel offered unto God a more excellent sacrifice than Cain, by it Abraham offered Isaac, a sacrifice unto God, and in figure received him from the dead. The virtues of

this faith are beautifully elaborated throughout the whole Scripture and is fully presented in the eleventh chapter of his letter to the Hebrews a partial index to this beautiful catalogue of faith as recorded of those holy men of old whose faith was sorely tried, and wherever or whenever this faith is manifest in any experience of God's children it is invariably by trials, the manifestation of great faith is only and alone by great trials.

There have been times of trial of the faith of God's people collectively as it were. In the days of Noah, the faith of the elect was sorely tried, so much so that it stood Noah alone, making him the contempt and scorn of the whole world. None others had faith in God at this time, faith in God was at low ebb but not gone, and through faith Noah and all his was saved. Typical of the perfect and complete salvation in Christ. Through unbelief all others perished, having no faith in God, being unmindful of him, eating and drinking, marrying and giving in marriage, wholly wrapped up in the idleness of this world, seekers of pleasure and worldly glory and not of God. Time passed on man multiplied and replenished the earth and in process of time Abraham was called. Coming forth and becoming the father of the faithful by faith in God, rearing a mighty nation who once more became entangled and enmeshed with political affairs and minded the honor, glory and applause of man more than of God, and to say nothing of Egyptian bondage, of the forty years in the wilderness, the many battles, the seventy years of

captivity in Babylon where the faith of many was sorely tried, so in about two thousand years from Noah, true faith rested in only a few in comparison to the vast number of Israel. Many departures had been made from the true and original Mosaic law, until all the sweetness of the law was lost, there being left only the dry honeycomb of dead formality without the sight of spirituality, one rabbi teaching one thing, another some other way and Israel had so perverted the law and prophets that the masses were blinded to that which was to come, yet faith remained in Israel though sorely tried, and a few, in the face of much mocking and scorn at the hands of the Romans unto whose hands all national Israel had fallen, remained faithful ever looking for Jesus by faith and knew him when he was come, so then through the general unbelief of the Jews, who deny that Jesus is the Christ, the Messiah, this faith is bestowed on the Gentiles so that we together with Paul can say "the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me." Gal. 2:20, and this same faith which is the faith of God emanating and coming from him, has been abundantly bestowed upon the Gentiles, the fulness of whom is about come therefore a most sore trial of faith await the people of God. Man through unbelief has departed from the way until his way seems right in his own eyes. The most pronounced infidelity the world has ever known exists today, not in heathen China but in boasted

Christendom, infidelity can only exist where infidelity has existed. In the old dispensation certain men prophesied that Christ would come in the flesh, which was of the future, and for the past nineteen hundred years man has testified to the truth of this prophecy, boldly declaring that Christ is come in the flesh that it is not a myth, a vain speculation upon future events, but "that which we have heard which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. "Declare we unto you testifying as living and faithful witnesses." This was the testimony of John and men to this day declare the same truth by the same authority for we are eye witnesses to his Majesty, knowing that these are not cunningly devised fables, but the truth of God as it is in Jesus Christ.

We see now a falling away, the love of many waxing cold, man seeking his own glory. We as a nation depending on our gold to deliver the world from the present clutch of tyrannical power, who shall deliver us? Surely not gold that perisheth. Vain is the speculation of man, for there is no redemption with corruptible things such as silver and gold, and he who trusts in his god of gold will perish with his golden god, whether he be man or nation. In the face of these things and many others equally as prominent though space forbids the enumeration thereof, we can not fail to see that a sudden and severe trial await the people of God in which the faith of the elect of God shall be sorely tried, it be-

ing much more precious than gold that perisheth though it be tried by fire, and as faith of the elect is more precious than gold so will the trial be correspondingly more severe. In this will be the trial of the faith of the Gentile church and as with the Jews many through unbelief will fall—it will be a trial of faith, of your faith, of my faith, will my faith bear up under the intensity of the test? And will my faith hope and trust still remain in God? That is the faith of God's people, faith in Him, in the midst of all manner of conflicts, persecutions and temptations still believe in Him as the Immutable Sovereign, Omnipotent, Omniscent, Omnipresent, that whatsoever he does is forever and is right, being reconciled to his will, bearing all things, believing all things, hoping all things. Not wasting our time in idle and vain speculation, being drunken on the things of this world—seeking the pleasures of the world and living therein, but that we might be found unto praise and honor and glory at the appearing of Jesus Christ.

Then let our prayer be that we may not turn back, that we be not forgetful that our minds be staid on God in these perilous times, and that our faith be that of the faithful which fails not but endures being much more precious than gold, though manifold temptations beset us that we forget not God or charge him with folly and that he is God and beside him there is none other. "Declaring the end from the beginning, and from ancient time the things that are not yet done, saying, my counsel shall stand and I will

do all my pleasure." Calling a ravenous bird from the east, the man that executeth my counsel from a far country, yea I have spoken it. I will also bring it to pass I have purposed it, I will also do it." Isaiah 46:10-11, that we may not forget the Sovereignty of Almighty God, and may the very God of heaven keep us for Christ's sake, that we may have this faith, though we be submitted to the most sore trials which await the children of God. Be not high minded but thoughtful, let not your minds be entangled with the things of the world, live unto God and not unto man, praying that your faith fail not in this awful and dark hour of trial of faith that await the children of God, and what if you should see the Roman Cross the dominating power as the Jews saw the Roman eagle in the days of the coming of Christ? The grace of God through our Lord Jesus be with you all. Amen.

Your unworthy brother.

F. Selby Fisher.

Salisbury, Md.

IS CHRIST DIVIDED?

The following article I think was written in February, 1905, but not finished and sent for publication, to the best of my knowledge and recollection of the matter now. I also have many other articles the same way unfinished.

Is Christ divided? These were the words of Paul to his Corinthian brethren recorded 1st chapter 13th verse. The connections show that this church of God was living as though Christ is divided. Therefore, Paul's question, "Is Christ di-

vided." This was an all important question for these brethren to consider. It is just as important today as when these words were written. O, that all of God's people everywhere could be impressed by the spirit of Christ to repeat these words, "Is Christ divided," before they act in taking sides in the wars that are now raging in so many places over different subjects that so disturb and divide God's people? Dear brethren, what do you think would be the result among the Primitive Baptists if all would consider well the words of Paul before they act harshly in declaring non-fellowship for their brethren? Paul said God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ our Lord, 1st chapter, 9th verse.

Here we learn that it is a God given fellowship that his people have for His Son Jesus Christ our Lord. Therefore, Paul did continue. Now I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. If th's was good admonition for Paul to give and for his brethren to heed, then it is still good to heed now. It yet would be good for the church of Christ to be perfectly joined together in the same mind and in the same judgment. To thus live would be to live as though Christ and his people were one in fellowship, instead of living as though Christ is divided. If God calls the members of his church (which is the body of Christ) into the fellowship of His

Son Jesus Christ our Lord, then it evidently is wrong for any man or set of men to work, to cause the Church of God to declare nonfellowship for each other or a church of Christ.

John said, that which we have seen and heard, declare we unto you that ye also may have fellowship with us and truly our fellowship is with the Father and with His Son Jesus Christ. John; 1st chapter 1-3. John was desirous that his brethren have fellowship with him, therefore, he declared to them what he had seen and heard. We note that his great reason for his brethren having fellowship for him was for this reason. Truly our fellowship is with the Father and with His Son Jesus Christ.

Oh! how sad would our condition be if we were seeking to break fellowship with our brethren and at the same time claiming that we had fellowship with the Father and with His Son Jesus Christ. Evidently to make such a claim would be equivalent to claiming that it mattered not whether we had fellowship for the Church of Christ, that we could have fellowship with the Father and with His Son Jesus Christ our Lord just the same, we note John taught differently.

John continues: And these things write we unto you that your joy may be full. This then is the message which we have heard of him and declare unto you that God is light and in him is no darkness at all. John continues: If we say that we have fellowship with him and walk in darkness, we lie and do not the truth. Let us note these words, oh how solemn these things

are. John here is teaching first the necessity of having fellowship with the Father and with His Son Jesus Christ, and second if we say we have fellowship with him and walk in darkness we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another. From this we learn why God's people do have true fellowship one with another. On the other hand John says, he that saith he is in the light and hateth his brother is in darkness even until now. John continues to contrast between the conditions of those who are in darkness and those who are in the light. He says he that loveth his brother abideth in the light and there is no occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded their eyes. It is when the Church of Christ is in darkness and walketh in darkness and knoweth not whither they goeth that they are led to live as though Christ is divided.

My dearly beloved brethren I have learned to my sorrow and shame what it means to live as though Christ is divided, yet I plead that I did it ignorantly, yes, I verily thought I must take sides and I did take sides, to the extent that sweet fellowship that once existed was broken. Oh, how cruel these things are and yet they do exist in many places even to this day. I verily believe many are just as honest as I was and yet no doubt in my mind if the truth was known many like myself, are under the in-

fluence of some would be leader that have men's persons in admiration because of advantage, read Jude 16th verse. Such as these evidently do not have true love and fellowship for their brethren but are seeking an advantage, and it is done so cunningly that some never detect their craftiness. It is such as those that do seemingly have great admiration for their brethren, as long as they can control and lead them. But just as soon as they find out their selfish advantage is at an end, such ones will have no more use for their brethren. And they even will go to the extent of trying to kill the very ones that they seemingly manifested such great admiration and love for.

John said, if a man say I love God and hateth his brother, he is a liar for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. This is very plain language and it seems easily to be understood, if indeed we ourselves are in the light. But if darkness hath blinded our eyes so that we ourselves knoweth not whither we go we fail to see aright. It is then that we are willing to live as though Christ is divided. Paul said to his Corinthian brethren that every ounce of you saith, I am of Paul and I of Apolos, and I of Cephas and I of Christ then comes the words of our text, "Is Christ divided." Paul did not take sides with any of them, no not even with those that said, I am of Paul. Paul attributed their condition to their being carnal instead of spiritual. Read chapter 3:1,3-4 verses, reads thus: For ye are yet carnal for whereas there is among

you envying and strife, and divisions are ye not carnal and walk as men? For while one saith I am of Paul and another I am of Apolos are ye not carnal from Paul's argument? No man can justly claim to be spiritual, and at the same time laboring to divide God's people. The truth of the matter is we are carnal whenever we try to divide God's people. None of the Apostles ever tried to divide the church of Christ that we have any record of. Then let me ask, oh why should we work to divide the Church of Christ and at the same time claim to be Apostolic both in faith and practice. And at the same time we certainly know that the Apostles did not teach nor practice trying to divide the Church of Christ, notwithstanding the carnality and the lack of spirituality on the part of these brethren. Paul yet laboured with them and said to them. To the weak became I as weak that I might gain the weak. I am made all things to all men that I might by all means save some, and then Paul tells why he did this. He said, And this I do for the gospel's sake, that I might be partaken thereof with you. This was Paul's way of dealing with the weak. This was true love manifested on the part of Paul toward his weak brethren. And there were many of them. Read 11th chapter, 30 verse.

Now let us reason together. Suppose Paul had taken sides with those that said I am of Paul and they had declared non-fellowship for those that said, and I of Apolos, then suppose Paul and his faction was right as far as doctrine was concerned and Apolos and his faction

was wrong. We see in such case Paul would be deprived of preaching the true gospel to those weak brethren that said, and I of Apolos. They were wrong and would in all probability remain wrong seeing they now were cut off from hearing the truth. Brethren let me ask which would be the better way if we truly loved our brethren, would it be better to declare non-fellowship for the weak, or would it be better to do as Paul said he did do for the gospel sake, one way he could not be partaken with them with the gospel on the other hand. Paul could be partaken thereof with his weak brethren, if no divisions were allowed to the extent of breaking church fellowship.

Now the fact of the matter was and is yet, God has given a diversity of gifts to the church. Paul said, I have planted, Apollos watered, but God gave the increase. Both gifts were useful for the church as a whole while undivided. Paul continues: For we are laborers together with God in such a case, there is fellowship, first with the Father and with His Son the Lord Jesus Christ our Lord, and in second place there should be and evidently is fellowship one for the other. How would it sound for two ministers to claim that they were laborers together with God, and yet these two ministers working to divide the church of Christ. To make such a claim would be to claim that Christ is divided and that God is the author of confusion, yet Paul said for God is not the author of confusion but of peace as in all the churches of the saints. Cor. 1st chapter 14:33.

James said, for where envying and strife is there is confusion and every evil work. James also tells where this wisdom comes from and also tells them where it does not come from. It would have been vain for James' brethren to have claimed that they were laborers together with God, he told them plainly not to lie against the truth. They were living as though Christ is divided, and they wanted to live that way. James said, ye have condemned and killed the just and he doth not resist you. All of James warring brethren would condemn and kill the just. That is one sorrowful feature of those that want to live as though Christ is divided, they do not want to be opposed by the just. "Is Christ divided," what shall we answer?

Paul said to these Corinthian brethren, chapter 12, 27 verse, now ye are the body of Christ and members in particular. It would be just as reasonable to say that Christ has two bodies as it is to live as though Christ is divided. "Christ is not divided," neither has he two bodies. For (said Paul) for by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bound or free, and have been all made to drink of one spirit, chapter 12, 13 verse. Paul makes an illustration by comparing the visible Church of Christ to a human body. He shows that no member of a human body can say to another member of the same body I have no need of thee. Paul asks the question. And if they were all one member where were the body, he then says. But now, are they many members yet but one body. Paul's argument is that

the body of Christ is composed of different members, yet note he says, and members in particular. Meaning as the connection shows, that each member has its particular place to fill in the body of Christ, the same as the members of the human body has their particular place to fill in the human body. And the eye cannot say unto the hand, I have no need of thee nor again the head, feet I have no need of you. When we divide into factions we then live as though we had no need of the different gifts of God to the church of Christ, which is the body of Christ.

Submitted in love to all the brethren.

Yours in hope,

Joseph Ford.

Box 516, Seneca, Kansas.

A SAD DEATH

Death of my dear grand mother, Mrs. Maryan Boswell, who died Saturday the 13th at five o'clock, at the home of her daughter, Mrs. R. L. Ethridge. She was 84 years of age. She was sick about two months. She leaves three children, Mrs. R. L. Ethridge, Mr. B. B. Boswell, Mr. Alford Boswell, and a number of grand children and a host of friends to mourn the loss. The funeral was conducted by Elder George Boswell and she was buried in the cemetery at Contentnea church. We loved her, yes we loved her, but God loved her best and took her home.

A precious one from us is gone,

A voice we loved is still;

A place is vacant in our home

Which never can be filled.

Written by

Mary Ruth Ethridge,

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va

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WILSON, N. C., JULY 1, 1918

EDITORIAL.

LISTEN.

It seems to me we would do well to keep our minds and hearts in constant assurance of the fact that our nation is in the midst of the most far-reaching, persistent, disastrous, destructive distressing war known in the history of men, and that we should give due attention to the character and tendency of events and have in mind, if we may, the part, if any, that we as a little few might have in it. We are required to be subject to the powers that be, but are we to be subjects of power, except that power be for good? The character and consequences of this war depend upon the conduct of the people. War tries men's souls, and tests their religion, and proves them as to the manner of men they are. The wicked shall do wickedly, but the pure in heart shall see God.

Is this war of men, or is it of God? If it is of men the world will be worse because of it, but if it be of God the result can but be for good to them that love him. In the circumstances of war we see the wickedness of the wicked, and the righteousness of the righteous intensified and magnified, but the wicked for their wickedness shall be cast down to hell, together with the nations that forget God; while the righteous in their righteousness, shall shine forth as the light.

— must not forget that whether this war be of God or of men, this hand and this counsel must prevail. "The foundation of God standeth sure, having this seal—the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity."

This nation is just beginning to appear upon the stage in this great world war drama, and what of it at this stage of its progress? From almost every home in the land has gone forth in answer to the call of their country hundreds of thousands of the choice of its manhood to battle for the liberty of their country and their homes. Many of whom will never return from "over there," at the thought of which thousands of mothers, however patriotic they are and want to be, are wringing their hands or pressing their hearts in aching anguish, and will not—can not—be comforted because their sons—though it be for liberty—are being offered upon the altar of their country. And the fathers! where are they? and what are they doing? They are sitting in the market places like so

many bulls of Bashan, an exchange, pushing up prices upon every conceivable commodity—all because of the war—making effective for fortune that which has been, perhaps, most appropriately denominated "hell." As a world wide benefit to humanity it would seem that this war is regarded as of world wide necessity, but at the same time the necessity is a calamitous one, therefore our energies should rather be spent for the alleviation of these calamitous conditions than for the amassing of fortunes consequent upon the ravages of war. How radical and revolting the thought that while our sons are fighting, bleeding and dying upon the field of battle for democratic liberty in their homes, in their country and throughout the whole world we should be found making merchandise of conditions consequent upon those conditions which made necessary their call to the colors, and to battle.

While we are waging war in behalf of democracy, yet we are not waging a democratic war, because opposing nations are not democratic, but our homes should be citadels of democracy and our community of homes should be characterized by fraternal citizenship, so that when the smoke of battle shall have cleared away and our government shall have assumed its former peaceful course it would naturally and readily be in the line of democracy because its people would be readily in that line, but if the people have lost out, the government will be just as the people are.

But I shall be after searching for the church—to locate it if I may.

At this writing I am trying to locate it now. Are we not as a people aware of the fact that the thing for which the world is fighting today is an inherent principle in the government and doctrine of the Baptist church, and most especially in the Primitive Baptist church? The very well springs of democracy are found only in the Primitive Baptist church, and from thence flame out, and permeates, and unify assemblies and governments.

The life and character of one claiming to be a Primitive Baptist should be consistent with his declaration of faith, and his declaration of faith should be in harmony with what the church knows to be a gospel experience. And a church can not be too careful to see that its members prove their faith by their works, and it should be remembered that faith does not consist of words but of deeds as well, both as it reasons in our hearts and formulates and affects our actions. The most decisive feature distinguishing Primitive Baptists from the world and other people is the difference.

This difference is not after the world and while all men know there is a difference, yet none but those who have it know what it is and whence it is. This difference is the same wherever found, whether in the worship of God or in the transactions of business, whether on the hustings, or amidst the social circle. It is our religion, our guiding star, our beacon light, our monitor. It renders true service in all pursuits of life in which a man by its consent may engage. There can be no better living than living one religion, therefore a religion that is not worth

living seven days to the week is hardly worth living at all.

There are two market places from which a competent living may be obtained, one of which is in the world and the other is in the church. As we are, perhaps less posted as to the market in the church I will give the reference text. Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is not meant by this that we shall not labor and eat bread in the sweat of our faces, but having first fully met all church requirements there would be assuredly no lack of results from a reasonable application of domestic industry. There is no scripture warrant for seeking to amass more than is adequate unto the injunction: Having food and raiment let us be therewith content." I am glad Paul said this, and I feel to say that the child of God, or the man of God who heedlessly goes on beyond this will find Paul's conclusions just as true as is that other saying of his, "but godliness without contentment is great gain." Some one has quite truly said: "A contented mind is a continual feast." "A merry heart hath a continual feast," and surely a contented mind should make the heart merry. Is there anything more to be desired in these troublous times than a contented mind and heart? Surely not, for such is a gracious condition.

If our lives are not in harmony with the plain teachings of the word of the living and true God what evidence have we that we are the children of God? How shall

emonstrate that I am truly a Primitive Baptist? By pointing to my name enrolled in the church book? No, I must do better than that. The names of men and women worthy of the distinguishing appellation of Primitive Baptist are written in heaven. "Is my name written there?" Is your name written there? What is my name? What is your name? What should the name be? "A sinner saved by grace." "The Lord our righteousness." "The chief of sinners," "Less than the least of all saints." Assuming this name, what manner of men ought we to be in all godliness and honesty.

P. G. L.

GIVE HIM INFORMATION

Dear Elder Gold: This beautiful Sabbath has been very trying on me. I have tried so hard to find Primitive Baptists in or around Pittsburgh, Pa., but have failed so far, I am so hungry. But I turned to the Bible and have been partly satisfied. Bless His Holy name! God knows our every want and according to His will satisfies us. I was invited to attend church this a. m. I want to make this request: Will some one give me the name (and place where located) of the churches in western Pennsylvania? I did not accept the lady's invitation this a. m., because I wanted to read the truth instead of hearing foolishness. Paul's writings are very comforting to me. I will not have my address changed yet Elder Gold, but I get so hungry for the Landmark before it reaches me. I wish we readers everywhere) would make one united effort to re-

place the things of flesh with food that is so satisfying to the soul. We can if we all will give at the same time a small sum. Life is short at best and if we would eliminate the non-essentials of life we could have more of the essentials. Dear readers, suppose we try it now.

Elder Gold I would love to meet you face to face, and lots of others who write to the Landmark, but if I can never do that I trust it will be my privilege to read after your pen which is moved by a higher power, than man. We have had one electrical storm lately and at breakfast next morning I was asked this question: "Were you frightened by the storm?" My answer, "No, I calmly viewed the wonderful work of God, which proved to me the weakness of man and power of God." Needless to say all were surprised and one was a minister's widow whose faith in God was like an old negro's faith. He and my father were driving a pair of young mules and had to cross a small river on a bridge without any railings for protection. My father got out of the wagon because the mules were afraid of the bridge but Ike said his faith was in God and he would stay in the wagon. But the mules went backwards and just before the wagon dropped into the water, Ike leaped. When these people tell the sinner to have faith, trust and believe in God and be saved I wonder why they don't practice it more, but then my mind goes back to the Bible and I have my answer, which causes me to rejoice that I do not believe such. I would rather suffer all kinds of per-

secutions and have the blessed Truth, than to have the riches and pleasures of earth. I have wondered sometimes why people could not understand some scriptures, they seemed so simple, but surely it was not God's purpose. It is a foreign language to them just as the languages of Europe are foreign to us, although the people look very much like us. May we bow in humble submission to His will.

Yours unworthily,

Sadie M. Price.

OBITUARIES

MRS. CONNIE WHITLEY

Mrs. Connie Whitley departed this life last Friday, the 7th day of June and left many broken hearted friends. She was loved by all who knew her and always carried a loving smile on her face. She was always ready to do anything that she could do for any one. She leaves a dear husband and five little children to grieve after her. She will be missed by a great many friends, but Jesus called and she took her flight to dwell in heaven in Peace and glory forevermore, where there is no more trouble for her; she has suffered so severely that God has given her rest. She is sleeping in Jesus, blessed sleep, where none ever wake to weep.

"The tempest may roar and the
loud thunder roll;
Gathering storms may arise,
Yet calm is her feeling,
at rest is her soul;
The tears are all wiped from her

east of our church house) kindly offered us the use of their house and shady grounds, and help to get in readiness for the meeting. We (only a few, with but one male member, he aged and at a distance) have accept this kindness, and are in this way notifying the Baptists where they will find us. We are eight miles from Danville. Those wishing to be met, write Mrs. Belle Neal, Danville, Va., R. 5, telling on what day and train they will arrive.

Mrs. Belle Neal, Acting Clerk.

ELDER GOLD IMPROVING

Elder P. D. Gold is improving. He and Mrs. Gold are in High Point at the home of his daughter, Mrs. Gilbert Clark, where he was taken sick.

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PEPSIN, NUX AND IRON

The combination of Hood's Sarsaparilla and Pepsin is one of the happiest because one of the most effective and economical ever made in medical treatment. These two medicines, one taken before eating and the other after, work together, each supplementing the other. They give a four-fold result in blood-cleansing and nerve-building, and form the finest course of medicine.

Get them of your druggist today.

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eyes."

May God bless her little children is my prayers.

Composed by Jodie Ellis.
Wilson, N. C.

ABBOTT'S CREEK ASSOCIATION

The next session of the Abbott's Creek Primitive Baptist Association will be held with the church at Cotton's Creek, two miles southeast of the town of Star in Montgomery county, N. C., and will begin on Saturday before the 4th Sunday in August, 1918.

All parties coming by railway will be met at Star.

Regular scheduled trains daily:

No. 30 leaves Charlotte 6:30 a. m. arrives at Star 9:40 a. m.

No. 31 leaves Raleigh 7:40 a. m. Arrives at Star 11:25 a. m.

No. 70 leaves Aberdeen 8:15 a. m. Arrives at Star 9:40 a. m.

No. 71 leaves Ashboro 4:10 p. m. Arrives at Star 5:20 p. m.

Parties coming by automobile will follow directions of sign board one-fourth mile south of the town of Star.

For further information, address, L. A. Wright, East Leach Avenue, Star, N. C.

Samuel McMillan, Moderator.

NOTICE

The Upper Country-line Association is appointed to be held with the church at Moons Creek, Caswell County, N. C., Wednesday, Thursday and Friday before the third Sunday in August.

In consideration of our lack of shade and grounds to accommodate the association the Missionary Baptists at Providence (one mile

It Works! Try It

Tells how to loosen a sore,
tender corn so it lifts
out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

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KIDNEYS is to filter and cast out waste products and poisons from the blood stream. When the kidneys are overworked, weak or diseased, the waste matter remains in the system and causes pains in side or back, rheumatism, lumbago, stiffness of joints, sore muscles and other symptoms.

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up in the morning at four o'clock, do my housework, then go to a factory and work all day, come home and get supper and feel good. I don't know how many of my friends I have told what Lydia E. Pinkham's Vegetable Compound has done for me."—Mrs. ANNA METERIANO, 36 West 10th St., Peru, Ind.

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bears a name that for ninety-seven years has born on the mind, if not the hearts of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits and its constant use for nearly a century has made it a family word in every household. It's instantaneous healing effect and it's soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts and stings. Telephone your druggist for it, or write W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., for sample.

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This water acts on the blood, the skin,

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In cases of indigestion or dyspepsia, the contents of the stomach, for lack of a proper supply of digestive juices, first ferment, forming gases, and later decompose. This process is attended with more or less discomfort and reacts to the injury of all the digestive organs, with the result of poisoning the entire system, a condition known as auto-intoxication. Three prime considerations arise in treatment of such conditions:

First, the process of decomposition must be arrested, by neutralizing the acid condition of the stomach, thus giving

prompt relief from pain.

Second, the salivary glands and other glands which produce the various digestive juices must be stimulated into active secretion in order that the food may be properly digested.

Third, the stomach nerves must be toned up into a healthy state and inflammatory conditions of the membranous lining allayed.

Mi-o-na tablets do this work with remarkable efficiency. So good are they for quick relief and for permanent restoration that they are sold only under guarantee of satisfactory results to the user. Your druggist charges 60c per package; but is under instructions to refund to any customer who is not amply satisfied. If your druggist can not supply Mi-o-na, write direct to the manufacturers, Booth's Hyomei Company, Ithaca, N. Y.

A fool's mouth is his destruction, and his lips are the snare of his soul.

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OUT THE EXPENSE AND LOSS
OF TIME NECESSARY FOR A
VISIT TO THE SPRING.**

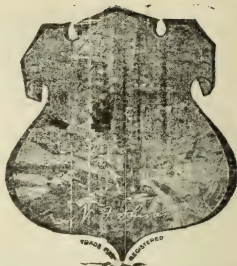
THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders, which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money, or the poor man or woman who cannot spare the time to spend several weeks or possible months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe by Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering



about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION.

I was suffering with indigestion, stomach and liver disorders and all its train horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I felt it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past 25 years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking

it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, LaGrange, Ga.
President Unity Cotton Mills.
DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped me, but none have given me such relief as your Spring Water. I used it and recommended it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.
For many years I suffered with stomach trouble as a direct result of Asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my troubles. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH, Baltimore, Md.
Vice-Pres. Young & Selden Co., Bank Stat.

Fill Out This Coupon and Mail it Today
Shivar Spring.

Box 55 T, Shelton, S. C.
Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, on receipt of the two empty demijohns, which I agree to return within a month

Name _____

P. O. _____

Express Office _____

(Please write distinctly.)

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I be-

lieve that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, adding them in throwing off all poisonous matter.

C. A. CROSBY, M. D. Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N. C.
BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances I came to Shivar Spring and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since that I have taken none at all. The effect of the Water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX, Greenville, S. C.

LIVER AND KIDNEY

I feel that it is due to you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochopee, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHNEY, M. D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,

Lexington, Va.

Former Presidential Cabinet Official Recommends Nuxated Iron After Taking It Himself

**Action of Hon. Leslie M. Shaw, Former Secretary of the
Treasury Highly Endorsed by Dr. James Francis
Sullivan Who Explains the Value of Nuxated
Iron as a Tonic, Strength and Blood Builder.**

"There are thousands of weak, nervous, run-down folks who need just such a preparation as Nuxated Iron to help build them up but who do not know that to take and Secretary Shaw's endorsement of this remarkable product will undoubtedly be the means of giving many people the very information they desire," says Dr. James Francis Sullivan, formerly physician of

Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. "Secretary Shaw is widely known and his good faith and integrity cannot be questioned. Therefore, his recommendation of Nuxated Iron in public print should inspire the greatest confidence among the public at large and serve as convincing evidence of the genuine merit of this preparation."

The Formula of the composition of Nuxated Iron is now being widely published and a careful examination of it by any physician or pharmacist should convince him that it is of great therapeutic value, and one which we doctors frequently could prescribe with advantage to our patients."

Modern methods of cooking and the rapid pace at which people of this country live has made an alarming increase in iron deficiency in the blood of American men and women. For want of iron you may be an old man at thirty, full of intellect, poor in memory, nervous, irritable and all "run down," while at 40 or 50 in the absence of any organic ailment and with plenty of iron in your blood, you may still be young in feeling, full of life, your whole being brimming over with energy and force.



Hon. Leslie M. Shaw
Former Secretary of the
Treasury and Ex-Governor of Iowa.

As proof of this take the case of Former United States Senator Charles A. Towne, who at past 58 is still a veritable mountain of tireless energy. Senator Towne says: "I have found Nuxated Iron of the greatest benefit as a tonic and regulative. Henceforth I shall not be without it."

Then there is former Health Commissioner Wm. R. Kerr, of Chicago, who is past the three score year mark, but still vigorous, active, full of life, vim and energy. Former Health Commissioner Kerr says he believes his own personal activity to-day is largely due to his use of Nuxated Iron and that he believes it ought to be prescribed by every physician and used in every hospital in the country.

Former Secretary of the Treasury Leslie M. Shaw, says: "I have been taking Nuxated Iron for some little time and feel justified in recommending it as a very valuable tonic."

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in soil deficient in iron. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while, have increased their strength and endurance in two weeks' time while taking iron in the proper form.

Manufacturer's Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older ferruginous iron products, it is easily assimilated, does not irritate the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In cases of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists and general stores.

A. D. JOHNSON
Will preach, the Lord willing:
Peach Tree, Thursday, July 18.
Sandy Grove, Friday, July 19.
Sapponie, Saturday and Sunday,

July 20-21.
Falls, Tuesday, July 23.
Pleasant Hill, July 24.
Upper Town Creek, July 25.
Moore's, July 26.



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PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. LI. Wilson, N. C., July 15, 1918 NO. 17



P. D. GOLD, Editor - - - - - Wilson, N. C.

P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THIRSTS AFTER THE BREAD OF
LIFE.

Elder P. D. Gold,
Wilson, N. C.

Dear Brother in our Lord and Saviour: I will after so long neglect on my self and kind patience of yours I will try to write you a few lines, and try to send you a money order for payment for the Landmark, which I subscribed for from our pastor, E. E. Lundy.

The Landmark is about all the preaching I hear. My husband is a millwright by trade and we have four little girls and it is seldom we can all go so if one has to stay we all stay together. Brother Lundy comes to see us right often and lifts us up and makes us think we are not forsaken forever, though I think some times I am almost forsaken and then I look around and see so many blessings I obtain I almost want to slip away and hide if I could, but then I can't hide from the one that gives me blessings and shows me so much mercy. I often think I wish I could go to church every Sunday, but we don't have any Primitive Baptist church here and I don't care about any of the others so I stay at home.

Well, Brother Gold I will close for I feel too little to be writing

to one like you, so please pardon us for neglecting this matter so long, and send the paper right on for we all love to read the dear Old Landmark, for I have been reading it ever since I can remember.

Give our love to Sister Gold and keep a portion for yourself and pray for us all if you feel so inclined and remember us at the throne of grace. I will close hoping you will write to us.

Your sister, in hope of eternal life.

Mrs. J. M. Sawyer.

James City, N. C.

June 12, 1918.

MISSED AT FALLS MEETING.
Elder P. D. Gold.

My dear Brother: I have a desire to write you just a few words. First, I want to say, you don't know how much we all missed you at our meeting Saturday and Sunday. We had a lovely meeting; indeed it was to me at least, though I could see and feel that there was something lacking. O, I missed you so much, I can't tell you. I wonder, dear father in Israel if such a being as I feel to be could ever be missed one hundredth part as much as I feel you are.

I hope I am thankful to God for such precious gifts as Bros. A. Crisp Williams and Dawson, for surely they are servants of the most high God.

I believe I was blessed with a hearing ear and an understanding heart last Sunday. Some how I have felt cast down in spirit for several days before, and I realize the promise of God is sure, when He said "Blessed are the poor in spirit, and blessed are they that mourn, for they shall be comforted. I had 16 of my dear brethren and sisters and friends to come home with me from meeting, and I surely did enjoy having them. Wish you and wife could have been with us.

Dear Brother, may I ask you to remember poor me in your prayers, that I may be more faithful than I have been. I feel and realize my nothingness and unfitness, it seems to me that I have no light shining for others to see. May the blessed Lord abide, bless, comfort and keep you, by His rich grace uphold you in your latter days, so I feel that you can say with the Apostle Paul I have fought a good fight, I have kept the faith, etc. Hope you can be with us at next meeting.

Your little brother, if one at all, in hope.

Joseph D. Fly.
Rocky Mount, N. C.
June 12, 1918.

LOVE FOR GOD'S PEOPLE

Dear Brother Gold:

My heart goes out today in love to all that love the Lord and await His appearing. God is love. He that loveth is born of God. If ye love me keep my commandments. Ye know ye have passed

from death unto life, because ye love the brethren, but I feel to be like the poet says,

"I am a stranger here below,
And what I am 'tis hard to know.
I am so vile, so prone to sin,
I fear that I'm not born again."

I am often made to wonder at his rich and tender mercy upon me and to praise and adore him for his loving kindness because I hope he has led me with everlasting love and therefore I hope with loving kindness has drawn me, and put it in my mind and heart to love him and the dear brethren and sisters with all my heart, for I do believe that the old Primitive Baptists are the people of God, for we cannot of ourselves come to Christ, but with loving kindness he draws us and sends his blessed spirit into our hearts, crying Abba Father and reveals unto us his precious Son and then are our poor hearts filled with holy rejoicing and we can realize that all things are of him and not of ourselves.

Love is the sweetest flower that blooms. It is everlasting love of God shining in our hearts that make us love his holy name, and dear brethren for the precious love of God shed abroad in our hearts that first causes us to praise his name and this gives us hope that he has for Christ sake pardoned and passed by our many sins and it is his blessed love that binds us to the dear brethren, and our experience begins with love and it will end in love, when death is swallowed up in victory and our happy spirits are borne away on the wings of love to the bosom of the Father which to my mind represents the great ocean of love. Here we are at times blessed

to walk by still waters and drink from flowing streams of his love that flows from the fountain head and from our dear Saviour's wounds who died that we might be free from the power of sin and death but Jesus is the conqueror of all woes and the last foe is death which he conquered when he arose from the grave and ascended to the Father, and because he lives so shall we live also if we love him.

My dear people I have written a part of what has been on my mind for some time to write. I hope this impression will pass off now if it is the Lord's will, may the grace of God be with each and all of his dear children wherever they may be and lead them in the pathway of his righteousness. Remember a poor sinner and pray for me if your minds are directed to do so, for I am in low state of health and I don't get to go to preaching but a very little, but I take the dear old Landmark and I get great comfort out of that some times, and I hope I will be blessed to take it as long as I live and can see to read if the Lord will.

Dear Brother Gold, you can publish this if you see fit, from your little sister in Christ I hope if at all.

Maud Evans.

Chicod, N. C., R. No. 1.

P. S. Brother Gold give me your views on Isaiah, 11 chapter and fifth and sixth and seventh and eighth verses, if it is not asking you too much, through the Landmark.

Wilson, N. C., June 14, 1918.

EXPERIENCE.

Dear Brother Gold and to the household of faith:

I have a desire in me to let others know what I have a hope the Lord has done for my soul. One who has taken my feet out of the mire and clay and established my goings, and so He being my mouthpiece, I will tell of these things while yet it is one and the same thing to all who have gone the way of all pilgrims, and I love to tell of this story, yes saved by grace, for in that I was killed, yet made alive to a life of holiness, every prop being knocked out, and I sat down clothed in my right mind at Jesus' feet, and I was made whole of that loathsome disease, sin. Yet I can not even now live free from it, and that is why I am made to abhor myself in dust and ashes, for those things I should not do, I do, and those I should do, I do not. So there is continually a warfare that keeps going on, and that is why I write feeling that there are others who have been thus, yes walked along this rugged, dark and dismal road that reaches from earth to glory.

I was born in Hyde county, August 27th, 1865 of English ancestry. My parents who were of the ancient days who reared their children to love truth, honesty, sobriety, but as far as religion was concerned they never made any profession and so while that being true I was left alone to my own inclinations and grew up to manhood, being wedded to the love of the vain and flattering vanities of this life, and in pleasure I took my delight. My chief delight was fiddling and dancing. Oh! the joy I have found in it. I swallowed what? sweet morsels. I had little concern of future life,

for I thought religion was later on, and that I could get it at any age, but how mistaken I was, for in the midst of my joys the Lord arrested my wild career, and began turning my feet Zionwards.

It was then that I saw as I had never seen before. I saw I was a hell deserving wretch, and that God was too holy to look upon me with any degree of allowance and that I must go through the threshing floor and I tell you I did for I shook and trembled, under his mighty power, for I saw clearly that his anger had smote me, and that justice had to be satisfied. And what had I that I could appease his wrath for I was all unclean, undone and as I then thought lost, for there seemed to be a yawning hell ready to swallow me up. And I saw no way of escape. Turn as I may there was no way of relief. Even in that struggle that I had on my bed in the midnight hour when it seemed I should be snatched into hell, for I was helpless, could not move hand nor foot, oh, how I struggled, grappling with the power of sin and devil, and I alone, all help being gone, and no hope of recovery, but at God's own good time he came in his soft still small voice saying pray, and oh, how my soul went out in prayer to him to save me and he looked down upon me with tender compassion and heard and helped me, he came to my relief, and spoke peace to my soul. All then was quiet, peace, love joy and gladness. Then it was I wanted to tell to sinners round what a dear Saviour I had found. Yes found him precious to me, oh, how light I felt. I felt that I was riding on the wings of the dove, that I might

fly away and at rest. I felt that all troubles were past, and I at last had heaven found. My soul longed to praise Jesus for such a salvation for his arm had wrought this, and it was wondrous in my eyes, but yet how mistaken I was for soon Satan came, and then arose doubts and fears, and so that has been my pathway all along. Yet those doubts were again removed when after many years following by quenching the spirit and promising vowing that I would offer to the church, but it seemed I could not go until God's own time, for as there was a time of deliverance so also was there a time for me to join and at that time I went, doubting nothing for my love was for that people, for they were those who had come up out of great tribulation and washed their garments and made them white in the blood of the Lamb, and that love has not grown any less, but seems stronger when I see how they bear with my shortcomings. I was gladly received by them and baptized by my pastor Elder E. E. Lundy, and that was a joyful, joyful day, but my days and years have been filled up with troubles, within and without. Yet as I grow in years I grow more stronger in that faith and doctrine of salvation, having no confidence in the flesh, for weak is the effort of man, for vain is the help, for surely if man could have brought salvation I should have been long saved by my own arm, but I found my arm was too short and my power too weak to bring salvation, so it is by grace that I have been thus enabled to survive to this day. Could I feel sure if I am ever saved in the family of the redeemed it will be by

grace, free grace. Pray for me.

Your brother in hope of the resurrection,

Tim Carawan.

Howland, N. C.

EXPERIENCE.

Elder P. D. Gold.

Dear Brother: I have for some time had a mind to write concerning what I hope the Lord has done for me. I was born in Durham county, N. C., October 3, 1879. I have had serious thoughts about death and hereafter many times. I continued on in this condition until 1916 when it appeared to me that I became so burdened I couldn't live. I would go to preaching but could get no relief. I got so it seemed all I could do and say was Lord be merciful to me a sinner. I would say so with my tongue and when that was still my breath was asking him for mercy just the same. I went on in this way until one night in March, 1916, I heard, or rather dreamed, of some of the sweetest singing I ever heard in all my life. I told my mother and wife of it the next morning. There seemed to be just a few women sitting close together singing the old fashioned hymns. I wondered on until one night later it seemed to me I saw the pure river of water of life ascending upward from where I was and oh! what a glorious feeling came to me then I can't express. I felt that I could leave this world and all things else, even my wife and child and mother also. I then wanted to join the church but didn't feel worthy to go so I asked the Lord to put me in a condition so I couldn't stray away. I believe he showed me the little body of people

at New Center church that I went before later on and was received. I have lived in doubts and fears but I hope I have a hope in Christ Jesus.

Publish this if you think it worth while.

Your brother in Christ, I hope.

G. B. Bass, Col.

SOME FRAGMENTS BY THE WAY.

My Dear Brother Drewry:

I feel that I am due you a letter, and as I am unable to be out today I will try and write. I dropped a piece of heavy timber on my right foot last evening which has caused much pain, but it is some better today. I will copy some writings that I wrote last December. Subjects get on my mind sometimes and by writing them my mind finds relief. I lay them away and keep them some times for a long time, then burn them. This may not be interesting to you, but it is on my mind to write it. I have headed it "Some Fragments by the Way."

How did the children of Israel cross the Red Sea? Why did they choose the way through the wilderness rather than the way travelers traveled? I think history says it is only a few days travel by the regular traveled road, while it was forty years through the wilderness the way they went. The Lord says they are a rebellious, stiff-necked people. Did the Lord have to try them to find it out? No He knew it before hand. I think only two that were twenty years old when they left Egypt entered the Promised Land. Why? Because they were a stiff-necked, rebellious people, refusing to do the Lord's will.

Now let us go back and see if this rebellious stiffneckness has not been in us since the serpent was in the garden and beguiled (deceived) our mother Eve. There he preached lies to her causing her to disbelieve God and he has been preaching lies ever since, deceiving the human family. He caused Cain to slay Abel. Why? Because Abel offered a more acceptable offering than he did. Cain offered the works of his own hands, fruits of his own labor, obtained from the cursed earth. Abel offered the first of his flock, works of God, that had not been cursed. Abel's offering was accepted while Cain's was rejected. God could not accept cursed things as an offering, nor can He do it today. We are the same rebellious, stiffnecked people and the only way He will accept us is through the blood of Jesus. The angel said unto Mary thou shalt bring forth a son and thou shalt call His name Jesus. Why? For a certain, specified reason, He shall save His people from their sins. Are all people His people? If so all will be saved.

The antediluvian people were a stiffnecked, rebellious people, so much so God brought a flood of waters and destroyed the world, all except Noah and his family. I do not believe a descendant of Cain crossed the flood. Cain was cursed and a mark set upon him. God can't accept cursed things. Canaan was cursed by God and I do not believe there is one of his descendants living today. The Lord told the children of Israel to destroy every one and what they failed to destroy God did in His own way. This same stiffnecked, rebellious

spirit has been in all ages and is in us today. It was in Joseph's brothers and caused them to want to destroy him for the dreams, God's dreams revealed to Joseph in the quiet repose, showing the Lord has power to speak to us while taking our rest as in any other way. No doubt they felt the truth of these dreams which made them want to get rid of Joseph thinking that would destroy the dreams and save them from having to bow down to Joseph, but everything they did hastened God's purpose on. We cannot destroy God's works. So Joseph was sold and carried down in Egypt and there resold, but the Lord was with Joseph and they could not take his life. Satan used Potiphar's wife as he used Job's wife and had Joseph cast into prison, but the Lord was there also. Joseph did nothing to be cast in for. The baker and the butler were also cast in. They had displeased Pharaoh. The baker and butler both were dreamers, but could not interpret them, but Joseph was both a dreamer and an interpreter. Joseph interpreted their dreams and asked the butler to remember him. Did he do it? That is the fault of us while faring well we are apt to forget the needy. After some time Pharaoh had dreams but he was not an interpreter, nor was there an Egyptian who could interpret the Lord's dreams and it required a servant to do the Lord's pret them. Why? Because they works. Then the butler could remember his faults. Why? Because there was no Egyptian who could interpret the dreams and he being an Egyptian did not know but he might lose his butlership,

and be cast into prison again. So Joseph was sent for and he interpreted them as the Lord blest him. Joseph and Benjamin were the only two legitimate children of Jacob's thirteen. Does history give any account of another instance when a prisoner was taken from prison and made a ruler of national. Only in the throne was Pharaoh greater than Joseph. Everybody had to go to Joseph for food, before they went to Pharaoh. This all shows the mighty handiwork of God.

Joseph here is to my mind a figure of Jesus. God, the Father and by Jesus, the mediator between the offender and the offended. In no other way could food be obtained only by and through Joseph, neither could it be given out only by Joseph's order. No other way could deliverance come to Israel only through and by Moses, their leader. In no other way can a sinner ever enter the kingdom of heaven where God dwells only by and the shedding of Jesus' blood upon the cross, nailed there by sinners and raised up between the earth and heaven, showing that He was the Mediator between the offended above and the offender below. It is through and by Jesus that a sinner can ever hope of seeing and meeting God. It was through Joseph much people lived and obtained food. It was by and through Moses the children of Israel were carried through the wilderness to the Promised Land, though he could not lead them in, the children tried many ways, but no way would do but the Lord's way by Moses. The people have tried many ways to enter the king-

dom of heaven, but there is no door only Jesus that we can enter. Jesus says I am the door, the way, there is only one way all other ways are wrong.

I must stop and answer the question at the head of this and will do so with only a few words. They crossed by the power and love of God and when they got over they could not get back. The waters rolled together, and shut the pass-way.

We are all up as usual,
Your brother,
J. P. Mewborn.

HAS A GOOD HOPE.

Elder P. D. Gold,
Wilson, N. C.

Dear Sir:

Enclosed find P. O. money order for the Landmark which I enjoy reading so much. I am not a member of the church, but if I know my heart I love the doctrine of salvation by grace. The doctrine the Primitive Baptists preach and so earnestly contend for. Sometimes I get so much comfort from reading in the Landmark that it causes me to have such a great desire that I might be blessed to write as others do, that I might be of comfort to some one, but then O, I do so feel my inability and nothingness, not worthy of so great a blessing. But am thankful that the Lord so blesses others, and hope I am thankful of the many blessings he has bestowed upon me. Please pray for me.

Your unworthy friend,
Mrs. C. W. Maxwell.
Brown's Summit, N. C.
June 27, 1918.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL.

THE FLESH.

This word is often used in Scripture and with equal frequency, perhaps, by mankind in general.

Does it mean literal flesh and blood only and merely, when it says that which is born of the flesh is flesh? &c. It means something besides that also. By the term flesh is meant the corrupt or carnal nature of man—which is deceitful, sinful, sensual, &c. All flesh has corrupted its way. By the deeds of the law shall no flesh living be justified, &c. This shows the utter and general carnality of the entire man. To ask if there is any part of a man that is not flesh, in the scriptural sense of that word, would be the same as asking if there is any part of a fallen man that is not sinful? His soul or spirit is carnal or sinful, and in that sense comprehended in flesh, though not literally

flesh. The text therefore which says that, "that which is born of the flesh is flesh," means that an unclean thing brings forth an unclean or sinful offspring, or that if Nicodemus could enter the second time into his mother's womb, and be born again, it would be another birth of the flesh, and hence sinful. But if one is born of Spirit that is a pure birth. Or it means that one born of Adam, which means born of the flesh, is a sinner, while that which is born of the Spirit, which is an incorruptible seed, is always without sin.

Hence the great necessity of being born again. That it is the sinner that is born again cannot admit of any sensible questioning, for that which is pure needs no new birth, and when so born again that which is born again is spiritual.

A Christian is a spiritual man—not under condemnation, not in sin, but under grace and in grace.

To walk according to the flesh is to walk after the promptings of the corrupt, lustful nature of the Adamic man. We are to deny the flesh, and mortify our members which are on earth.

Everything of man is not literally flesh, though the whole man is a sinner. Now will literal flesh and blood enter heaven? No. Nor can the corrupt, deceitful old man, or body of death, ever be saved. Sin cannot of course be saved, but the sinner is. Sin is not a creature, or created substance. It is an action rather—transgression of the law—a principle of evil. By a new birth another life—a heaven from above is given which purges out the old

leaven, and we, the Adamic man, that is a sinner, are changed according to the life of Christ, into his image from glory to glory, even as by the Spirit of the Lord.

There was Adam before he sinned a good man. After the fall it was the same man, but corrupted, and dead in law. In the new birth the same man that was dead is born again, or brought to life. A new life, the life of Christ, the second Adam, the quickening spirit, is given him.

As after regeneration the man does not walk according to his former lusts, for old things have passed away, and behold all things are become new; so in the resurrection from the dead, all things will be new, and after the image of Jesus, who is spiritual. For in him there is no sin, no corruption, no flesh, no death.

Let us be careful to not walk after the flesh. For it is a poor excuse to say the flesh did it. It is to confess sour intimacy with a wilful enemy, and to confess that we are asleep on our post and unfaithful.

Flesh in this sense is sin or the sinful lusts that live and lurk in our nature, and creep in like the Gibbonites, often with an air of sanctity, in old shoes, tattered clothes, and with mouldy bread, and will decoy us into a dangerous alliance. We live in the flesh, but should not walk according to the wicked principle thereof. , P. D. G.

salvation is of grace, that no obligations or duties are laid on the subjects of salvation. For them, it is enough to exonerate from all obedience because such and such a Scripture is spiritual.

When James tells us that pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, &c., that they say does not mean that an actual personal visit is to be made to people actually sick, and that the widows are not widows who have lost their husbands, but somehow they are such cases as never come within the possibilities of men to serve them, because it is spiritual.

It does not strike my mind that because truth is spiritual that therefore it is unreal, or that because the Spirit of truth reveals things spiritual that they are a myth. It is true that effectual prayer must be in the Spirit, but it does not follow therefrom that a man never prays effectually.

Revelations of spiritual truth are just as real and true as any other communications. They are from above and cannot be received or known by the natural man, still they are true and actual.

The Christian, who in the spirit of truth visits the fatherless and widows in their affliction, does such service as pure religion, or true love, prompts. The man who has not its spirit and never does this has no true religion.

To say that one that has faith never works is to say that his faith is dead being alone. The true faith of God's elect is remarkable for its

IS THE INTERPRETATION TRUE?

Some, in their constructions of Bible teachings, hold that, because

holy zeal and singular performance of works that condemn the world, and evince that its possessor is an heir of the righteousness that thus comes.

If one should say, that the text which says, they that preach the gospel should live of the gospel, is spiritual in the sense that it only means that he must feed on the truth which he preaches to another, and does not teach that it is the duty of those to whom he preaches to minister to him in carnal things; that man, to be consistent, should likewise, say, that when Paul tells Timothy to take a little wine for his stomach's sake, &c., this is also spiritual, and forbids our taking anything for our infirmities but the wine of the kingdom of heaven. Though it is a great truth that they that preach the gospel do enjoy its pure food, and should live lives of holy obedience to the Lord, being separate from the corruptions of the world. The truth is, that any duty which the Bible commands a Christian is spiritual, and when discharged in the true spirit is accepted of God, and is profitable to the doer.

Whenever our interpretations of the Bible are such as to render all its meaning incomprehensible to us and to free us from any obligations, by saying it is spiritual, we have not the true conception of what is spiritual. Mark you, we do not say that a merely natural or carnal man can, or desires to serve God; but that a Christian is a spiritual man, and should render spiritual obedience.

Because Paul saw a law of sin in his members warring against the

law of his mind, &c., did he therefore turn these members loose to sin, and disregard his body, in saying the law is spiritual and I am carnal, and therefore conclude that it does not matter what I do? No; he kept his body under, and the same members that were once yielded as instruments unto sin he now renders as instruments unto righteousness.

How careful should one be to see that the light that is in him be not darkness, and that some lurking lust does not assert its prevailing plea for sin under cover of a seemingly deep and reverential regard for the spirituality of the Scriptures.

P. D. G.

STRAINING AT GNATS.

This is a characteristic performance. Sometimes a small gnat becomes very offensive to some and so strains and chokes them that death ensues. A very little affair, a trivial thing that some one is guilty of, spoils the feast that one of a faint stomach cannot eat at all, and so chokes up and heaves that the joy of the company is all broken up. Even things that are not gnats at all sometimes choke one. As when it becomes needful to raise some money in a conference meeting to bear some needful expenses—it so offends some that they get to straining heavily; not, however, because such people ever give so much themselves. Those that give the most are those that complain the least usually.

Some get choked or strain at gnats in finding fault of the peculiar or odd notions or doings of other people when perhaps there are no

violations of true principles by them. By gnats we understand little things which are not actually violations of principles of righteousness, though they may be irregular in form.

But those people who strain so at gnats have a capacious throat for swallowing things that suit them.—Notwithstanding the camel is a very large animal and has so large a hump, and is withal so crooked and ugly, that it would seem impossible that it could be swallowed, yet we find that this very class of people that strain at gnats can swallow even camels—right down. People that cannot spend anything for religious expenses sometimes can spend considerable sums for some other things hurtful even. People who see motes in other people's eyes, and find fault of little things in others, can swallow down and hide great, big, crooked, ugly deeds of their own and never strain even.

P. D. G.

MOSES.

The Old Testament is the figure of the New Testament. Its symbols foreshadow the gospel substance. The law having a shadow of good things to come, yet not being the very image of the things, does not make any thing perfect; still it points through faith which is the substance of things hoped for, the evidence of things not seen, to Jesus and gospel liberty. Moses receives the law from God; for although the law came by Moses, God gave to his servant Moses every word of the law, and Moses as a servant was faithful in all his house for a testimony or witness of

those things which were to be spoken after. Moses is a leader of the people out of Egypt, and through the Red Sea, and in the wilderness. He delivers the law to them. He makes supplication for them, he bears with them. He sees their murmurings and hears and bears them. He smites the rock and brings them water. He speaks unadvisably with his lips, and for their sake he cannot enter the promise land, though he sees it. His natural force is not abated, nor his sight dim, nor does any bodily infirmity afflict him, even at the age of one hundred and twenty years, after he had gone through the great and terrible wilderness, and borne all that people.

God spake to him as he never did to another man, face to face, as a man talks with his friends. He dies at the mouth of the Lord, and God buries him, and no man knows to this day the place of his burial.

While Moses is a type of Jesus in many respects, yet he represents the law, for the law came by Moses.

The children of Israel were led by Moses into the wilderness, and there received the law. They were God's people before they received it, and therefore they did receive it. Indeed they were God's people while in Egypt, therefore they were redeemed from the house of bondage. An Egyptian was not a subject of this redemption for he was not in bondage. No man is in bondage while he is in his own country, and among his own people, and enjoying what his heart desires. But Israel went down a long time and sojournd in Egypt, and afterward were evil entreated by the Egypt-

ians, for another king rose up who knew not Joseph, and imposed heavy burdens on the Israelites, and enslaved them, and subjected them to servile labor.

Moses was sent to deliver them from this bondage. When this was done by destroying the power of Pharaoh and of Egypt, the Israelites were brought under the leadership of Moses, and were baptized unto Moses in the cloud and in the sea, in the passage of the Red Sea. When brought into the wilderness they passed into a desert land of burning wastes, a great and terrible howling wilderness. Amid the sterile wilds and rocky cliffs of the desolate and barren mountains of Sinai, and in awful displays of consuming wrath, God gave the law to them by Moses accompanied with such devouring wrath that they could not endure the sight.

Though they promised strict obedience to this law, yet in heart they often turned back to Egypt and departed from the living God, and worshipped idols of men's hands.

It was in this wilderness that they showed such rebellion and heart murmuring, and manifested that there was not a single good thing in them, and that they had no power of themselves to endure the passage of the wilderness, or to overcome to their enemies. They were kept in that wilderness that they might see and know that they were corrupt and murmurers against God and Moses his servant. Hence the law was to discover their corruption and to make it manifest that they were sinful. For by the law is the knowledge of sin. The terrible barren wilderness that was without

houses, homes, fields, fruits, water, or any substance, or comfort, that yielded them no fruit or food, rest or comfort, represents the utter barrenness, sterility and insufficiency of the flesh to yield any good fruit to God. When therefore the law is sent into the heart and the quickened sinner is brought under its power he is in the wilderness of sin where it shows that no good thing dwells in the flesh. He also learns that the law is weak through the flesh, that the law cannot pardon nor forgive, but can only condemn. For by the deeds of the law shall no flesh living be justified, because by the law is the knowledge of sin.

The falling of the Israelites in the wilderness, and their perishing under the judgments of God shows the weakness and sinfulness of the flesh. Their being kept in the wilderness forty years, until all those that came out of Egypt, and that did not believe the Lord, nor would obey him, fell and perished in the desert, shows that the corrupt principles of the flesh, not one of them, can enter the promise land, nor rest that remains to the people of God. Nothing that came out of Egypt entered Canaan, except that represented and led by faith.

Nor could Moses himself enter Canaan, because he must bear the guilt of the people in the figure. For while he represents the law that abates none of its force—that lessens not its demands, whose eye of justice is undimmed by age, and where the convicted sinner cannot please at all, let him strive and suffer ever so much, but whose demands remain so firm on the sinner

till death that it may truly be said Moses (the law) is strong to the last moment, hence nothing a convicted sinner can do better his case, nor lightens his burden, still Moses must die, nor is he suffered to enter Canaan himself. But he dies at the mouth of the Lord. The Lord takes him away and buries him, and no man knows his grave to this day. For the word of the Lord only can remove the load of guilt and the fountain of sin raging with unabated power in the sinner. The Lord only removes that burden and makes an end of it, and takes it away, and we never feel it again. No man to this day therefore knows where Moses is buried, nor where his burden of sin is gone. Moses could not lead the people to the promise land, but he led them to death, and at death they are near at that goodly land and prepared to enter it. If there had been a law given that could have given life then righteousness had been by the law.

Yet Moses was a true servant of the Lord and was faithful as a servant, as the law is holy, just and good; and by as much as it is holy by so much does it show the sinfulness of the flesh.

The work of Moses was to bring them to the border of the goodly land, but there is death, and in the death of Moses then is the time for the rising up of Joshua, at the good word of God, "Moses my servant is dead; now therefore arise, go over this Jordan, &c."

P. D. GOLD.

JOSHUA.

It was after the death of Moses the servant of the Lord that the Lord spake unto Joshua, saying, Moses

my servant is dead; now therefore arise, go over this Jordan, &c.

We come now to consider Joshua, who is a type of Jesus, and means that his help comes from Jehovah. He is said in Heb. 4:8, to be typical of Christ: "For if Jesus (Joshua) had given them rest then would he not afterward have spoken of another day." For there can be no such rest as Jesus Christ gives; but Joshua who is a figure of Jesus leads the Israelites into the land of Canaan, a place figurative of gospel rest, though not that true rest.

It was not until after the death of Moses the servant of God that the Lord commanded Joshua to arise and lead the people over Jordan into the promise land.

As Jesus is the end of the law, and is not revealed as the Saviour until the law has accomplished its work, so Joshua cannot appear as the leader until Moses is dead. For so long as Moses lived the people could not enter the goodly land. We are shut up under the law, our school-master, until faith comes, but when faith is come we are no longer under a school-master. The servant Moses must fulfill all that is appointed for him to accomplish and be dead before Joshua can rise up as the resurrection life entering into the fruit and joy of the goodly land: so the law must finish and fulfill all its task or work of death before we are freed from it in the death and resurrection of Jesus, who fulfilled the law in every jot and tittle, honoring it in all things, and then rising from the dead to lead all Israel into the possession of the goodly land of promise.

In the song of Moses just before his death we see the happy estate

of Israel set forth in strains of sublime truth. For Jesus is made a curse for his people and dies for them, to give them their goodly inheritance. Moses had told the people that for their sakes he could not enter the promise land, so that their sin was in the type borne by him. But how fully and truly in reality was Jesus made sin for us, and bare our sin in his own body on the tree and was made a curse for us. As Moses smote the rock (Christ) in the wilderness, and it gave them water as it followed Israel in all their wanderings; so Jesus is smitten by the law or justice and wrath of God, and the fountain is opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.

Now in the death of Moses they were free from the law of works in the sense that faith springs up; for Joshua who had been in the goodly land and brought back the good report of faith, now, after the death of Moses, rises up; for he had been the faithful servant of Moses in the wilderness. The faith of Joshua appears to move the people, and they are enabled to follow him, for they too are free now from the sin that kept them out of Canaan. For ye are dead indeed to the law by the body of Christ.

As Moses was dead and the people were free to serve Joshua, so the church is dead indeed to the law by the body of Christ, and is not now to serve in the oldness of the letter but in the newness of the Spirit.

The charge given by the Lord to Joshua is most notable and wonderful. It gives him the fullest as-

surance of the conquest of Canaan, and the complete triumph of Israel, and commands him to be strong in the might and power of God. (See Joshua 1:5, 10;) God tells him there shall not a man be able to stand before him all the days of his life, and that as he had been with Moses so he would be with him. Therefore he must be strong and of good courage to observe all that Moses commanded in the law. He was not to turn to the right nor to the left. The book of the law should not depart out of his mouth; but he should meditate in it day and night. He was not to be afraid of his enemies, but be of good courage and he should divide the inheritance to the people.

How fully was the law written in the heart of Jesus, and how he delighted to do the will of God. For the law is holy, just and good. Therefore Jesus delights in it. How full of courage and zeal was Jesus, and he was not discouraged, nor did he faint by the way. He shall not fail nor be discouraged. His own arm hath gotten him the victory. His fury upheld him, and in his fury he trampled the enemies under his foot. Every enemy came out of him. "Out of him came forth the corner, out of him the nail, out of him the battlebow, out of him every oppressor together." Jesus broke the rod of the oppressor: "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor as in the day of Midian." "For every battle of the warrior is with confused noise and with garments rolled in blood; but this shall be with burning and fuel of fire." Isa.

9:4, 5. In other battles the issue is doubtful, and the conquering army has wounds and losses, garments rolled in blood, confused noises, sometimes one side shouting then the other, so that it may be doubtful about the issue. But not so in this battle, for Jesus shall destroy every enemy, even death itself and lead captivity captive, and give gifts to men even to the rebellious. Because this child born unto us, and this son given us is the mighty God, the everlasting Father, and the Prince of peace, and the government shall be on his shoulder. Of the increase therefore of his government and peace there shall be no end upon the throne of David and his kingdom, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

The pleasure of the Lord shall prosper in his hand, and he will give him the throne of his father David, and he shall rule over the house of Jacob forever. God said to him when he set him on his holy hill of Zion, "ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

He is the one of the people raised up and made strong for this purpose. God exalted one out of the people, even Jesus of the seed of David according to the flesh, but declared the son of God according to the Spirit of holiness, by the resurrection from the dead. God gave him power over all flesh that he should give eternal life to as many as the Father had given him. This

eternal life is to know God and his son Jesus whom he hath sent, who has all power in heaven and in earth.

He delighted to do the will of His Father, and knew that will, for he came out from heaven, not to do his own will, but the will of the Father that sent him. The volume of the book of law was written in his heart. He shall see of the travail of his soul. God will divide him a portion with the great. All for whom he laid down his life shall be saved. For Jesus shall see the fruit of his labor, the travail of his soul, so that he shall be satisfied. To be satisfied is to want no more. For all the Father giveth to him shall come to him, and him that cometh to him he will in no wise cast out. He shall divide therefore to every man according to the will and purpose of God.

Joshua was faithful and valiant, and executed the will of God in leading the people to that goodly land. There is no record of any defalcation of Joshua at all. The solemn charge that God gave him he faithfully kept. How much more shall not Jesus who is the Son of God and the brightness of God's glory, and the express image of his person be faithful as the captain of the host of the Lord God.

Joshua did divide the land of Canaan to the tribes of Israel, as it was purposed of God, and in this shadows forth Jesus the Captain of our salvation made perfect through suffering, and who is the author of eternal life to all that obey him.

With what joy Jesus leads his people to living fountains of water,

and rides prosperously because of his enemies.

P. D. GOLD.

OBITUARIES

DEACON JOHN WESLEY
GILLIAM

At the request of our bereaved sister I will write an obituary notice of our brother, Deacon J. W. Gilliam.

He was the second eldest of the children of Robert and Martha Gilliam. He was born August 21st, 1840, and died June 12th, 1918. He was married to Miss Mary Jane Leath, daughter of John F. and Cornelia Leath on June 8th, 1879. To this union there were twelve children born. Two daughters died in infancy.

He leaves a beloved wife, ten children and three sisters to mourn their loss, which we feel sure is his eternal gain.

He received a hope in our Lord Jesus Christ on the second day of September, 1856, at one o'clock p.m. He served as a Confederate soldier in the Civil War for three years and was twice wounded in battle. He joined the Primitive Baptist church at Gilliams at their November meeting, 1867, was ordained deacon, and chosen clerk at their September meeting, 1879. Both of these offices he filled well until his death.

He founded Gilliam's Academy in 1879, and has since been Principal of that school. In his home his hospitality was unbounded as all our brethren and many others who have traveled that way can bear

witness. He was a strong believer in the sovereignty of God and made no compromises in his faith. He was well acquainted with the Bible and had good understanding of its teachings.

In connection with his official duties in the church and his school, Brother Gilliam has canvassed forty counties in this State and a portion of Virginia, traveling by private conveyance, in the interest of his school and selling fruit trees. He was a successful farmer, and personally conducted his farm during vacation when at home, and looked after other business interest. He was chosen regularly by his church to attend the sessions of the Country Line Association, and by that association a messenger to attend several of the sister associations, and he took pleasure in being faithful to these trusts, and was faithful as long as he was able to go.

The most of his life he was stout and did not know when to stop work. Even in old age he had the same ambition. But for about two years he had been in feeble health and did things beyond his strength, for if he was able to be up he was on the move in some way.

Last year as fall came on his health began to give way and he grew more feeble as the winter came on, but was able to sit up some nearly every day until about one week before his death. His trouble was high blood-pressure, and he suffered very much for breath.

On Sunday night before he died on Wednesday night he had a hard

chill, and the remainder of his time he lay in a stupor, speaking only a few words to be understood.

This year he often had his children called together feeling that his departure was near. When the end came at nine o'clock at night on June 12th, he passed away without a struggle in the presence of all his children. On the 14th a large congregation of his neighbors and friends came together and his funeral was preached by Elders O. J. and C. F. Denny, and he was laid to rest to await the morning of the first resurrection when he, with all those who have died in Christ Jesus shall rise from the dead, and together with those who shall be changed at that time, shall be caught up to meet the Lord in the air, and be forever with the Lord.

I desire to extend my sincere sympathy to our dear bereaved sister and all the family and bereaved ones. The Lord bless them and give them grace to be submissive to his holy will, and to love and serve Him. While sadness fills the heart and the home may the spirit say, "It is the Lord, let Him do as he pleaseth."

In hope and love I am their brother and friend.

L. H. Hardy.

ELDER PEED PASSES AWAY.

Elder Peed of Person county passed away Monday morning, was buried at Surl church yesterday evening. I never saw a larger crowd at any burial. Elder J. J. Hall conducted the burial services, and spoke very comfortably to the

bereaved ones, and the friends there present.

Brother Gold I hope you and family are well, and that the Lord may give you a mind and strength, to attend our Association, as we know of no one that would be more missed than you.

Your brother I hope,

J. H. Gooch.

ALMERDAIR WHITFIELD.

Little Almerdair Whitfield was born April first and died May 17, 1918. She was the child of T. C. and Nettie Whitfield, and all was done for her that loving hands could do, but nothing could stay the icy hands of death.

She leaves a father, mother, three sisters and grandparents to mourn her death. We feel our loss is her eternal gain. She budded on earth to bloom in heaven.

"She is gone but not forgotten,

Never will her memory fade,
The sweetest thought will ever linger,

Around the grave where she was laid."

It was sad to give her up, but Christ said, "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven."

V. D. Whitfield.

Sweptonville, N. C.

J. W. SATTERFIELD.

The angel of death has seen fit to come again among us and claim as his victim our very worthy brother J. W. Satterfield, a quiet, order-

ly, peaceful member of our church and a highly respected and useful citizen of our town.

Therefore be it Resolved: By the Primitive Baptist church of Reidsville, N. C., that while we mourn the loss of our brother we should submissively bow to the will of Him who is too wise to err or to make mistakes, feeling assured that a good man has been called to his reward.

Resolved further: That a copy of these resolutions be placed in our church book, a copy sent the bereaved family and a copy sent to Zion's Landmark for publication.

Adopted by the church in conference June meeting, 1918.

Elder O. J. Perry, Mod.
E. R. Harris, Clerk

STAUNTON RIVER ASSOCIATION.

The next Staunton River Association is appointed to be held with the Mill church in Pittsylvania county, Va., on Friday, Saturday and Second Sunday in August, 1918. All lovers of truth are invited to attend. Any one coming by railway will be met at Sutherland Station, R. & D. road.

Elder J. R. Wilson, Moderator.

Jackson Watters, Church Clerk
Sutherland, Va.

ELDER J. E. ADAMS

Dear Brother Gold: Please state in the Landmark that I desire and request the brethren at Wheeler's church, Person County, N. C., to arrange some appointments for me, from there after the 2nd Sunday in August on to the Upper Country Line Association at Moon's Creek. Elder Monk has arranged appoint-

ments for me from the Lower Country Line to Wheeler's. I hope your health has improved since I saw you. I am about as well as usual. I was at Old Fellowship church Saturday and Sunday last, had a pleasant meeting. I am to go to Clement Saturday and Sunday next.

Your brother, I hope,

J. E. Adams.

Angier, N. C., July 10, 1918.

NOTICE

The Upper Country-line Association is appointed to be held with the church at Moons Creek, Caswell County, N. C., Wednesday, Thursday and Friday before the third Sunday in August.

In consideration of our lack of shade and grounds to accommodate the association the Missionary Baptists at Providence (one mile east of our church house) kindly offered us the use of their house and shady grounds, and help to get in readiness for the meeting. We (only a few, with but one male member, he aged and at a distance) have accept this kindness, and are in this way notifying the Baptists where they will find us. We are eight miles from Danville. Those wishing to be met, write Mrs. Belle Neal, Danville, Va., R. 5, telling on what day and train they will arrive.

Mrs. Belle Neal, Acting Clerk.

ABBOTT'S CREEK ASSOCIATION

The next session of the Abbott's Creek Primitive Baptist Association will be held with the church at Cotton's Creek, two miles southeast of the town of Star in Montgomery county, N. C., and will begin on Saturday before the 4th Sunday in

August, 1918.

All parties coming by railway will be met at Star.

Regular scheduled trains daily:

No. 30 leaves Charlotte 6:30 a. m. arrives at Star 9:40 a. m.

No. 31 leaves Raleigh 7:40 a. m. Arrives at Star 11:25 a. m.

No. 70 leaves Aberdeen 8:15 a. m. Arrives at Star 9:40 a. m.

No. 71 leaves Ashboro 4:10 p. m. Arrives at Star 5:20 p. m.

Parties coming by automobile will follow directions of sign board one-fourth mile south of the town of Star.

For further information, address, L. A. Wright, East Leach Avenue, Star, N. C.

Samuel McMillan, Moderator.

APPOINTMENTS FOR ELDER F. W. KEENE.

Lower Country Line Association on Saturday, 1st Sunday and Monday in August. Tuesday following Wheeler's, Wednesday Prospect Hill, Thursday, Roxboro. Thence to Staunton River Association, Monday after Malmaison, Tuesday Cane Creek. At night Danville. Thence to the Upper Country Line Association. Saturday and 3rd Sunday, Reidsville, at night Monticello. Monday night Greensboro, Tuesday and at night High Point.

Elder Samuel McMillan will please arrange for him on Wednesday and on to the Abbott's Creek Association. Wednesday, August 25th and at night, Durham.

L. H. Hardy.

IMPROVING SOME

Though still feeble I am pleased to state through the mercy of God I am improving somewhat, though

unable to do any work.

I trust the brethren and friends will write for the Landmark and secure all the subscribers they can and thus help build up the circulation of the paper and meet expenses during the dull summer months. All who are in arrears will please forward their remittances. Remember me in your prayers and may the blessings of God rest upon each and every one of you.

P. D. GOLD.

HOW TO AVOID BACKACHE AND NERVOUSNESS

Told by Mrs. Lynch From
Own Experience.

Providence, R. I.—"I was all run down in health, was nervous, had head-



aches, my back ached all the time. I was tired and had no ambition for anything. I had taken a number of medicines which did me no good. One day I read about Lydia E. Pinkham's Vegetable Compound and what it had done for women, so I tried it. My nervousness

and backache and headaches disappeared. I gained in weight and feel fine, so I can honestly recommend Lydia E. Pinkham's Vegetable Compound to any woman who is suffering as I was."—Mrs. ADELINE B. LYNCH, 100 Plain St., Providence, R. I.

Backache and nervousness are symptoms or nature's warnings, which indicate a functional disturbance or an unhealthy condition which often develops into a more serious ailment.

Women in this condition should not continue to drag along without help, but profit by Mrs. Lynch's experience, and try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound—and for special advice write to Lydia E. Pinkham Med. Co., Lynn, Mass.

NUXATED IRON

The Power Behind Strong, Keen, Red-Blooded Americans

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator Richard Rolland Ketchum of Delaware, at present Major of the U. S. Army; General John L. Clemm (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

LOWER COUNTRY LINE ASSOCIATION.

The Lower Country Line Association is appointed to be held with Eno church 3 1-2 miles from Durham on First Saturday, Sunday and Monday in August, 1918, and we cordially invite our brethren, sisters and friends to come, and especially our preachers.

They will be met Friday p. m. and Saturday a. m. and conveyed to church.

G. C. Farthing, Asst. Clerk.
Durham, N. C.

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dull appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

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The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL. 1617 W. Main St., Richmond, Va.

For Sour Stomach

Bloating, Gas, Coated Tongue, Sick Headache, Bad Breath, Biliousness, Indigestion or Constipation—take

FOLEY CATHARTIC TABLETS

They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

P. S. Meehan, Elm St., Hancock, Mich.: "I have given Foley Cathartic Tablets a thorough trial and can positively state that they are the best laxative."

Sold Everywhere

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

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Sold Everywhere

Was in a Terribly Run Down Condition



Miss Ricka Leopold,
238 Lacey St., Menasha, Wis.,
Society Liederkrantz, Miss Leopold's
letter opposite conveys in no un-
certain way the gratitude she
feels for Peruna.

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offers thorough instruction and excellent advantages in the training of young women for the mastery of courses fitting themselves to become self-supporting. Five general courses leading to the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Home Economics, Bachelor of Education, Bachelor of Music. Total enrollment 1697, 95 officers and teachers. Excellent equipment, expenses moderate. For information address:

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Wash the Poisons of Rheumatism

Sciatica, Neuralgia
and Uric Acid

Out of Your System
With Shivar Spring
Mineral Water.

THE GUARANTEE.

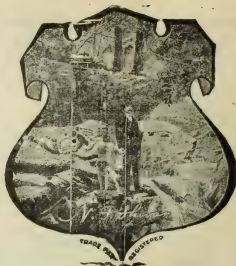
Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucemines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,

J. H. BEST, J. P.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM.

Editor Leader and vindicator.

Fredericksburg, Virginia

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years; due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. THEO. KUKER.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a suffered from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD

FILL OUT THIS COUPON

SHIVAR SPRING,

BOX 55 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Express Office

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WITH many hearty enters the tendency is toward over-indulgence. Over-eating frequently produces uncomfortable after effects and results in disagreeable attacks of indigestion or dyspepsia. The most prompt and pleasant way to avoid serious trouble is by the use of Mi-o-na tablets. Mi-o-na brings instant relief and rectifies digestive troubles. It is pleasant, effective, convenient and inexpensive. If it relieves you it costs you 60c a box; if not your druggist will refund your money. Sold in tablets, only under such a guarantee. Ask your druggist.

BOOTH'S HYOMEI Co., Ithaca, N.Y.

Not Well Enough Known

We cannot accomplish much in the treatment of dyspepsia, however much we may temporarily relieve its symptoms, so long as the blood remains impure. It is a fact not well enough known by people generally that when the stomach, liver and other digestive organs are supplied with impure blood, the digestive process is impaired, so as to cause faintness and loss of appetite and sometimes a deranged state of the intestines, and in general all the symptoms of dyspepsia.

Hood's Sarsaparilla is of great service in dyspepsia because it purifies the blood, making it the healthy stimulus the digestive organs must have for the proper performance of their duties. Hood's Sarsaparilla, especially if taken in a little hot water, has "a magic touch" in dyspepsia. Get it today.

Also, that the soul be without knowledge, it is not good; and he that hasteneth with his feet stineth

O worship the Lord in the beauty of holiness; fear before him, all the ends of the earth.

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If interested or affected, write to-day for free booklet. Important information.

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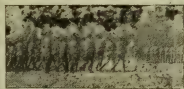
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A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

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MOST OF ALL

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These two great medicines are especially effective in cases of physical weakness, nervous irritability, run-down conditions in which there is iron deficiency.

Ask your druggist for them.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin.

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KINDS
OF
PRINTING**

Zion's Landmark

Published SEMI-MONTHLY
AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. LX Wilson, N. C., August 1, 1918 NO. 18



P. D. GOLD, Editor - - - - - Wilson, N. C.

P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE:

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed; then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A SERMON IN LONDON

(By J. C. Philpot.

"The election hath obtained it, and the rest were blinded," Romans 11:7.

The doctrines of discriminating grace always have been, and always will be, opposed by the generality of the professing world (doctrine). They are so humbling to pride of man; they are so exclusive of human merit; they so beat down creature righteousness; they so cut up all the boasted freedom of the human will that those who profess religion will hate and resist them. But we should greatly err if we supposed that all who received them were the children of the living God. We have this strikingly set forth in the history of Gideon. Gideon was raised up by the Lord as an instrument to deliver Israel from the hand of the Midianites; and a large army gathered together under his banner. But the Lord commanded a solemn proclamation to be made, that every one "who was fearful and afraid should return, and depart early from Mount Gilead." (Judges 7:3.) In obedience to this proclamation, out of this vast number, two and twenty thousand left the camp, for-

sook the banners of the Lord, and returned to their own homes: striking emblem, apt illustration of all who make a nominal profession of religion, and endure not to the end, but, though "armed, and carrying bows, turn back in the day of battle," and belong to those of whom the Lord says, "If any man draw back, my soul shall have no pleasure in him!" But the army of Gideon was too numerous still. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts;" and the assembled multitude were yet so numerous, that had they all continued under Gideon's banners, it would have taken from the Lord's glory. The Lord therefore commanded Gideon to try them by bringing them down to the water, and to take notice how this assembled multitude partook of the flowing stream to which he led them down. There was a small company that bowed down upon their knees, and partook of the water by using their hands as a medium to bring it to their lips; doubtless implying the posture of reverence and godly fear, and the hand of faith whereby the truth is received in the love of it; showing that they did not receive the waters of truth in a natural

manner; did not fall headlong in the mud and mire; did not eagerly and greedily swallow it down; but that there was godly fear in exercise, as well as the intervention of living faith; and that they did not gulp down at one unintermitted draught enough to satisfy thirst, but partook of it little by little, at intervals. Thus in our day there is a vast multitude of those who profess the name of the Lord, who are bitterly opposed to the truth as it is in Jesus, who are "fearful and afraid" of the cross; and as such, if they live and die in their cowardice, will have their part amongst "the fearful (literally 'cowards,') and unbelieving," who shall be cast into "the lake that burneth with fire and brimstone;" Rev. 21:8. And yet of those who seem to stand by the Lord's banner, there is a very large assemblage who receive the truth, not by the intervention of faith; not by the teaching of the Holy Ghost in their hearts, but receive it in a carnal manner into their judgment, without the feeling application and spiritual revelation of it to their souls. "The election hath obtained it, and the rest were blinded." Solemn words! It should indeed be a matter of heart inquiry, whether those of us who profess to fear the name of the Lord are included in this small remnant; whether we really belong to that "election" which "hath obtained it."—For if we do not belong to that number whom God hath chosen in Christ before all worlds, we shall die in our sins, and be thrust down into that fearful place where hope never enters. It is therefore a matter of solemn inquiry with one that fears

God, who knows what it is to have divine realities commended to his conscience, who stands at times on the brink of eternity—it is with such, a matter of deep inquiry, of earnest questioning, of anxious thought, whether he has a well-grounded scriptural evidence that he belongs to that happy number whom God hath chosen in Christ before all worlds; and there will be many anxious struggles, many fervent wrestlings, many vehement cries before it is powerfully and sweetly ratified in the court of conscience, that we belong to that "number which no man can number;" that we have an interest in the blood and love of the Redeemer. The Apostle had been speaking in the preceding chapters concerning righteousness. For this is his grand topic in the epistle to the Romans—the way in which a sinner is accounted righteous before God. He draws a sketch of the difference betwixt those who were really accounted righteous in God's sight, and those who were seeking to obtain righteousness by the works of the law, and he shows that those who sought righteousness by the works of the law stumbled at that stumblingstone, that they obtained not that which they sought, and that the Gentiles who sought not after righteousness had obtained righteousness.—Nor does he leave it there, but traces it all up to the sovereignty of God, "in having mercy," and "having compassion on whom he will have compassion." And when one replies in a fit of passionate rebellion, "Why doth he yet find fault, for who hath resisted his will?" he meets him in a

moment with this appeal to his conscience: "Nay, but, O man who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" We will, then, with God's blessing, endeavor to show what the election hath obtained; and how the rest were blinded: By the word "election" here, the Apostle means, not the choice of God, but those who are the objects of that choice. It is a Hebrew idiom, substantives being often used in that language instead of adjectives; for instance: "We are the true circumcision," instead of those that are truly circumcised. So again: "the mountain of my holiness," instead of my holy mountain." The writers of the New Testament were Jews by birth, and often used Hebrew idioms, though they wrote in Greek. Thus, when the Apostle speaks of the "election" having "obtained it," he means, not that the choice of God hath obtained it, but that the chosen vessels of mercy, the favored objects of that election had obtained it; and thus the word "election" here means simply the elect.—The elect, then, have obtained certain blessings, and they are the only persons who have obtained them.—Let us see what these blessings are and how they obtain them. First, the grand point which the Apostle speaks of here is, that they have obtained righteousness. This must always be a matter of anxious inquiry with a convinced sinner, how he can be righteous before God; because wherever sin is opened up in a man, and laid as a burden upon his conscience, the effect will be a discovery of un-

righteousness, and a deep conviction working with power in his soul, that unless he can stand righteous before God, he never can enter into the abode of Him who is perfect righteousness and complete purity. The "election," then, "hath obtained righteousness," that is, through the imputation of Christ's obedience, they stand righteous and accepted before God, "without spot or blemish, or any such thing;" the garment of the Redeemer's obedience covering them and shrouding them from the eye of God, so that He beholds not iniquity in Jacob nor perverseness in Israel; Num. 23:21. This all the elect have obtained; freely given to them by their God and Father in the Son of His love. But the word "obtained" seems to point to some personal reception of it. It is one thing to be righteous before God in his eyes; it is another things to have received the manifestation of this righteousness in our conscience. Now, however true and glorious the doctrine is, that all the elect of God stand righteous in Christ's righteousness, the living soul can never be satisfied with the doctrine in the letter, nor can he ever rest until he has the manifestation and discovery of it with power to his heart by the Holy Ghost. And here is that eternal line which separates the living from the dead; here is that narrow, narrow path which distinguished the heaven-born children from those which are wrapped up in a nominal profession, that the living family must have power, whilst others are satisfied with form; that the living family must have heavenly teaching, whilst those that are dead in sin

can be contented with seeing truth in the Scriptures, without a feeling application of it with dew and savor to their hearts. All the living family, then, are brought into a state wherein they are made to need righteousness. The Lord opened his ministry with, "Blessed are they which do hunger and thirst after righteousness." The holy law of God, applied with power to their consciences, discovers to them what sin is, and slays them as having personally transgressed His righteous commandments.—When the Lord has thus slaughtered them in their consciences, he raises up in their souls a hungering and a thirsting after righteousness, he pours out upon them a spirit of grace and supplication; he opens up to their understanding that there is a righteousness stored up in Christ; he casts a light upon the scriptures of truth, and shows to them that there is no way of justification but that by Christ. And, setting before their eyes this glorious object, he kindles, by his secret work upon their hearts, longings, desires, hungerings, thirstings and breathings after the manifestation of this righteousness imputed to him, who has not passed under solemn convictions of his guilt before God; and if ever you got at Christ's righteousness without traveling in the path of condemnation, be assured that you have never arrived where you are by the Spirit's teaching. How deep these convictions shall be, or how long their convictions shall last, the scripture does not tell us, nor do I deem it possible to set up a standard to measure them by; but they shall be so deep as to empty a man

completely of his own righteousness, and they shall last so long as to strip him of everything in which he can boast, and to which he can look with satisfaction.

Again, the elect have obtained pardon of their sins. For God "will pardon all those whom he reserves." "The blood of Jesus Christ cleanseth from all sin." "He hath put away sin by the sacrifice of himself." In "him we have redemption through his blood, the forgiveness of sins."—This is the grand doctrine of the scriptures; to this all the types bear witness; of this all the prophecies are full; the enjoyment of this is that which constitutes a foretaste of eternal bliss. All the living family then will be brought, before they close their eyes in death, to a secret manifestation of pardon of their sins. If a man lives and dies without a discovery to his soul of the blotting of his iniquities, he will never enter into the presence of God after death. But, in order to obtain a manifestation of this pardon, we must travel in that path which God has traced out in the scriptures of truth. The blood of Jesus is not to be approached with presumptuous hands, his blessed sacrifice and propitiation is not to be looked upon with the eyes of the flesh. He will have in his sanctuary no intruding worshippers; the veil shall be over the Holy of Holies, and none but "a priest unto God" shall ever enter by the new and living way, through the veil, that is to say, his flesh, to look at the ark of the covenant, sprinkled with atoning blood. Before the soul can know anything by a divine relation of the pardon of its sins, it must

have the fear of God implanted in our hearts, whereby it approaches him with holy reverence and trembling apprehension of the wrath to come. The conscience must be made tender and alive, so as to feel the weight and evil of transgression; sin must be opened up in its awful colors, discovered in its guilt, and laid upon the soul as a heavy burden; and if a man has not traveled in that path, he has never yet arrived at that secret sanctuary where God manifests himself in the face of Jesus Christ, nor has he ever looked with anointed eyes upon the mercy-seat, and the Shekinah, the divine cloud that rests upon it. This is the grand struggle, the painful conflict which exercises so many of the quickened family of God. Has the Lord pardoned my sins? Am I an accepted worshipper?—Has the blood of Jesus Christ cleansed me? Do I stand before God, with all my sins cast into the depths of the sea? This will be a point of solemn inquiry, anxious meditation, midnight wrestling, and a pouring out of the soul, at times, in vehement cries, that the Lord would reveal it, and apply it, and manifest it by his own Spirit, with power to the conscience. Where pardon of sins is manifested, the conscience is purged. "How much more shall the blood of Christ, who offered himself without spot to God, purge your conscience from dead works to serve the living God." Try yourselves by that test. Say you, I have no doubt my sins are pardoned. Look in the mirror of God's word. Have the fruits followed? Have the effects that God has pointed out been vis-

ible? Was conscience ever purged? That is, was all guilt taken away? Were you able to come before God without guilt, without condemnation, without slavish fear, without a sensation of his wrath? That is the test, to try whether the pardon of sin has been felt in your soul, whether your conscience was purified from guilt, filth and fear, and you could come before God without any spot of guilt upon you, whether you were able to draw near with the feelings of a son and felt the Spirit of adoption enabling you to cry, "Abba, Father!" But says some living soul, "I cannot come there." It would seem presumptuous in me to say, "Abba, Father!" I have not felt what you have been speaking of, the pardon of my sins. When I come before God I have guilt on my conscience: I often fear I shall be cast into eternal perdition. If I were to die tonight I could not say that I should be sure to go to glory, and see Christ as he is. Well, it is better to be even there than resting in a presumptuous confidence. You had better be in spiritual bondage than in carnal liberty.—You had better be under the rod of God's law in your conscience, suffering under the sensation of his anger, and knowing experimentally the meaning of the word, "When thou with rebuke dost correct man for iniquity, thou makest his beauty to consume away like a moth," Psalm 39:11. You had better be under the distressing feelings of guilt and bondage and wrath in your conscience, than sitting at ease in Zion, flattering your-

self in false liberty, and believing you are a pardoned, accepted child, when the Holy Ghost bears not his witness with your spirit that you are born of God.

Love is another blessing which the election has obtained; the love of Christ which passeth knowledge, that love which has lengths, breadths, and depths, and heights, and yet such lengths, breadths, depths, and heights, as to pass all creature measure. The "doctrine" hath obtained love; it is the free gift of God to them, for he has loved them everlastingly; and a measure of this love he sheds abroad in the heart of every child of his, sooner or later. As the apostle speaks, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Have you ever felt the love of God in your souls? If you have felt it shed abroad there, I will tell you what it has done for you. It has made your soul burn with love to him in return, it has drawn forth the affections of your heart to embrace Jesus as your "all in all;" it has deadened the world and all that the world can offer, in your estimation; and it has earnestly made you long to be with Christ, that you may bathe in his love, see him as he is, and enjoy him forever. But, say some, You are setting up a standard that I cannot reach. It is true, that at times, I have felt what I have thought to have been something like love to Christ; I do think that his name has been to me at seasons like the ointment poured forth. I can say from my heart, honestly in the sight of God, that there have been moments when Christ has been precious to

my soul! But to speak of the love of God shed abroad in my heart by the Holy Ghost, that is a standard which I cannot reach. If you have received but a drop of love, it came from the heavenly fountain; if you have had but a passing visit from Jesus, it is a testimony that you are redeemed by his blood; if his name has ever been to you as "ointment poured forth," it was the blessed Spirit who shed the fragrance abroad; and if ever, for a few fleeting moments, he has been experimentally precious to your soul, he is everlastingly yours, and you are everlastingly his.

But I will put another question to you: How are you when you have the manifestation of his love? Can you be satisfied without it? Is it all the same to you whether you have a visitation of Christ to your soul or not? Are you as happy on the day that you receive it not, as on the day that you receive it? Can you be really at peace and rest in your soul without some testimony of it? Then if you say, "Yes, I can be as happy the day I receive it not, as the day I receive it; it is all one with me whether Christ manifests himself, or whether he does not manifest himself; I should be happy and cheerful without Christ, just as much as with him." If you say that, you prove that the love of Christ was never really dropped into your heart by the Holy Spirit's manifestation, for if that love had been really shed abroad and made known to your soul by the Holy Spirit, there would be at seasons a restlessness, a dissatisfaction in its absence; there would be an anxious sigh, a groaning inquiry, an earnest cry, and at

times as the Spirit works it, a fervent wrestling, that that love should be revealed to your heart again. But there may be some who say, I cannot get even so far as a taste or a sip: I do not know whether I have ever tasted the love of Christ which passeth knowledge; nor can I positively say that I have really felt Christ precious to my soul; but this I feel: my deep need of him that I am a ruined wretch without him, that he must be my salvation or I shall utterly perish, and that without him there is nothing that I can do acceptable in God's sight. I will put to you a question also: It is easy enough to say all this, it is easy enough to use the words, but what the Lord looks at is the heart. If you are in this state spiritually, there will be, at times, in your soul, earnest sighs and cries and panting desires to know Jesus. You cannot rest upon want, poverty, and destitution as evidences, and say, "I have heard it described from the pulpit that all the people of God are not in the enjoyment of gospel liberty, do not walk in the light of God's countenance, and that many of them, if not most, have doubts and fears and disquietudes; therefore as I have all these evidences, pardon and love will all come in good time; I take my rest, I need not be so very anxious nor troubled." These are plague-spots, marks of death, not the spot of God's children. Where the conscience is really touched by God's finger, and brought into the searching light of his countenance, there will be the pouring out, at times, of the soul unto God that he would manifest himself; there will be the anxious

inquiry whether the heart is right before him; and a restless dissatisfaction with everything short of the manifestation of Christ, and the enjoyment of his blood and love.

They have obtained also deliverance; deliverance from the wrath to come, deliverance from the present evil world, and from every word and work so as to bring them into eternal condemnation. As a testimony of this, they from time to time received deliverance from God; and no man has a real heartfelt persuasion that he is interested in the deliverance from the wrath to come, who has not received, and does not receive some deliverance now. Every deliverance in time is an earnestness of a deliverance for eternity; and if we have never received any deliverance from God our soul must hang in doubt and there must be room for earnest inquiry whether we are interested in the deliverance from eternal wrath.—Now there are deliverances which are short of a full deliverance into the gospel light and liberty; there are testimonies which leave the soul short of "peace in believing," and the enjoyment of that "perfect love which casteth out fear." For instance, there are deliverances from temptation by the removal of temptation; by power being given to resist it; by its edge being abated; by our being enabled to confess the sins that press upon our conscience, and by confession finding relief. So, also, there is at times dropped into the soul some sweetness out of Christ, which yet does not amount to a full deliverance from the temptation under which we may happen to labor.

Says some soul, I think I can come in here; I have had some deliverance; I have been in great straits, and cried to the Lord, and the Lord has delivered me; I have passed through severe exercises, and in these exercises I have, for a few moments, or for a short season, felt the Lord's light and power; I have had tokens that he has heard my feeble cries. Well, these are deliverance, one answer to prayer, one testimony from the mouth of God, one soft word spoken to your soul, it is an evidence of your deliverance in Christ from eternal perdition. These, then, are some of the blessings which the elect obtain; but God has prescribed a certain channel through which they shall obtain them. Jesus himself obtained salvation for his people through suffering. He did not come into the world as a mighty conqueror carrying all before him, accomplishing the salvation of his people without much anguish of body, and without much tribulation of soul, but he was a sufferer every moment of his existence upon earth, and he wrought out the salvation of his dear people through the medium of most poignant suffering. The "election," then, has obtained God's blessings, but though these mercies are freely given by God, though they are irreversibly granted—for "the gifts and callings of God are without repentance" (upon his part)—though they are freely given, yet the Lord has appointed a certain channel through which they flow. The channel is not the cause of them. None would mistake the course of a stream for its origin and source, and yet the river must run

in a certain channel, or it would cease to flow at all. So the Lord has appointed a certain channel for his blessings to flow in; this channel is not the procuring cause of his blessings but it is the mode in which the Lord bestows these blessings upon his elect. For instance, the Lord, usually speaking, does not communicate blessings to his people, except through the channel of sighs and cries and groans and wrestlings with him for the blessing. It is true that in the first communications of grace, those find it who seek it not, for did the communication of grace to our souls depend upon our seeking it, none of the elect would receive it at all. "I am found of them that sought me not." But the Lord has appointed that his people, when quickened by his Spirit, should ask the blessings he means to bestow: "For all these things," he says, "will I be inquired of by the house of Israel: with supplications will I lead them." The Lord, then, has appointed prayer and supplication as a means through which he is pleased to communicate these blessings. Thus it is not a matter of freewill on our part whether we will pray or not; nor is it a matter of duty, but it is a matter of divine teaching. We pray because the Lord himself kindles in our hearts the spirit of prayer. The Lord himself puts certain desires into our souls, pours into our hearts a spirit of grace and of supplication, and then we freely pour out what the Lord pours in. The Lord, then, before he communicates his manifested blessings to his people, works in them (for the most part) these two feelings, a ne-

cessity of the blessing that they want, and a hungering and thirsting and panting desire after the manifestation of that blessing. These two ideas are conveyed by the comparison of hunger. Hunger is a painful feeling; there is an absolute necessity connected with it, for, if food be not supplied, the man must die. But connected with this necessity there is a longing after food. It is not merely a painful sensation of emptiness and want; but there is a longing, a desire, an intense craving after the gratification of that want. Thus this expression, "hunger," conveys the feelings that are wrought by the Spirit in living souls. They are brought to a feeling of want and destitution, a sense of emptiness and sinking, unless the blessings are communicated to them. But there is something more than the necessity.—Together with the want there is a craving to enjoy food. And out of the working together of these combined feelings there springs a fervent wrestling with the Lord, that he would communicate, and manifest, and bestow his pardon upon the soul. But the children of God may have a long season of spiritual hunger and spiritual thirst before their desires are fully satisfied. The "election" hath obtained righteousness, everlasting righteousness in Christ; but the Lord has appointed that his people should obtain the manifestation of it through deep want and through fervent intercession. So that, though the blessing is theirs already in the mind of God; though they are freely justified from all

things, yet the manifestation of it, the enjoyment of it, the rich experimental revelation of it, they may be, and often are, destitute of for months and weeks and years. Yes, many of God's pilgrims go toiling on through life, and the desired blessing is communicated only a little time before their souls are taken into the eternal enjoyment of it. The Lord sees fit that his people shall be kept humble; he will not suffer them to be deeply entangled in that awful sin of presumption, that is so rife; and, therefore, he sees good that many of his family shall, by the painful exercise, be kept in a state of bondage, darkness and unbelief; and they shall no more be able to deliver their souls out of guilt and condemnation than they would be to create a new sun. But all for wise purposes, that they may be kept back from presumptuous sins, that they may taste somewhat of the wormwood and gall, that they may be baptized with that baptism with which the Lord himself was baptized, and drink of the cup that he drank of; and thus, when righteousness is revealed and salvation manifested, they learn what it really is, and what a power and blessedness there is in it. Many of the Lord's people go on for weeks and months and years without a clear manifestation of the pardon of their sins; and sometimes, when death stares them in the face or when the wrath of God against sin is deeply felt, or when things in providence take a frowning turn, or when their souls are exercised with powerful temptations, they are cast

well nigh into despair, and fear lest the blessing should never be communicated to their hearts.

These very exercises, under the Spirit's teaching, work in them so as to make them dissatisfied with everything short of a manifestation. The guilt that they feel brings them to this spot; pardon must be "something known and felt," that it must be an enjoined manifestation from God himself; that there is a divine reality in it; and that nothing but the discovery of it with power can really bring their souls into happiness and peace. They could not learn this lesson in any other way; they could not value it. The Lord never bestows his gifts upon unthankful hearts. He prepares and exercises the soul of his children that, when the blessing comes, they shall prize it; shall estimate it, in some measure, at its due worth, and shall thank, bless, and praise God for his goodness to them, the very chief of sinners, and basest of all wretches. So with respect to the love of God; he will teach all his people to sigh, and cry, and groan, and plead, and wrestle vehemently for the manifestation of his love to their souls; know that it is a reality, not merely lip-language, not an unknown something just casually mentioned in God's word; but there is a spiritual enjoyment of it through divine manifestation, and that all the elect of God have it shed abroad in their hearts, but before they are short of it; therefore they cannot rest satisfied; short of it, they feel themselves destitute of salvation, and therefore, until the love of God is experimentally realized and made known by the Holy Ghost to their

souls, they cannot be fully persuaded that they are interested in that love of Christ which passeth knowledge.

So with respect to deliverance; the Lord has appointed a channel for them to come in, and the channel is temptation. Thus all the elect are exercised, more or less, by temptation. From these temptations they seek for deliverance. And as the temptation is real, so must the deliverance be sure, too. It is one thing to see a porter staggering under a heavy burden in the street, and another thing to have the burden on our own back. We might see the burden taken off, it would convey no relief to us; but were we in his place, were we staggering and sinking under the weight, the removal of the burden would be a sensible relief, and we should know the moment when we were relieved, and feel there was a hand that relieved us. So those that are burdened in their consciences with temptations and exercises must have relief. To read how David was relieved, how Paul was relieved, how Peter was relieved, brings them no comfort; they want it as a personal matter, as a realized thing, as what is made known in their consciences and felt with power in their hearts. The election hath obtained eternal deliverance in Christ; but when the Lord gives a deliverance in time, seals a testimony, brings in some timely help which delivers the soul, it is sure evidence of its eternal deliverance, and ratifies and manifests it in the heart. These, then, are some of the things which the election hath obtained, and all the elect of God, who are quickened into

spiritual life, are in one of these two states; they have either obtained the manifestation of these things in their conscience, or else they are traveling after the obtaining of them. God has none of those in his dear family who are always at ease, carnal or careless and utterly reckless whether he will bless them or not. All his quickened children, in their measure, some more, some less, some to a deeper degree, others in a more shallow degree, but all of his quickened family are exercised with the things of eternity; and those of the quickened elect who have not been brought into the enjoyment of the things of Christ in their hearts and consciences, are at times, as the Spirit of the Lord works upon them, earnestly seeking that they may taste and feel, and handle these divine realities in their souls.

Election, then, in eternity, is the source of every blessing in time: out of it, as out of a root, grow all the branches of the life in the soul. But the way in which the Lord's people get at election, and taste the sweetness of it as sealed upon their souls, is, by passing through those straits and severe exercises, whereby they are brought to the solemn conclusion, that none but the elect are saved; and, that if their names are not in the Book of Life and their personal election is not experimentally made known, they are lost and ruined forever.

"And the rest were blinded."—Solemn words! awful declaration! Look at this assembled congregation, this large multitude. All here present are either elect or non-elect. your names, each of you, as individ-

uals, were either written in the Lamb's Book of Life before all worlds, or written up to eternal perdition. Now, if you are a living soul, you will be exercised with this matter, and you will have a conviction in your conscience, that salvation must be revealed to you from the mouth of God; and until you get that sweet testimony in your heart, you can never feel fully persuaded of your interest in eternal realities. "And the rest were blinded," what a multitude this comprehends! Look at God's ancient family, those who live in the vicinity of this place of worship and who dwell so thickly in streets and alleys within a circle of half a mile from this Chapel.—God's ancient people, Jews! How blinded they are! We, standing in their privileges, are grafted as Gentiles into the olive tree; and they, on account of unbelief cut off. What a striking memorial that the "rest were blinded!"

Every Jew that we meet with in the street is a standing testimony that God had "blinded their eyes and hardened their hearts." (John 12:40.) But when we come within the pale of the visible Church, especially when we come more immediately to those whom we know and with whom we stand in connection; how many of these too are blinded!

Who is so blind as the self-righteous Pharisee, that expects to be saved by his own virtues! Blind he must indeed be, as the Scripture speak, "smitten with blindness of heart, and madness and astonishment," Deut. 28:21. Blind indeed must he be, to think he can work

out a righteousness that shall satisfy God. But, if it be possible, blinders still are those who "have a form of godliness, whilst they deny the power thereof." Jude speaks of certain characters as "twice dead," and we might reasonably say of unsanctified professors, that they are "twice blind," because they have the eyes of their natural understanding open to see truth in the letter, but the veil is still upon their hearts, they are still blind towards God, blind to supernatural manifestation and experimental realization of the truth as it is in Jesus. If it were not so, if they were not twice blinded, they would have such a sight of themselves as would drive them into madness of despair. If

those who are destitute of the fear of God, and yet have the form of godliness, could see themselves as God sees them, playing with mere bubbles, amusing their vain minds with speculations, whilst under the wrath of God, under the curse of his law, doomed to eternal perdition; if they could only have one moment's sight of themselves as God sees them, they would plunge headlong into hell to escape, if it were possible to escape his vengeful eyes. But they are blinded; they cannot see, they do not know where they are; blindness hath come upon them and they, walking in blindness, see not who God is, nor what they are; they see not their real state before God, nor do they know the things that God's people are mysteriously led into. And are not some of you afraid that this is your case? Does not your heart sometimes quake with fear, lest you belong to this

"rest," lest the god of this world be blinding you, lest you have nothing but a nominal profession, and lest your conscience be hardened through the deceitfulness of sin? It is good to have such fears.

He who feareth not, who has no solemn apprehensions, who has no anxious inquiries, who is never exercised with some internal trepidation of soul, it is much to be feared has never known what it is to have "the candle of the Lord searching the hidden parts of the belly."

The children of God are often earnestly questioning whether they belong to this band of nominal professors; and their very anxious inquiries; their very searchings of heart, their very appeals to God with fervent importunity is an evidence that they are not blinded. Those that are blinded by the god of this world have no acquaintance with what power and feeling, and savour, and dew are: they see not these things; they are blind to their realities, they are dead to their importance; but the living family, who are brought by God's blessed Spirit into some apprehension of eternal realities, have eyes to see what power is, and hearts too to desire to feel its manifestation. Nay, it is the very seeing what reality and power are, which makes them desire to experience the saviour of eternal things in their conscience, and, because they do not feel them as they wish, it makes them often fear that they are blind altogether. They are thus brought into that state described Isaiah 59:10. "We grope for the wall like the blind, and we grope as if we had no eyes." It does not say they had no eyes, but

"as if they had no eyes"—that is, they fear that they are the characters; they seem so to stagger here and there, like a drunken man, and to be at their wit's end, as if they were blinded altogether. But the very inquiry, the very anxious cry, the groaning desire, the very fervent supplication to the Lord that he would not let them live and die without a testimony from himself, that he would lift up the light of his countenance and the life of his favour—these very cries are a proof of life. Were you blind, you would not see these things; were you deaf, you would not spiritually hear these things; were you dead, you would not feel these things. And therefore that which you seem to take as an evidence against you, is in reality an evidence for you; and the very sensation of trepidation, anxious inquiry, godly fear, and the crying out before the Lord that he would search you and try you, and really make your heart right in his sight—these very things are the symptoms of life, the evidence of a work of grace upon the heart, and are the spiritual breathing of the quickened soul, the Lord himself having communicated these feelings unto it.

CHANGE IN PRICES

Owing to excessive war prices we will not issue any more books for the present. We still have a few round note books on hand which we are selling at the same price, \$6.50 per doz. or 70 cents per single copy.

Send orders to Elder S. H. Durand, Southampton, Pa., or Elder P. G. Lester, Floyd, Va.

ZION'S LANDMARK

Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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second class matter.

WILSON, N. C., AUGUST 1, 1918

EDITORIAL.

CREATED IN CHRIST.

I am thinking as to how it is, or in what sense it is that the children of God are created in Christ Jesus. It is most commonly accepted that a created thing is a thing brought into existence, or the beginning to be of a thing. In the prime sense of the strength it is bringing into existence a thing which had no existence, and to which nothing related except its creator. The thing created can have no existence nor relation to existence only as it relates to and exists in that by which it consists. It is said of the great Creator that "He is before all things, and by Him all things consist." All existent things are creatures of God in the sense that he created them, but there is a special sense in which man is spoken of as a creature. In the creation of the earth every living creature was created in it, and the Lord commanded

the earth to bring forth these living creatures and it was so, except as to man, and he gave them form, and in that form have they been reproducing until now. But the formation and fashion of man seems to consist in his bringing forth. He formed man of the dust of the ground, and breathed into his nostrils the breath of life, and gave him dominion over the work of his hands. And as unto a separate, special individual creation and formation he commanded him to bring forth, to multiply and replenish the earth. And although he was complete in his creation and perfect in his formation yet for the full purpose of his creation and formation "to multiply and replenish the earth," and to have and wield dominion over it, he was not sufficient he was alone—there was found no help meet for him. In all the creation here was found to be a need for which no creative provision seems to have been made, but in that which had been created provision was made. It seems that this provision was extracted from and found or made of that which had already been created and formed. The rib made He a woman. He did not make a woman of the rib, but the rib made he a woman. The rib was of the man, but the woman was not of the rib. The woman is of the man as the rib is of him, but the rib is not of him as the woman is. The rib is not a woman nor is a woman a rib, but the rib that was made to be a woman. Then the woman is of the man and while she is separate from him in formation her standing is in him as she is of him, and she is bone of

his bone and flesh of his flesh. The life of the man being in the rib and the rib being made to be the woman, thus the life of the man is the life of the woman—their life is one even as they are one. It should be observed that the gist of this matter is in the life. Adam was placed in the garden and given the law, it seems while Eve was yet a rib in his side, therefore the commandment came to Eve in the life sense. It would seem that the knowledge of the commandment to multiply and replenish the earth also came to Eve in the life sense, she being yet in Adam when it was given. Therefore it is said that Adam was not deceived, but Eve being deceived, was in the transgression. She being in him when the law was given transgressed, as in him, just like all of her children did. While the initiative was of Eve, yet the effect was not noticeable until Adam ate. It is by the disobedience of Adam and not of Eve, that many were made sinners except as she was in him, and his life is her life. Even so is it the obedience of Christ and not of the church that many are made righteous, except as the church is in him and his life is her life. It is in these respects that Adam is the figure of Christ, and as was Eve in Adam the figure so also is the church in Christ.

Eve was the help meet for Adam so also is the church the help meet for Christ. Adam was placed in the garden to keep and to dress it, and Eve would seem to be the housekeeper the help meet for her husband in this delightful employment to which they were as-

signed. While we are not told in what sense the garden needed to be dressed and kept yet we must know that the idea of menial service or labor could not attach to it, therefore it must have been purely a service of love. There could be conceived no purpose in the planting of this garden together with its maintenance and embellishments which did not embody the general welfare and crowning happiness of its special occupants—Adam and Eve. It could but be all and in all to them. It was all the world they knew, nor did they need to know anything beyond the lines of its boundaries and their enclosures of beauty and happiness. Their liberties were to eat of all the fruits or trees of the garden with but one exception, and there was no manner of tree that was not in the garden in full size and virtue tending to yield to the attainment of the highest degree of human felicity, and in the pursuit necessary to this attainment the garden was kept and dressed. This dressing and keeping was not of labor but was a service of love.

As I have in substance said before all this was and is typical, and in the creation of the new heavens and the new earth we have the anti-type. In this creation we have brought into manifestation the man Christ Jesus, and in the revelation of Jesus Christ we have the church revealed in him and of him. In this creation, through the election of grace, sinners of the seed of Adam are made to be creatures of God in Christ Jesus. In the sense and to the extent that we are in Christ we are in him as creatures,

and by virtue of being in Him we are new creatures and in the sense that we are in him new creatures—we were created of God in him. This being in him is not literal but spiritual. It is in a life sense that we are in him. As the life of Adam was in Eve so was Eve in Adam. Even so as the life of Christ is in us so are we in him. We are made partakers of the divine nature in and of him. He was made to be of the woman. He is the seed of the woman, the promise of God. This seed is divine nature. The result of the creative quickening in the virgin by the Holy Ghost which came upon her, and the power of the highest which over shadowed her was a holy thing which is called the Son of God is the divine nature. When we are made partakers of this divine nature, the nature of God-man, we partake of the Sonship of the Son of God, in which we are made partakers of that creative quickening, and henceforth there is a holy thing in us which is Christ in us the hope of glory. Thus are we created in Christ Jesus unto good works which God before ordained that we should walk in them. The good work of Christ Jesus consisted of those things which manifested in him the fullness of the God-head bodily, and the work of his people consists in their manifesting the things of his fullness which they have received. The people of God are housekeepers in the church of God. And what a blessed employ! The church consists of and is founded upon the covenant of grace together with the doctrine, ordinances, discipline and order consistent therewith, and the work of the peo-

ple of God in Christ Jesus is to maintain these to the praise of the glory of the grace of God.

P. G. L.

LOWER COUNTRY LINE ASSOCIATION.

The Lower Country Line Association is appointed to be held with Eno church 3 1-2 miles from Durham on First Saturday, Sunday and Monday in August, 1918, and we cordially invite our brethren, sisters and friends to come, and especially our preachers.

They will be met Friday p. m. and Saturday a. m. and conveyed to church.

G. C. Farthing, Asst. Clerk.
Durham, N. C.

APPOINTMENTS FOR ELDER F. W. KEENE.

Lower Country Line Association on Saturday, 1st Sunday and Monday in August. Tuesday following Wheeler's, Wednesday Prospect Hill, Thursday, Roxboro. Thence to Staunton River Association, Monday after Malmaison, Tuesday Cane Creek. At night Danville. Thence to the Upper Country Line Association. Saturday and 3rd Sunday, Reidsville, at night Monticello. Monday night Greensboro, Tuesday and at night High Point.

Elder Samuel McMillan will please arrange for him on Wednesday Association. Wednesday, August 25th and at night, Durham.

L. H. Hardy.

ABBOTT'S CREEK ASSOCIATION

The next session of the Abbott's Creek Primitive Baptist Association will be held with the church at Cot-

ton's Creek, two miles southeast of the town of Star in Montgomery county, N. C., and will begin on Saturday before the 4th Sunday in August, 1918.

All parties coming by railway will be met at Star.

Regular scheduled trains daily:

No. 30 leaves Charlotte 6:30 a. m. arrives at Star 9:40 a. m.

No. 31 leaves Raleigh 7:40 a. m. Arrives at Star 11:25 a. m.

No. 70 leaves Aberdeen 8:15 a. m. Arrives at Star 9:40 a. m.

No. 71 leaves Ashboro 4:10 p. m. Arrives at Star 5:20 p. m.

Parties coming by automobile will follow directions of sign board one-fourth mile south of the town of Star.

For further information, address, L. A. Wright, East Leach Avenue, Star, N. C.

Samuel McMillan, Moderator.

NOTICE

The Upper Country-line Association is appointed to be held with the church at Moons Creek, Caswell County, N. C., Wednesday, Thursday and Friday before the third Sunday in August.

In consideration of our lack of shade and grounds to accommodate the association the Missionary Baptists at Providence (one mile east of our church house) kindly offered us the use of their house and shady grounds, and help to get in readiness for the meeting. We (only a few, with but one male member, he aged and at a distance) have accept this kindness, and are in this way notifying the Baptists where they will find us. We are eight miles from Danville. Those

wishing to be met, write Mrs. Belle Neal, Danville, Va., R. 5, telling on what day and train they will arrive.

Mrs. Belle Neal, Acting Clerk.

STAUNTON RIVER ASSOCIATION.

The next Staunton River Association is appointed to be held with the Mill church in Pittsylvania county, Va., on Friday, Saturday and Second Sunday in August, 1918. All lovers of truth are invited to attend. Any one coming by railway will be met at Sutherland Station, R. & D. road.

Elder J. R. Wilson, Moderator.

Jackson Watters, Church Clerk
Sutherland, Va.

KEHUKKE ASSOCIATION

The 153d Annual Session of the Kehukee Association will be held, the Lord willing, with the church at the Falls of Tar River, near Rocky Mount, N. C., the first Saturday, Sunday, and Monday in October. All lovers of Bible truth are cordially invited to attend.

S. Hassell, Mod.

B. S. Cowing, Clerk.

SKEWARKEY UNION.

The next sessions of the Skewarkey Union is appointed to be held, D. V., with the church at Tarboro, N. C., the last Friday, Saturday and Sunday in September.

S. Hassell.

ASSOCIATIONAL

The Little River Primitive Baptist Association is appointed to be held with the church at Bethel, M.

H., Johnston County, N. C., to commence on Friday before the last Sunday in September, 1918. Visitors attending the Association, coming from the South will be met at Coats on Thursday morning before about 9:30 o'clock a. m. (fast time). Those coming from the North will be met at Angier about 5:30 o'clock p. m. (fast time). Both places are on the Durham & Southern R. R. Those coming from the south will change cars at Dunn. A general invitation is extended especially to ministers.

J. A. T. Jones,
Association Clerk.

ELDER H. D. MICKEY

Elder H. D. Mickey will preach, the Lord willing, as follows:

Lexington, 3d Sunday night in August.

Tom's Creek, Monday 11 a. m.,

Pearce's chapel, Tuesday at 11 a. m.

Sophia, Wednesday at night.

Sugg's Creek, Thursday 11 a. m.

White Oak, Friday 11 a. m.

Thence to Abbott's Creek Association.

RESOLUTIONS OF RESPECT FOR EDITH ELIZA HUDSON

Whereas, it has been the will of Almighty God to remove from among us by death our dearly beloved sister, Edith Eliza Hudson, believing in her death she is crowned in glory singing praise to our Father in eternity.

Therefore, be it Resolved:

1. That we cherish her name in memory, and bow in humble submission to the will of Him who endureth forever.

2. That we deeply sympathize with the relatives of the deceased in their bereavement.

3. That a copy of these resolutions and a copy sent each to Zion's Landmark and the Primitive Baptist for publication and a copy to the bereaved family.

Done by order of church at Hickory in convention on Saturday before 2nd Sunday in May, 1918.

Elder L. A. Johnson, Mod.

W. O. Blackman, Clerk.

BETTIE THOMAS

Her funeral was preached at Tarboro church by Elder P. D. Gold, and then her body was taken to the family burying ground about three miles from Tarboro. She was one to love uprightness and slowly move to err. Always ready to give good advice and to love another. I was with her right much at her sister's home, and to be with her was to love her, and feel her to be a dear old saint made in the blessed image of Jesus. Almost every day now, I think of Aunt Bettie (as she was called Bettie), and her voice and footsteps are ringing clear to me now. Oh, how we miss her, but our loss we hope is her eternal gain. Good words are not too many to speak of her. Let us, the ones left behind look upward in her faith to guide and lead us in a light of peace and love as she led during her stay on earth. May the Lord with mercy visit the hearts of the grieved ones, and heal the wound with the ointment of love, which no other but He can do. Oh the tender love of mother

"What with it can we compare,
Always careful, always hopeful,
Helping us our burdens bear."

She was my husband's aunt, and he would tenderly often speak of Aunt Bettie.

Written by one who misses her.
Sallie Coker.

MRS. FLORENCE WALSTON

The subject of this sketch, whose maiden name was Bradley, was born in Edgecombe county, N. C., August 5, 1858; and died in the same county, October 20, 1917.

At the age of eighteen she offered, was received, and became a member of the church at Lawrence, Edgecombe County, being baptized by Elder Wm. Bell. The following year, on December 12, 1877, she was united in marriage with Mr. George Walston, a kind, industrious, peace loving man, who though not a member of the church himself, yet during all of the nearly forty years they journeyed life's ways together he always—and with so much thoughtful kindness provided comfortable means for her to attend her meetings as must have convinced her of his undying love—and the thoughts of which must be to him now his greatest earthly happiness.

Sister Walston resided near the church, and none were more punctual in their attendance, and she was usually the first to arrive there. Her pastor, the much loved B. W. Strickland has told the writer how that on the cold days of winter, when driving over the frozen roads to his church he has been cheered by the mental vision of this devoted woman, almost ever changed to a

physical vision as he would drive up to the church; see Sister Walston in the doorway, a broom in her hand, and a bright smile on her face, and hear her calling to him, "Tie your horse quickly and come in, I know you are cold, I have a warm fire for you.

Sister Walston was the mother of ten children, seven of whom survive her. May He who alone can temper the winds to the shorn lambs comfort them and the mourning husband.

Written by one who knew her from girlhood.

A. H. MOTLEY.

Whereas, God in His infinite wisdom has seen fit to visit our church and take from us our most aged member, our beloved brother A. H. Motley, a brother who has been instrumental in organizing our church here and in the building up and growth of the town of Reidsville, N. C.

Therefore, be it Resolved: By the Primitive Baptist church, that we bow in humble submission to the will of Him who makes no mistakes and truly sympathize with the berefts, and mingle our tears of sorrow with the bereaved widow (sister Motley) in this trying hour.

A father is Israel has been called to his reward.

Resolved further: That a copy of these resolutions be recorded in our minute book, a copy sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Adopted by the church in Conference June meeting, 1918.

Elder O. J. Perry, Mod.
E. R. Harris, Clerk,

MRS. MATTIE L. BURTASHAW.

We, the committee appointed by Little Flock church to write the obituary of Sister Burtashaw.

Sister Mattie L. Burtashaw was born the 13th day of July, 1843, and departed this life the fifth day of May, 1918. She was the daughter of James and Katie Parker of Buena Vista, Ga., and was married to John F. Burtashaw on the 10th day of December, 1868.

She obtained a hope in Jesus in her early days, but did not come to the church until the first Sunday in July, 1870, at that time she joined Chickasawhatchee church in Terrell county, Ga., and was baptized by Elder Mims, she being the first subject that Elder Mims ever baptized. She lived ever since a consistent member of the Primitive Baptist faith and order.

We can say that her life as a Baptist was model; she being zealous for the cause took great delight in preparing for the brethren and sisters, and her home was known far and near as a wayside inn for the Baptist.

Little Flock church located at Larkins, Dade County, Florida, feel surely that she has lost a mother in Israel and one of her most beloved members has fallen a sleep in Jesus and was laid to rest in the Pine-wood Cemetery amidst a great congregation of friends and kindred. The funeral service was conducted by her beloved pastor Elder W. W. Campbell, who she took a great delight in hearing preach the glad tidings of Jesus.

She was the mother of seven children, one dying in infancy and one son who preceded her to the grave.

NORTH CAROLINA STATE NORMAL AND INDUSTRIAL COLLEGE

offers thorough instruction and excellent advantages in the training of young women for the mastery of courses fitting themselves to become self-supporting. Five general courses leading to the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Home Economics, Bachelor of Education, Bachelor of Music. Total enrollment 1607, 95 officers and teachers. Excellent equipment, expenses moderate. For information address:

DR. J. I. FOUNT, PRESIDENT, GREENSBORO, N. C.

some three years ago. She leaves a husband, four daughters, one son, twenty-five grandchildren and five great grandchildren to mourn her loss. We would say to you weep not for the departed one is at rest.

We would say to the young sisters of the church to follow in her footsteps as she tried to follow in the footsteps and precepts of our Lord Jesus.

We, the committee, offer the following resolutions.

1. That whereas, it has become our painful duty to chronicle the death of our dear beloved sister, Mattie L. Burtshaw.

2. Resolved, that a good woman is gone from among us and that she will be missed among us.

3. Resolved, that we deeply deplore her death.

4. Resolved, that what is our loss is her eternal gain.

5. Resolved, that we tender to the bereaved family our deepest sympathy and that we commend them to the mercies of an all wise God, who is able to save to the uttermost.

This was written by the order of the church in conference, June 8, 1918.

O. K. Sheffield,

W. T. Jefferies,

S. B. Jones,

Committee.

Health

THE MAN WHO SUSPECTS that he has kidney trouble and neglects to take measures promptly for his relief is taking a dangerously unwise risk. If the kidneys are not properly performing their function of purifying the blood stream, waste products and poisonous acids remain in the system and cause nervousness, rheumatic pains, backache, languidness, sore muscles, swollen joints, stiffness, puffiness under eyes and other weakening symptoms.

Foley Kidney Pills

restore and regulate the healthy and normal action of kidneys and bladder, bringing clean blood, sound nerves, clear head, good digestion, active brain, and all round vigorous health.

M. W. Taylor, Calvert, Ala., writes: "My ailment is kidney trouble. I tried three different remedies, but none gave me such relief as Foley Kidney Pills." 50c and \$1.00 sizes.

Sold Everywhere

A POSITION ASSURED

Standard Courses in Commercial Branches. Bookkeeping, Shorthand, Touch Typewriting. New students are entering every week day. Graduates placed in positions without charge. Write for free catalog and particulars.

Edward W. Gray

NORFOLK VA

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter or any other one of the numberless petty injuries that are likely to happen in any family any day, may not seem serious at first but when neglected and aided by the careless touch of a dirty hand may become infected and develop into an ugly sore. The sore is only one step removed from blood poison, and that only one step from death. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. Its constant use for ninety-seven years has made it a family word in every household. Write W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., for sample.

What Is Nuxated Iron?

Physician Explains—Says Public Ought to Know What They Are Taking—Practical Advice on What To Do To Build Up Your Strength, Power and Endurance and Increase the Red Blood Corpuscles. •

The fact that Nuxated Iron is today being used by over three million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, run-down conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.) New York, and Westchester County Hospital, who says: "When one patient after another began asking me opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the real value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it

myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron peptonate of a special specific standard and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one-fourth the cost and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease."

PERUNA and MANALIN Cured Me

Mrs. E. M. Harris, R. R.
No. 3, Ashland, Wis., sends
a message of cheer to the
sick:

"After following your advice,
and using Peruna and Manalin, I
was cured of catarrh of the nose,
throat and stomach, from which
I had suffered for several years.
When I commenced taking Per-
una I could not make my bed
without stopping to rest. Now I

Catarrh of the
Nose, Throat
and Stomach.



do all my work and am in good
health. I recommend this valu-
able remedy to all suffering from
any disease of the stomach."

**Peruna Is Sold Everywher
Liquid or Tablet Form**

Renew Your Health

**AT NATURE'S FOUNTAIN WITH-
OUT THE EXPENSE AND LOSS
OF TIME NECESSARY FOR A
VISIT TO THE SPRING.**

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by humankind. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders, which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money, or the poor man or woman who cannot spare the time to spend several weeks or possible months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

Have the utmost confidence in the Shivar Mineral Spring Water for to it I owe by Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering



about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION.

I was suffering with indigestion, stomach and liver disorders and all its train horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I felt it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past 25 years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking

it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, LaGrange, Ga.
President Unity Cotton Mills.
DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped me, but none have given me such relief as your Spring Water. I used it and recommended it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.
For many years I suffered with stomach trouble as a direct result of Asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklet, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my troubles. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH, Baltimore, Md.
Vice-Pres. Young & Selden Co., Bank Stat.

Fill Out This Coupon and Mail it Today
Shivar Spring.

Box 55 T, Shelton, S. C.
Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, on receipt of the two empty demijohns, which I agree to return within a month

Name _____
P. O. _____
Express Office _____
(Please write distinctly.)

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I be-

lieve that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D. Leeds, S. C.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Poplar, N. C.
BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances I came to Shivar Spring and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since that I have taken none at all. The effect of the Water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX, Greenville, S. C.
LIVER AND KIDNEY

I feel that it is due to you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochopee, Ga.

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I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHNEY, M. D., Chancellor, Ala.
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,
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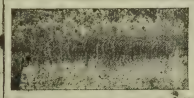
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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE SON OF GOD

I came down from Heaven, not to
do mine own will;
But was sent of my Father, a heavenly mission to fill.
Not one of the Elect, can ever be
lost,
He sent me to redeem them, and
I've paid all the cost.

They must have tribulations, in Me
is peace;
To all of the Elect, who feel less
than the least.
Be of good cheer; I've overcome the
world;
He sent me to redeem them and I
must carry home the pearl.

The hour is coming! even now;
For the heavens and earth, to my
Father must bow.
The dead in sin must be quickened
to life!
God's Holy Spirit, can end all the
strife.

The hour is coming in the which,
All must arise, both poor and rich,
And be consigned to the place pre-
pared of God,
Before the formation of this earthly
clod.

As a shepherd divides his sheep
from the goats,
I'll say to my bride, in heavenly
notes,
Come ye blessed, and go with me,
To the place prepared by my Father's decree.

The ones on my left, must depart,
you know,
To a place of eternal misery and
woe;
Where they never, no never can see
God's face,
Nor dwell with His people, who are
saved by grace.

Elder T. C. Hart.

Institute, N. C.

SPEAK TO THE HOUSE OF ISRAEL

"Therefore, O thou son of Man,
speak unto the house of Israel;
Thus ye speak, saying, If our trans-
gressions and our sins be upon us,
and we pine away in them, how
shall we live in them?

"Say unto them, as I live, sayeth
the Lord God, I have no pleasure
in the death of the wicked; but that
the wicked turn from his way and
live; turn ye, turn ye from your
evil ways; for why will ye die, O

house of Israel?"

It appears from this and the connected texts that the judgments of God on His people are present judgments. That he is not judged this year according to that which he did last year.

If he was righteous last year, the year or even the years before and fall into sin now his righteousness for the past years will not save him now.

If he has been faithful in everything that was only his duty to God and the brethren. When he had done all these things he has done only that which it was his duty to do. He is yet an unprofitable servant. Therefore if he leave off his faithful walk and become negligent of his duty to God and the church all his former faithfulness shall not save him. He shall die. That is the word of God. Read Ezek. 33:11-16.

On the other hand if one has been given to walking disorderly, been negligent, has not shown by his conduct that he cared so much for the way of God and for His people; if he shall turn from the error of his way and do the things which are right, and show by his well ordered walk and godly conversation that he loves God and the brethren; goes to their meetings and shows that he loves the doctrine they love and the order of the house of the Lord; he shall live, he shall not die.

This is the word of the Lord in speaking of the discipline in and of His house. To change this is to transgress the law of God and the church becomes a sinner by partak-

ing of the sins of the transgressor and she must suffer the punishment which is due to him.

In hope and love.

L. H. Hardy.

JUDGMENTS DO NOT BRING TRUE REPENTANCE

The Ninevites repented at the preaching of Jonah, but they returned again to their sins and the city was afterwards swallowed up in the wrath of God. If their repentance had been such as the Lord gives his children it would have manifested salvation.

Pharaoh and his people repented when they saw and felt the torments of the judgments of God on their land, but as soon as the Lord stayed the hand of His judgments his heart was as hard as it was before, which proved that there was no sincerity in his repentance. All that was necessary for God to do to harden Pharaoh's heart was to stay His judgments. This proves that his was not true repentance.

The Lord shows His great power on the wicked who He has raised up for that special purpose. They cannot say that no message has been sent to them for God's messages come in His judgments, but man has no mind to heed those messages. Their ways appear right to them and they follow them to find that the end thereof are the ways of death.

Read the 16th chapter of Revelation, the pouring out of the vials of the wrath of God and see that those on whom the plagues came were mad and blasphemed the name of the Lord because of the

plagues. These were judgments from the Lord, but they did not cause men to repent.

These wicked know that it is the Lord who keeps and blesses His people and causes them to prosper.

Did not Pharaoh know that he was a fire to Israel? Did he not know that he had done all in his power to stop the progress of that people? He also knew that they were blessed while his land and people were being destroyed. Why did he not repent and serve the God of the Hebrews? God had raised him up that He might show His power in him. Yes, for that self-same purpose.

Those who will read the 38th chapter of Ezekiel will see that the wicked who came up against the children of Israel shall know by the judgments and punishments which the Lord sends on them that He is the Lord. However, that does not make them love the Lord. The same is taught in Ezekiel 39.

In all these judgments there shall be a teaching to Israel. Those other nations have no part nor lot in the Holy Lord God Almighty and they will only be taught that He is the Lord, but when the Lord has brought again the children of Israel from the people, and gathered them out of their enemies' lands and the Lord is sanctified in them in the sight of many nations: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from

them, for I have poured out my spirit upon the house of Israel, saith the Lord God. Ezk. 39:27-29.

Here we see that the judgments of God shall harden the enemies of Israel, and they shall know that it is the Lord who sends those judgments upon them, yet their hearts are hardened against Him and His people.

The pouring out of the spirit of the Lord on Israel is that which makes them know that the Lord is their God, and this shall turn them from the ways of men unto the holy way of the Lord their God.

True repentance is a gift of God. Jesus Christ is exalted a Prince and a Saviour to give repentance to Israel, and the forgiveness of sins. Then it is the blessings of God that lead us to that repentance.

Know ye not that the goodness of God leadeth thee to repentance? This goodness is that living faith of which Jesus Christ is Himself the author and the finisher.

Therefore instead of judgments giving repentance it comes altogether by the gift of the spirit quickening them from dead works and bringing them to know Jesus Christ and His mercy.

How wonderful is the Lord to give us life and salvation by His Son, Jesus Christ. Praise Him evermore.

Yours in hope,

L. H. HARDY.

Atlantic, N. C.

SPIRITUAL MANNA

My dear Sister: I will answer your kind letter which was very comforting and encouraging to me,

Your dream was I feel a good one which must have come from the great King. It seems that I was blessed to preach Jesus to you and tell you of his mighty power, and while we were miles apart yet God in his infinite wisdom saw fit to comfort you in that way. And while you missed your dinner at your home you were blessed to eat of that spiritual manna which the Lord only can give wherein you have nothing to do with preparing the meal, nor are there any dishes to wash. What God has cleansed that call not common or unclean. He has cleansed his people such as I believe you are and therefore gives them food that is clean and wholesome and satisfying to a poor hungry thirsty soul. Yes we do get so low down in our feelings at times that we are brought to ask him for this heavenly manna which he gives us when we pray. Then it is that the little tender timid child of God can eat with relish and is refreshed and can say with David, the Lord is my light and my salvation whom shall I fear; how blessed one is to feel that he has no strength and cannot deliver himself in time of trouble, but Grace leads us to look and trust in the Lord Jehovah for in him is everlasting strength and he (God) has promised to be a present help in time of trouble. And one that sticketh closer than a brother, and his promises are sure.

Oh, my sister, can you trust him. It seems from your letter that you have fears without and fears within and have to suffer much and feel that your life has been a failure. I think you can take comfort from

the language of Paul to the Hebrews, 12:6, 7, 8, for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not.

But if ye be without chastisement then are ye bastards and not sons.

I am glad my sister that you wrote me your dream for it certainly does comfort one who feels as weak in the ministry as I do, for I can say with Paul, Unto me, who am the least of all these saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ. On the other hand I can say with Paul again, I neither received it of man neither was I taught it of man but by the revelation of the Lord Jesus Christ. I hope I feel thankful to Almighty God for such encouraging words as I have received from my dear brethren and sisters, notwithstanding I do not feel worthy of such, but if I am a servant of the Most High God I am to feed the sheep and the Lambs. As Jesus said to Peter this I desire to do as God enables me. And whether my days be many or few may they be spent in serving my God, who loved me and gave himself for me. May God's richest blessings abide with you and yours and give you grace in every time of need is the prayer of your unworthy brother, and look forward to that house not made with hands eternal in the heavens.

I hope to visit your home again.

A. B. Denson.

Rocky Mount, N. C.

THE 23RD PSALM.

1st verse. The Lord is my Shepherd. I shall not want. David was a shepherd from his youth and knew of the fondness of a shepherd for his flock, and also of the necessity for the constant presence and loving care of the shepherd. Sheep have a great many enemies and are the meekest of all animals, and the Lord, in his gracious word speaks of himself as a shepherd and of his people as sheep. David's experience had assured him that the Lord was his shepherd, and knowing as he said in another place that, "Our Lord is above all Gods," he could here say with confidence, I shall not want. He does not say this meaning carnal desire, but in the sense of spiritual necessity. As Paul says, "My God shall supply all your needs according to his riches in glory by Christ Jesus." Our God is a wise Father, therefore he knows the needs of every child of his. He is also a loving Father and will give them what they need just when they need it, and what a wonderful blessing it is to them when they like David can say with assurance: "The Lord is my Shepherd. I shall not want," though wolves and lions prowl around, the Lord's sheep are safe in the fold, and Jesus is a wall of fire round about them, and no enemy can go through or scale this wall.

2nd verse. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He maketh me to lie down, not by the exercise of superior strength as though I did not want to lie down, but leading me into a rich pasture, I eat to

satisfaction and lie down in contentment and chew the cud to the making fat of my bones, and leading me beside still water, I drink to the satisfying of my soul in draught.

3rd verse. He restoreth my soul: He leadeth me in paths of righteousness for his name's sake.

That is he restoreth my joys. David prayed, "Restore unto me O Lord, the joys of thy salvation. In him is life, and the life is the light of men." Having this light we walk in paths of righteousness and give the praise therefore to Jesus Christ. With this light the way is plain and with his strength the traveling is easy and he now sees the folly of doubts and fears and therefore sings as in the 4th verse, yea, though I walk through the valley of the shadow of death, I will fear no evil.

Why not fear evil David? As you descend into that terrible shadow of death, as into a valley without a bottom. O he replies the Lord, my shepherd is with me, therefore no harm can come to me, if I walk through the fire it shall not kindle upon me, or through the waters they shall not overflow me. If I land in the lion's den my Shepherd will lock their jaws so they cannot hurt me. My Shepherd hath further said: That, "No weapon formed against me shall prosper, and that every tongue that riseth against me in judgment I shall condemn. Why then should I fear what man can do to me. If I suffer it is for my sin and his only design is to consume my dross, and my gold to refine. His chastening is in love, and therefore both his rod and

staff are a comfort to me.

5th verse. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil, my cup runneth over.

Yes he satisfieth the desire of every living thing, and his dear children being made alive by the quickening power of his spirit they need spiritual food, and so he gives them Jesus to live upon whose flesh is meat indeed, and his blood is drink indeed, and of this blessed repast his children are allowed to partake despite all the weaknesses of their mortal flesh, and the oil of his grace being poured upon their heads their cup of blessings overflows, and they sing not unto us O Lord, not unto us, but to thy name, give glory for thy mercy, and for thy truth's sake.

In the enjoyment of these wonderful blessings, and walking in the light of his glorious countenance, faith grows so strong that the redeemed sinner says as in the 6th verse:

Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

What a blessed state to be in and none but the dear Redeemer can put us in such a state, and therefore all the praise is due to him for both salvation and the comforts thereof.

Dear children of God, may he give you and me to feel that in these troublesome times when wars without and crosses within perplex our souls that he is indeed our Shepherd and therefore all our needs will be supplied.

Your brother I trust,

Joshua T. Rowe.

Roland Park, Md.

FELLOWSHIP.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1st John 1:7.

It has come to be a habit with the world to say, "brother." Professing and nonprofessing abuse the word "brother."

There is a sense in which all of Adam's race are brethren. They are all descended from the same federal head and have all fallen together and are alike of the earth earthy, and must alike return to the dust. But from a religious standpoint all of Adam's race are not brethren. Some of them have been so favored of God that they are not of the world. "If ye were of the world, the world would love his (its) own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. "I have given them thy word; and the world hateth them, because they are not of the world, even as I am not of the world." John 17:14.

Why are they not of the world? Because the Lord has chosen them out of the world. By nature they were the children of wrath, even as others. These "others" are the world. The Lord entered the flesh and overcame this nature by and in which they were the children of wrath, and in His own righteousness He has manifested to them that He has chosen them out of the world. This blessed manifestation is the work of His Holy Spirit without any aid whatever from the agencies and institutions of men.

For men in any sense to profess to be able to help God in this matter is just that far to deny the power of God to do the work of salvation, and therefore to deny the gospel, which is the power of God unto salvation to every one that believeth. Therefore it is by the new birth, to be born again, or from above, of an incorruptable seed by the word of God which liveth and abideth forever that we have fellowship one with another. John taught that this mutual fellowship came by his preaching his gospel experience. What we have seen with our eyes, heard with our ears and have handled with our hands of the word of life declare we unto thee that you may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ. What a wonderful fellowship is this!

The children of God have not only the fellowship of one another but the fellowship of the Father and of His Son Jesus Christ.

They are brought into this fellowship, not by profession, not by becoming church members, not by saying "brother," but by the high and holy calling of God in Christ Jesus our Lord.

By those thus chosen and called the word "brother" is not used lightly as the chaffy language of the giddy, nor just to be noticed. The child of God approaches that word with fear and trembling and yet in blessed hope that it is true, and that he or she have the right to say the word.

What a wonderful thing it is to be given grace to entitle one to say

"brother," in the true sense of that word! It shows that he is a child of God that this world is not his home, that he belongs to, is born in the family of God, is an heir of the Father, a joint heir with the Lord Jesus Christ.

In this world he must receive the fellowship of the sufferings of Christ; must be hated of the world out of which he was chosen and called, must suffer the chastenings of the Lord, must be tried as gold and refined as silver. Must, yes, shall have tribulations in this life. But we should not be dismayed. Our Jesus has overcome the world, and in Him we have peace. That peace He gives us. It is of the grace of God which He has in store for those who love Him. While they live here He will keep them in the fellowship of the spirit. By that means and by that alone will they walk in the light, as He is in the light. In all the days of His flesh after His baptism the spirit of the Lord was on Him. By that spirit He did all the miracles and preached the gospel. He was ever with the Father, dwelling in the light of His holy will to do it. Therefore if we walk as He has laid out the way we shall be in the same light with Him, and shall have fellowship one with another. Then shall we receive for ourselves and in the faith and hope which are in us, the blessed evidences that we are cleansed by the blood of Jesus from all our sins.

This is fellowship worth while. It is not to simply meet with the word "brother," while the hearts are so far apart, and no unity of

faith, but it will be by the love of God shed abroad in the heart. There shall be the speaking of the truth in love, and all testifying the same truth. Your faith and hope will be of mine, and mine of yours, and we shall be builded together as a city which is compacted.

Then satan with malicious art

Shall you and I never part.

The Lord bless us to live in this sweet fellowship.

With love to all the saints.

L. H. Hardy.

THE RESURRECTION

Brother J. T. Dunn, Greenville, N. C., has requested me to write on the resurrection of the spirit and of the body, and as the Lord may give me liberay I feel inclined to grant his request.

Jesus said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John 5:25.

This is a thing which is and is yet to come. Therefore it appears to be a progressive work, or a work not done all at one time. This work begins in the sinner's heart at the time of the visitation of the quickening spirit. It is the spirit that quickeneth, the flesh profiteth nothing. That which is born of the spiritual begetting from the Lord, and a quickening from the dead. This is in the spirit, and all the work is an internal work. There is no change in the body or flesh. That is if it is a crippled, or maimed body before, blind, deaf or palsied, it is the same after this hearing of the

voice of the Son of God. He also is the same dying body and has pain, suffers from hunger, thirst, cold or heat just as he did before. He is the same body with the same human nature which he had before. But as the spirit of God performs the work of salvation in him there is such a chastening caused by this new life revealing the secret corruption of the heart that there is a hatred of one's self and a longing for those things which his soul hungers and feels such sad disappointments at finding that instead of some good thing, something comforting, he finds a heart that is a sink of sin. Why is this so? Because the quickening of the spirit opens the eyes to see, the ears to hear and the heart to understand how needful he is for the Lord of life and glory.

This is the quickening of the spirit working in us both to the will of God's pleasure, and to the of God's good pleasure. In the living of the new man there is a dying of the old man. As the life of the spirit which is given us is continually leading us to God and His ways there is a torment which dwells in this flesh only as it is overcome and made willing to walk in the teachings of the spirit, as it is brought under subjection. What is all this? Surely it is life. This one is dying to the world, but living unto God. This life is given abundantly. It is renewed in us day by day as we severally need. At the time the resurrection is working in us, lading us from the world and bringing us unto God in our desires, hungerings, thirstings and lookings.

We are so led away from the world and killed to it that when this body dies we have nothing to leave. We have been raised above it all and it is dead to us. We enter into that which is perfect and for which we have been so hungry. We have experienced that, "I die daily, nevertheless I live; yet not I, but Christ liveth in me," and that "the body is dead because of sin; but the spirit is life because of righteousness."

This body goes back to the dust. But, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil into the resurrection of damnation." John 25:28, 29.

Here is the promise to the body which has gone down in the grave. The grave may not mean a hole in the ground for many are buried in the sea. They shall all come forth at the word of God. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1st Thess. 4:16, 17.

Christ Jesus is the first fruit from the dead. The body in which He lived here was the same body that rose from the dead. He had the nail prints in His hands and in His feet, and the spear hole in His side. There was no part of Him left in

the sepulchre. Therefore, as was the first fruit so shall the whole harvest be. The dead in Christ shall rise as He rose. There will be no additions among them. They shall come forth in the form, fashion and glory of the glorious body of our Lord Jesus Christ. They shall be like Him.

This is the first resurrection. Blessed and holy is he that hath part in the first resurrection for on such the second death hath no power.

These who are thus raised and those who are changed and all together caught up in the air to meet the Lord shall reign with Christ a thousand years; and the rest of the dead shall not live until the thousand years are expired. But it is all called, "The hour." We know not the length of the hour, the day, nor the thousand years. It, the thousand years, is the length of time between the first and the second resurrections.

All who come forth in the first resurrection are those redeemed by the blood of Christ, the many members of His one body. Those who come forth in the second resurrection are the non-elect, raised up unto the the resurrection of damnation, to be cast off forever with the devil and his angels, with the beast and the false prophet. There will be not one of them left behind, for "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, accord-

ing to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. Rev. 20:12, 13.

Religious men clamour and contend for a judgment according to their works, according to the deeds done in the body. Here we are told that they shall be judged according to their works.

The book of life, the "another book," contains the things which Jesus did for His people. He is the only one who ever did the works of life. Those of the first resurrection are judged out of the things which are written in the book of life, or, by the works of Jesus Christ, which He did for them. His works are pure and holy and fully accepted of the Father. Therefore those judged out of the book of life are freely justified by His blood.

The books are the deeds of those who are raised up in the second resurrection. All the deeds of men are evil. There is probably not one deed in all the life of men which has not a selfish motive in some shade or other in it. Their deeds are evil. Greater love hath no man than this, that a man die for his friend. Such a thing would not be grace.

God hath commended His love towards us in that while we were yet sinners Christ died for us. We were without strength, dead, His enemies. Man cannot do such works, his deeds are evil, and he is judged according to his works.

Those thus judged hear the awful words, "Depart from me into everlasting punishment. Their

works are evil. They are judged out of the books they have written and can raise no complaint against the Judge.

The righteous (those washed in the blood of and clothed in the works of Jesus) shall go into life eternal.

The Lord be praised for His wonderful works for the children of men.

Submitted in love and fear of the Lord.

L. H. Hardy.

Atlantic, N. C., July 23, 1918.

SEND US YOUR MINUTES

I am too feeble to visit the Associations this year and therefore I trust the clerks of the various Associations will mail me their minutes to print, and those brethren who have been in the habit of paying me at Associations for the Landmark will mail their remittances to Wilson. Send check or money order. Look at the date opposite your name and that will tell how your account stands. For instance if the date opposite your name on the label is March, 1918, it means you are paid to that date and \$2.00 will pay you to March, 1919.

Yours in love,

P. D. Gold.

ZION'S LANDMARK

Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.
P. G. LESTER.....Floyd, Va.

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second class matter.

WILSON, N. C., AUGUST 15, 1918

EDITORIAL.

AS THY DAY

"As thy day, so shall thy strength be." The day is the first cycle of time. The evening and the morning were the first day. The evening and the morning embodies all the elements of time, and round up a full and complete day. None of the first day entered into or formed any part of the second day. The first day had its developments, but these formed no part of the day. The realities of each day belong to that day, and can not be transposed to any other day, any more than can the days themselves be transposed, so that the second day might occupy in the time of the first day. Each day has its time and each time has its purpose, hence the saying: "There is a time to every purpose." Each purpose must have its sufficiency, even to the fulfillment of the saying: "Sufficient unto the day

is the evil thereof," as well as of the text, "As thy day, so shall thy strength be."

As there were seven days enumerated, so we might think of seven ages of time each of which bring a day, or age, of the world. These days had their dispensations respectively, and each dispensation must be attended with a sufficiency according to its day. In the first, second and third days there was no sun to rule the morning nor moon to rule the evening, nor was there a man in those days. Man is the objective of all creation. All things are, and were created with respect to him, and by them he is and must be either directly or indirectly affected. All things sustain an unailing relation to him either prospectively or retrospectively, prophetically or gosselly as the case may be, or the requirements may determine. One has said: All my times are in His hands. Each day had its time. There were seven days, that were therefore seven times, all of which belong to man, and are dispensed to him from the hand that holds them according to the day of the time of the dispensation designated by the infinite mind. The things written aforetime were written for our learning, as well as were the things then being written, and that should be written. We have the same Lord Jesus Christ yesterday, and today—this day—and forever—every day. He is the same and his years are the same, and he had his day as well. The days of his flesh were his day. And yet he says: "Before Abraham was, I am."

Christ lived in and filled up the measure of all the days, and in that life determined the dispensations, and wrought the regeneration and obtained salvation, and as his children follow him in the regeneration, in the revelation of salvation, they came into the days, and into the times and seasons, peculiar to each day, and thus is made up the day, or age, of the world of each in which they go from day to day—from strength to strength—as these are appointed to them along in the way of their pilgrimage. In these is revealed the will and purpose and pleasure of God, the doing of which is meat and drink, in which the pilgrim finds his daily bread through which he receives his strength peculiar to the day.

In the days of Abel and Enoch and Noah the rule was direct as in the light which was commanded to be, and it was. The offering of Abel, the walk of Enoch and the preaching of Noah were by the revelation and rule of this light. Abraham and Elijah saw the days of this light as they saw the moon and the sun take their respective places in the firmament to rule in the shadow by night and the light by day according to their respective assignments. Moses and the prophets came in the days of more general and minute developments, when evil hearts and creeping things began to come forth from their lairs, and holes, and from all secret places in forest and field together with fowls of the air and fishes of the sea, and great armies of enemies came up from different parts of the earth and waged war, invaded the land, captured and led

captive the inhabitants, which made necessary not only combative strength, but delivering strength.

And next we have according to the days a free development in which man is put forth in all that he means, together with the affections and lusts of carnality, in which the devil and satan also appear and from the ramparts of Sinai he waged war against the inhabitants of Zion. Thus we came to the seventh day—the Sabbath day—the day of rest. But it seems there was no rest in it to which the people could attain. There was neither rest nor peace. At this time the captain of the Lord's host appears upon the arena, and war breaks out in heaven, and the Sabbath day becomes to be the battle-ground of the contending forces. This warfare had for its trophies the victories of peace, and therefore it must be accomplished. There was no peace. A state of war existed, and there could be no peace, at any price, when war existed. The captain said: "I came not to bring peace, but a sword." His sword was upon his thigh, unsheathed, two edged, and sharp. In his valor he was mighty, upon whom help was laid, and he was strong and able and mighty to prevail, and to deliver and save. And in the greatness of his strength he brought rest and peace with joy and gladness in his day.

While men have lives in all the days or ages, of the world, some in this day and some in that and under this and that dispensation, Christ lived in all the days and under all the dispensations and filled up their respective mea-

tures. And as we live by the faith he, by his life, authorized and finished, we come along through and live in these various days and dispensations and come into the scenes and services of the days according to their respective dispensations, and are given strength according to that which is required.

We only know of the excellency of the sacrifice which Abel made as we have in faith joined him at his altar. And when we are favored to walk by faith we are keeping step with Enoch, and are walking with God. And in like manner have we learned of the things of the days of Elijah, and David and the saints in every age, and have been made strong with them according to their respective days, and have shared with them the sorrows of their downsettings and the joys of their uprisings so that there is no advantage with him that has gone before nor with him that cometh after, for in all things we are alike enriched in the revelations of grace, as of His fulness have we all received and grace for grace."

P. G. L.

HIS FEELINGS DEPRESSED

Dear Brethren Editors:—Since the cyclone, January 15th, I have had many changes of thought. The way in which our brethren, sisters and friends have responded to our call for help has very much humbled me before the Lord. It has made me feel that the Lord has not forgotten to be gracious, that he is full of tender mercies, and remembers the poor and the needy. At first when I went to look at the wrecked meeting house I could not

help shedding tears, to think that the house in which I had tried to preach the word of the Lord for thirty-five years was no more. I thought of the joys and the sorrows we had had together there, and felt that the Lord had given both to us, that we should remember him and our dependence on him, but I did not feel reconciled to this visitation. On the third Sunday I was at Kingston, N. C., to attend my appointment. I got to the meeting house first, and sat down to read, but our loss continued to be on my mind. Presently there appeared to be a whisper in my heart which said, Do you know that the destruction of that house saved the families near by? I mused on these words for awhile, and it appeared to me that our meeting house had been made use of by the Lord to burst the storm, and to save some of those who lived near. When I got home I went to the place and saw that there were three courses of the storm that went away from that place, and each one of them was of great violence. I stood and thought what would have been the consequence if they had continued in one volume. My heart was made to rejoice that the lives of our neighbors had been saved, and it might be that even further on in our little town there could have been much more damage. I have not been able to grieve so much since that time. I felt that the Lord had given that house to us, that he had taken it away, and that it was for a purpose of his own glory. I also felt that the Lord would give us another place of worship. I feel glad that all things are in the hands

of our God, and to know that he is the living God, that he doeth his will in the army of heaven and among the inhabitants of the earth, that none can stay his hand nor say, What doest thou, Jehovah? He does not give us any account of his matters, nor ask questions of men. He is in no wise dependent on man for help. He is God. While he is the God of such wonderful power, he is also the God of the most tender mercies. Indeed, if it were not for his great power he could not be merciful. If the devil, or men, or angels, could change him, thwart his purposes, or in any other thing turn him from his course, his mercies would fail to reach his purposed place. I am glad that this cannot be. He is perfect in his mercies and in his judgments. His judgments are eternal, therefore they never change for any purpose. His course is straight forward, and without any stumbling. His mind is always the same, and he never forgets. If there is a little one hidden in some lonesome corner of the housetop, the lonesome closet, the forest or on the great deep, the battlefield, where the guns roar, threatening death, or though death itself shall appear, the Lord is there to hear the groanings of the contrite one, and to save him who calleth on his holy name. Ah, if one is so faint that he cannot call, if words are denied him, and the fountain of tears is dried up, until he is a dry bone of the valley, yet the Lord looks on him who even thinks on his name. Or if he be so dead that thoughts are denied him, our God has power to raise him from that dead slumber

and to show him the way of salvation. He has power over death, and delivers from the lowest hell. O that we might ever be given to trust him, and to love him.

I want to thank all those who have sent us help in our distress. The Lord bless you.

Yours in hope,

—L. H. Hardy, in Signs of the Times.

We have just received a letter from Brother Hardy, saying the church is now ready for the shingles and he hopes it will be dedicated on Saturday and the 4th Sunday in August. I am sure all will rejoice with him and the membership that it has been rebuilt and the service of God will continue therein.

P. D. Gold.

IN THE BEGINNING.

(No. I.)

In the beginning God created the heavens and the earth. There was nothing in the beginning with God but the word by which he wrought creation. This was the juncture of eternity and time in which nothing but creative power could have existed. He only inhabiteth eternity whose name is holy and revered. To the finite mind, in the beginning is such an indefinite blending of conception of mind and matter of being, and beginning to be, as can not be attained unto by it with any definite comprehension of thought. It is the laboratory and workshop of the great Creator. Upon its walls are engraven the pattern of all created things, both of things in heaven and things in earth, things spiritual and things natural animate and inanimate,

All things stood forth in the infinite mind and will, and assumed existence and being by the power of that word which is spirit and which is life.

We are told by what things were created, but we are not told how they were created. The great mystery in the doing of God is wrapped up in the how of them.

We can not find him out by searching. The more we search the less we learn of him. His ways and his thoughts are as high above our ways and our thoughts as the heavens are above the earth. What of this height—How shall we measure it? It may not be measured. It is infinite. We can not attain unto it. And yet they are together in the beginning as the creation of God, and we have our existence in them, and we live by them, and of them. In fact our existence and life is our definition of that which was in the beginning as the creation.

"And the earth was without form and void." The word form would seem to derive its meaning or definition from the character of the culmination of that which gave source to the thought. The earth being without form would seem to mean that it was not then as it is now. It was not a finished product. It needed to be given form, fashion, identity, individuality. It was without shape, conduct, or character. Just as every thing was created in the earth that was of it and afterwards was given form for the identification of individuality, so also must the earth, secondary to creation, be given its distinguishing characteristics. Whatever is the

difference between creation and formation in this connection is what the earth was without, and to such an extent as we may determine the difference in meaning, have we learned the meaning of this word form. It would seem that in the creation we have existence and being, and in formation we have life and action. Being evidences existence, and action evidences life, while primarily existence is being, and life is action. This might be considered a finely spun definition, however, it seems admissible as I think of the difference in relation of the Creator to the creature, and of the creature to the Creator.

We can think of nothing in nature as coming from the Creator, and yet we have nothing but that which came from him.

The heavens as well as the earth was created and yet only the earth was without form and void. From the standpoint of heaven everything was good, but from the standpoint of earth there is nothing good but the Creator. The counsel of God standeth sure, and he doeth all his pleasure, whereas it is not in man that walketh to direct his steps.

The earth was void—was without life as an action, was dormant, hanging as an undefined mass in the emptiness of space. But being quickened, and put in motion, or as it was quickened, by the word which is life, it assumed its motion, and its shape, and form, and character, and the exercise of its assigned functions, and so it continues unto this day in its annual and diurnal rounds, and nothing has been added to it nor has anything been taken

from it, nor has it changed its course.

And darkness was upon the face of the deep. Creation seems to have been wrought in darkness. The Creator maketh the thick darkness his pavilion. It is the secret place of his tabernacle, where he hides his precious things, and where he works all his will and purpose and pleasure. It is the womb of creation, in which, and upon the face of the waters of which, the spirit of the Creator moved and at the instance of the creative word creation was born, manifested or revealed, even as it was said: "Let there be light, and there was light." And the Creator saw the light that it was good. And he divided the light from the darkness. And the light he called day, and the darkness he called night. And the evening and morning he called the first day.

In this writing I am trying to trace the outlines of what seems to me to be a type of that creative work which brings forth and manifests the church as constituting a new heaven and a new earth for the indwelling of righteousness, and I hope the reader may read in clearer light and fully see what I have merely touched upon if so much as that.

P. G. L.

SEVEN MILE PRIMITIVE BAPTIST BAPTIST ASSOCIATION

The 38th annual session of the Seven Mile Primitive Baptist Association will be held, the Lord willing with the church at Oak Forest meeting house in Johnston county, N. C., on Friday, Saturday and 4th

Sunday in September, 1918, which is the 20th, 21st and 22nd. Oak Forest meeting house is about 1 miles from Four Oaks, Johnston county, N. C., where visitors will be met on Thursday afternoon and Friday morning. All that love the truth are invited to attend, especially ministers.

W. G. Turner, Moderator.
Cornelius Hodges, Asst. Clerk.

THE BLACK RIVER UNION

The next Black River Union will be held, the Lord willing with the church at Bethsaida meeting house in Harnett County, N. C., on Saturday and First Sunday in September, 1918. Elder Eure Lee is appointed to preach the introductory sermon and Elder N. G. Turner his alternate. Bethsaida church is about 2 miles from Benson, N. C., where visitors will be met on Friday evening and Saturday morning and conveyed to the Union. All that love the truth are invited to attend. We hope to have a goodly number of ministers.

Elder Luther A. Johnson,
Moderator.
Cornelius Hodges,
Union Clerk.

S. B. DENNY WILL PREACH THE LORD WILLING

Auty's Creek, Monday, August 19th.

Tarboro, Tuesday night, August 20th.

Falls, Wednesday, August 21st.
Pleasant Hill, Thursday, August 22nd.

Contentnea, Friday, August 23rd.
Moore's Saturday, August 24th.

Memorial, Monday, August 26th.
Goldsboro, Monday night, August 26th.

Pilot Mountain, Sunday, September 1st.

Greensboro Sunday night, September 1st.

Thence to Kehukee Association.
Thence Contentnea Association.
Tuesday night, Kinston.
Wednesday night, Pink Hill.
Thursday, Sand Hill.
Friday, Muddy Creek, thence
White Oak Association.

ELDER E. E. LUNDY

will preach, the Lord willing:

Flatty Creek, Saturday and 5th
Sunday in September.

Elizabeth City, 5th Sunday night.
Jamesville, Tuesday.

Robersonville, Wednesday night.

Thence to the Kehukee Association.

Lower Black Creek, Wednesday
after.

Turner's Swamp, Thursday.

Thence to the Contentnea Association. Will some one meet him at
Jamesville on Monday evening after
the 5th Sunday?

APPOINTMENTS FOR

L. H. HARDY.

Tuesday night after 4th Sunday
in September, Benson.

Wednesday, Hannah's Creek.

Wednesday at night, Dunn.

Thursday, Bethsaida.

Thursday at night, Coats.

Thence to Little River Association.

Fifth Sunday night, Smithfield.

Monday, Beulah.

Monday at night, Selma.

Tuesday, Pittman's Grove.

Wednesday, Memorial.

Thursday, Upper Black Creek.

Friday, Scotts.

Friday at night, Wilson.

THE FIRST HE HAS WRITTEN.

We know that all of the readers
of the Landmark will be pleased to
hear from Elder Gold who is still
in very feeble health at the home
of his daughter in High Point. This
is the first he has written for publi-
cation since his illness. We are
pleased to state that he is improv-
ing to some extent.

THE MERCY SEAT

"Approach my soul the Mercy seat,
Where Jesus answers prayer,
There humbly fall before his feet,
For none can perish there."

All power in heaven and in earth
is delivered into his hand. There-
fore what a blessed place is the
Mercy seat. Nothing is hid from
Jesus for all judgment and all au-
thority is given unto him. His
judgments cannot be wrong. There
is no better desire than that the
Word of God in Christ Jesus be
accomplished in Christ Jesus con-
cerning you, for we know that all
things work together for good to
them that love God and are called
according to His purpose.

While we know not what to pray
for as we ought yet we know that
it is a blessed thing to be reconciled
to the will of God, for there is noth-
ing that can be so good as the will
of God. For thou wilt keep him in

perfect peace whose mind is staid on thee. Therefore trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.

P. D. GOLD.

THE CONTENTNEA UNION.

Eld. P. D. Gold, Wilson.

Dear Brother Gold: Please say in the Landmark that the 181st session of the Contentnea Union is appointed to be held (if the Lord wills) with the church at Red Banks, Pitt County, N. C., Saturday and fifth Sunday in September, 1918.

Elder J. B. Roberts is appointed to preach the introductory sermon and Elder A. M. Crisp his alternate.

Visiting brethren will be met at Simson, N. C., on the N. & S. railroad and also Greenville, N. C.

B. F. Taylor,

Union Clerk.

Goldsboro, N. C., R. No 3,

Aug. 10, 1918.

ELDER J. S. NEWMAN

Appointments for Elder J. S. Newman, of Glen Rose, Texas:

Saturday and 2nd Sunday in September, Clement.

Monday, Rehoboth.

Tuesday, Fellowship.

Wednesday, Little Creek.

Thursday, Four Oaks.

Friday, Benson.

Saturday and 3rd Sunday, Dunn.

Monday, Mingo.

Tuesday, Harnett.

Wednesday, Reedy Prong.

Thursday, Hickory Grove.

Thence Seven Mile Association.

Elder J. T. Coats will please ar-

range for him to the Little River Association.

Monday after, Willow Spring.

Tuesday, Middle Creek.

Wednesday, Cleveland.

Thursday, Clayton.

Thence Kehukee Association.

Tuesday after, Pleasant Hill.

Wednesday, Upper Town Creek.

Thursday, Wilson.

Friday, Aycocks.

Thence Contentnea Association.

Tuesday after, Mewborns.

Wednesday, Sandy Bottom.

Thursday, Sand Hill.

Thence White Oak Association.

Tuesday after, Wilmington.

Will Elder Lundy arrange for him to the Mill Branch Association.

Sister Newman is with Elder Newman and those who provide conveyance can remember that.

Appointments for

ELDER F. W. KEENE.

August 31st and September 1st, Memorial.

Monday, Aycocks.

Tuesday, Lower Black Creek.

Wednesday, Moores.

Thursday, Auters Creek.

Friday, Meadow.

Saturday and 2nd Sunday, Mewborns.

At night, Goldsboro.

Monday, New Chapel.

Tuesday, Cross Roads.

Wednesday, Pine Level.

Elder J. W. Wyatt may arrange for him on to the Seven Mile Association. Then he will go with me on my appointments to the Kehukee Association.

After Kehukee, on Tuesday, Williams.

Wednesday and at night, Tarboro.

Thursday night, Elm City.

Thence to Contentnea Association. From the Contentnea Association with me on my appointments to the White Oak Association.

L. H. Hardy.

At the request of Elder Hardy I have arranged the following appointments for Brother Keene:

Selma at night Sept 11th.

Smithfield, 12th.

Benson, 13.

Coats, 14 and 15.

Dunn, 16th.

Harnett, 17th.

Mingo, 18th.

Four Oaks, 19th.

Thence to Seven Mile Association on the 20, 21, and 22nd.

J. W. Wyatt.

CONTENTNEA ASSOCIATION

Please publish that the 88th annual session of the Contentnea Association will be held with the church at Nahunta, Wayne Co. on October 12th, 13th, 14th. Visitors will be met at Goldsboro and Pikeville and cared for by the brethren. They will send notice of time for meeting trains. Lovers of truth and especially ministers, are cordially invited.

H. L. Brake,

Asso. Clerk.

Rocky Mount, N. C.

ELDER J. T. SPENCER

Will preach the Lord willing as follows:

Dunn—Sept. 14 and 15th, 1918.

Mingo—16th.

Harnett—17.

Seven Mile—18.

Reedy Prong—19.

Seven Mile Association—20, 21, and 22d.

Hickory Grove—23.

Benson—24.

Hannah's Creek—25.

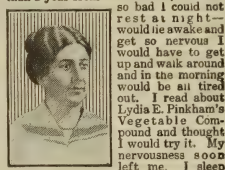
Rehoboth—26.

Little River Association—27, 28, 29.

WOMAN'S NERVES MADE STRONG

By Lydia E. Pinkham's
Vegetable Compound.

Winona, Minn.—"I suffered for more than a year from nervousness, and was



so bad I could not rest at night—would lie awake and get so nervous I would have to get up and walk around and in the morning would be all tired out. I read about Lydia E. Pinkham's Vegetable Compound and thought I would try it. My nervousness soon left me. I sleep

well and feel fine in the morning and able to do my work. I gladly recommend Lydia E. Pinkham's Vegetable Compound to make weak nerves strong."—Mrs. ALBERT SULTZE, 608 Olmstead St., Winona, Minn.

How often do we hear the expression among women, "I am so nervous, I cannot sleep," or "it seems as though I should fly." Such women should profit by Mrs. Sultze's experience and give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial.

For forty years it has been overcoming such serious conditions as displacements, inflammation, ulceration, irregularities, periodic pains, backache, dizziness, and nervous prostration of women, and is now considered the standard remedy for such ailments.

A POSITION ASSURED

Standard Courses in Commercial Branches, Bookkeeping, Shorthand, Touch Typewriting. New students are entering every week day. Graduates placed in positions without charge. Write for free catalog and particulars.

Davis-Wagner Business College

NORFOLK, VA

BUIE'S CREEK ACADEMY

Founded by the present principal in 1887, it has grown more popular each year and today ranks among the leading educational institutions in the state. Offers thorough college preparatory courses and practical business training in all branches of commercial life.

"One of the
greatest schools in
the state."
Gov. R. B. Gleason



Faculty of eighteen experienced teachers, 460 students last year representing 60 counties, 6 states, Cuba, China and South America. Strong Music Department, Piano, Pipe Organ, Violin, Band, Art and Expression. Modern equipment. \$15,000 dormitory for girls. Christian influences. Low rates. Write for catalog.

J. A. CAMPBELL, Principal,
Buie's Creek, N. C.

ELDER W. W. THORPE

Will preach the Lord willing as follows:

Monday after Seven Mile Association—Four Oaks.

Tuesday—Benson.

Wednesday—Dunn.

Thursday—Coats.

Thence to Little River Association.

Monday after—Fellowship.

Tuesday—Hehoboth.

Wednesday—Clements.

Thursday—Smithfield.

Thence to the Kehukee Association.

Gift—30.

Angier—Oct 1st.

Willow Springs—Oct 2nd.

Raleigh October 3d.

Will need conveyance when off railroad.

C. Hodges.

Sleeplessness. You can't sleep in the stillest night, if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.

KEHUKEE ASSOCIATION

The 153d Annual Session of the Kehukee Association will be held, the Lord willing, with the church at the Falls of Tar River, near Rocky Mount, N. C., the first Saturday, Sunday, and Monday in October. All lovers of Bible truth are cordially invited to attend.

S. Hassell, Mod.

B. S. Cowing, Clerk.

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Mother, Why Don't You Take Nuxated Iron

And Be Strong and Well and Have Nice Rosy Cheeks Instead of Being Nervous and Irritable All the Time and Looking So Haggard and Old?—The Doctor Gave Some to Susie Smith's Mother and She Was Worse Off Than You Are and Now She Looks Just Fine.

Any Woman Who Tires Easily, is Irritable, Nervous and Run-Down Should Take Nuxated Iron to Help Increase Her Health, Strength And Vitality.

"There can be no strong, healthy, beautiful, rosy-cheeked women, without iron," says Dr. Ferdinand King, New York physician and Medical Author. "I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of an anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags, and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degenerated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cooking, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss. Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

"Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can walk or how far you can walk without becoming



The Child's Appeal.



What is Your Answer?

tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this after they had in some cases been going on for months without getting benefit from anything. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents.

The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

Manufacturers' Note—Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not irritate the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

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offers thorough instruction and excellent advantages in the training of young women for the mastery of courses fitting themselves to become: 1st—superintending. Five general courses leading to the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Home Economics, Bachelor of Education, Bachelor of Music. Total enrollment 1507, 95 officers and teachers. Excellent equipment, expenses moderate. For information address,

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Wash the Poisons of Rheumatism

Sciatica, Neuralgia
and Uric Acid

Out of Your System
With Shivar Spring
Mineral Water.

THE GUARANTEE.

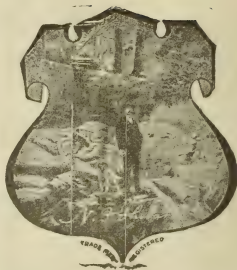
Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,

J. H. BEST, J. P.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of this enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

FILL OUT THIS COUPON

SHIVAR SPRING,

BOX 55 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Express Office

Mi-o-na

"Digestion's best friend"



WITH many hearty eaters the tendency is toward over-indulgence. Over-eating frequently produces uncomfortable after effects and results in disagreeable attacks of indigestion or dyspepsia. The most prompt and pleasant way to avoid serious trouble is by the use of Mi-o-na tablets. Mi-o-na brings instant relief and rectifies digestive troubles. It is pleasant, effective, convenient and inexpensive. If it relieves you it costs you 60c a box; if not your druggist will refund your money. Sold in tablets, only under such a guarantee. Ask your druggist.

Booth's Hyomei Co., Ithaca, N.Y.



The First Bottle of PERUNA

**Gave
Relief
so
Writes**

Entirely Free from Catarrh of the Stomach

"Peruna has positively done for me what many doctors failed to do. I have been time and again compelled to take to my bed for days. The first bottle of Peruna gave relief and while I always keep it in the house for emergencies, I consider myself entirely free from catarrh of the stomach, the trouble from which I suffered for so long before taking this remedy."

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We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent **FREE** to any address on request.

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Preparation for admission includes only the completion of common school grades.

Age requirement, 18 years.

Certificates to those who successfully complete courses.

For illustrated circular of information on War Courses, write

E. B. OWEN, Registrar

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No more important physiological discovery has ever been made than that the brain requires a due supply of pure blood. It is estimated that this organ receives as much as one-tenth of all the blood that is sent from the heart—a great deal more than any other organ of the body. If the vitality of the blood is impaired, the blood then affords the brain an imperfect stimulus and there is mental and physical languor, sluggishness or inactivity.

Pure blood is blood that is free from humors, it is healthy blood, and the term pure blood as it is generally used means blood that is not only rich in quality but also in quantity. Hood's Sarsaparilla makes pure rich red blood. This is one of the great truths about this great medicine.

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MOSES JOHNSON."

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Dr. Miles Heart Treatment

**is a Tonic and Regulator
for the Weakened Heart.**

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DOING GREAT GOOD

AT THIS SEASON

A superlative blood-purifying medicine like Hood's Sarsaparilla, combined with a superlative iron tonic like Peptiron, makes the ideal all-round treatment. No other medicines possess such curative properties as these two working together.

Two dollars invested in these two medicines will bring better results than four dollars spent in any other course of treatment or attendance.

It will be wise to get them today.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin.

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Coated Tongue, Biliousness, Sour Stomach, Sick Headache, Bloating, Gas, Constipation, or other result of Indigestion, no remedy is more highly recommended than

FOLEY CATHARTIC TABLETS

They cause no griping or nausea. Cleanse the bowels, sweeten the stomach and benefit the liver. Never disappoint.

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when they are sore, inflamed
or the lids granulated.
Use Dickey's
OLD RELIABLE EYE WATER
Immediately soothing and
healing. No burning or stinging. Feels good.
At all druggists or by mail 25c. Genuine in Red Box.
DICKEY DRUG CO. Bristol, Va.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

For the Middle or Old School Baptist

VOL. LI. Wilson, N. C., September 1, 1918 NO. 20



P. D. GOLD, Editor - - - - - Wilson, N. C.

P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

Mrs. J. S. Clayton
R.
1 Jan 19

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

EXPERIENCE.

Elder L. H. Hardy.

Dear Brother, in a precious hope: I don't feel worthy to thus address you, but it has been my mind to write to you ever since you came to the Banks, the first of May, and preached for us there. I believe I voice the sentiments of all present (Baptist) when I say we all enjoyed your sermons, were glad that you came, and believe that your coming was of the Lord. We believe that you came to us, not with enticing words of man's wisdom, but in demonstration of the spirit and of power. Then too, I enjoyed the singing, especially one hymn you selected before service, "Oh! thou in whose presence my soul takes delight." I don't remember ever hearing that hymn before, and am sure I never had heard the tune, which I thought was most beautiful. I came home repeating the words, but could not recall the tune. I slept; when I awoke I was singing, and the tune was as fast in my mind as it was when I tried to help sing it that day. I sang that hymn for three weeks almost continually, but now it has somewhat lost its sweetness and I am simply thinking

that I have eaten it up.

Brother Hardy, the subject of prayer, and what constitutes prayer has been on my mind much of late. It is a sincere desire of the heart to obtain what we pray for. The poet says, "It is the soul's sincere desire, unuttered or expressed." Yes, I believe a child of God often prays when their lips move not. Deep down in the recesses of the soul a cry, attended with a groan, wells up to the Father beseeching Him for mercy with groanings which cannot be uttered. I know not what I am, only that I am a poor sinner, know not whether I have ever prayed aright, but when convicted of sin (if I ever have been) my cry was, "Lord, be merciful to me, a sinner," and it is my cry to-day.

One day last spring I was walking down my piazza with a troubled, fearfully burdened heart, so burdened that I spoke aloud, "Lord be merciful to me, a sinner." My little granddaughter (nine years old) said to me, "Grandma, is that a prayer?" She said, "Grandma, teach me to pray." I said, "I cannot do that, my child, I could teach you a form of words, but that

is not prayer. God alone can teach you to pray. That is the highest form of prayer." It is as dear brother Joyner said when supplicating at a throne of grace, "Lord thou knowest we cannot unless thou give us the words." How true, for all is vain unless the spirit of the Holy One comes down. Brother Hardy, have you ever thought (I am sure you have) how often, how very often we go to Him asking for the same thing? And when it is His will to answer our feeble petitions, we rejoice. But that don't suffice, we go, and go again. He bids us be importunate; He loves our importunity, and will make our cause His care. I can't begin to number the times I have in my weak way desired Him to show me if I had been born of His spirit? One night I remember feeling so low down, troubled, fearing I was deceived, that I begged Him if I had been born of His spirit that I might be permitted to sing that night some spiritual song: I slept and dreamed of singing, "Jesus, my God, I know His name, His name is all my trust." Another night I desired to be shown by being with some of the saints of God. That night I saw a very dear and precious sister coming up the walk to my door. I said, "Yonder comes that dear child of grace. I ran to meet her, embraced her, and Oh! how I loved her! It is useless to say those dreams were a comfort, and indeed a joy, but so many times have I desired the same things and received no answer. But just a crumb is far more than I deserve.

I must soon close, for if you think

enough of this to peruse it, for I fear I have already wearied you. Brother, when the church at the Red Banks contributed to the Atlantic sufferers I sent three dollars. I much desired one of them for you, but sending the way they did I could not at that time fix it that way. It has been on my mind ever since—send brother Hardy one dollar. So you will find it enclosed. It is not much I know, but you know the widow's mite was accepted.

Will you send me just a few lines letting me know if you get this. I am now nearing my seventy-fifth year, and feel that my stay here is short. Pray for me, a poor sinner. May God ever bless you and yours with all needful blessings on this earth, and when called to lay your armor by, I believe with all my heart, you will hear the welcome, "Well done faithful servant, sit down on my throne, and dwell in my presence, forever at home.

A little sister, I hope.

Jane E. Hardee.

Greenville, N. C., June 21, 1918.

WORDS FROM ELDER DURAND

Feeling that the readers of the Landmark would like to hear from Brother Durand who has visited North Carolina for a number of years we publish the following from the Signs of the Times:

To the Particular Covenanted Baptist Church of Canada, when assembled in your quarterly meeting, in Ekfrid, on the fourth Sunday in June, 1918.

Dear Brethren:—I was with you at your quarterly meeting in June, 1867, by invitation of Elder Thomas

McColl, sent to Elder Gilbert Beebe. This was my first visit to you, and it was memorable to me, and to many others. The preaching was done by Elders McColl, Beebe, Piper and myself. I think it could be truthfully said that the word as preached came to the people not in word only, but in power in the Holy Ghost and in much assurance. As I visited among the brethren my heart was drawn out in love to them, and in sweet gospel fellowship. I continued to visit them at their four quarterly meetings, and they have been very kind to me. My visits have always been by special invitation, which I consider necessary in the ministry visiting churches. Elder McColl once, in the presence of some brethren, gave me a call to become the pastor, but, warm as I have ever felt toward the brethren there, I could not at any time feel it to be from the Lord. The church once gave me a standing invitation to visit them when I could, without waiting for a special invitation. After Elder William Pollard became their pastor they continued the invitation to me. I have been favored to visit you at Ekfrid each time the quarterly meeting was held there with three exceptions. I hoped, and much desired, to meet with you this year, but cannot arrange to do so. I am disappointed and sorry, for I want to see you all and hear you talk and preach once more, but the Lord will do what is right. I have seldom failed to have some special seasons of refreshing from the presence of the Lord when at your meetings in Ekfrid, and at other places of meet-

ing. My desire and prayer is that the Lord will be with you at your meeting, and with your pastor, and with the visiting brethren who may be with you, and may they be given a word in season for those who are weary. The Lord has favored you in days that are past as a church faithful and true, and I trust he will continue thus to bless you and keep you in his love.

Your brother in gospel bonds,

Silas H. Durand.

Southampton, Pa., June 10, 1918.

DISOBEDIENCE

Dear Brother Gold: That same fear which I trust is the fear of God has come upon me, and which fear I have felt so many times for I fear the wrath of God for I feel sure I know something about His judgment to myself, and I believe I know something of the sweetness of mercy, yes, in obedience, and can it be that one of God's little ones, feel to be any more vile than I, if a little one at all and believing, feeling, and knowing what I have felt myself, I am now constrained to say that the cause of all wars, strifes, etc. is the disobedience of the church of God and this terrible war now going on in the counties of Europe and of which the U. S. A. have yet felt very little, comparatively speaking. I saw in a vision very near 25 years ago, and I saw in the vision or it was given me to know that pride was the cause that God was going to bring it down by His power through bloodshed, for "without the shedding of blood there is no remission of sin," either naturally or spiritually. At the end of the first

2,000 years of this world, who sent the flood of waters and destroyed man, beast and everything that crept on top side of this earth, but Noah and his family, and all that the Lord commanded to go in the Ark? Even so now, none can be killed or die that the mighty God, the maker of heaven and earth sees fit to save alive. Oh! my kindred and friends, you who have sons in the awful strife. My all the only two that I have living are in it too, but take courage, for ye are of more value than many persons and not one of them falls without our heavenly Father's notice. Sin! sin! Oh! terrible sin is the cause of all our woes.

Affectionately,
Bettie Z. Whitley.

REJOICE AT HIS IMPROVEMENT

Dear Elder Gold: After noting the improvement in your health, published in last Landmark, feel constrained to pen you a few lines of appreciation of your condition. How glad I would be to see you once more. I can not forget the last time we met, near two years ago, the deep expression of love and sympathy, as the tears glistened and rolled down your cheeks, and the word you uttered "I had not thought to see thee." I still cherish the memory of that our last meeting, when I read the closing lines in the welcome news of your improvement, I wondered am I included in this sacred request, to be remembered by a merciful God, this petition seemed so real, and I so unworthy, hence the doubt. The wilderness is a sweet resting place if

we can only realize that God's hand is not shortened, that it can not save, neither his ear heavy that it cannot hear." The manna given, is sweet and sustaining; if we can live at the feet of Jesus, is the one hope of joy, which can never be taken from us, and the only place we know will not harm others. My health is very poor. I beg to be resigned to God's will in all things.

Affectionately yours,
Bettie G. Everett.
R. R. Raleigh, N. C., July 25, 1918

HUNGRY FOR THE EDITORIALS

Elder P. D. Gold, Wilson, N. C.

Dear Brother: Find enclosed two dollars and fifty cents, to renew my subscription to Zion's Landmark for another year. Fifty cents I owe you on my last year (when I sent the check I did not know the price had advanced). Excuse delay. This will carry it until February 1, 1919.

I tried to deny myself the pleasure of reading the paper, but got real hungry for the editorial, and communications too. Don't get to hear preaching more than once a month. I can't get around very well. (I am six years younger than you.)

Age and opportunity for public worship does not hinder me from serving God. My most happy moments are when darkness covers the earth. The door of my heart is open to God, it is then, Christ comes in. It is then I have joy too sweet and happy to last. And too, they are my every day food. There is nothing so cheering as to feel the love of Jesus in the heart. I am

praying daily for Him to give me the spirit of prayer and humility, and every other principle it takes, to build up the standard of true religion. I wish so much to talk with you. Hope we will meet in the better world.

A sister I hope.

Mrs. N. J. Booker.

Lambsburg, Va., June 2, 1918.

WAIT ON THE LORD

Dear Brother Gold:

I often feel like I wish to write you, but do not feel worthy, or capable of writing to one whose writings, preaching and life seems so excellent, and blessed of the Lord. Yet I feel the Lord has blest me in giving me a mind to read and enjoy those spiritual things whereof you are made a minister. And often when I am cast down in sorrow about my children I feel if I could hear you talk, or receive a good letter from you I would be comforted. Sometimes I receive comfort at a time unexpected, I trust from above, and am made to feel that God has a purpose in all this, and we can only trust and wait until He teaches the nations they are but men, and to know He is God. Surely there has never been such a time since there was a nation; what will the end be?

I visited our son at Camp Lee, Saturday and 2nd Sunday in May. There I saw I suppose one thousand young men training, my son among them, and the sons of our neighbors and friends, being trained, O the sad thought, to fight, to slay, to destroy, or be destroyed. But I must stop such thoughts, I cannot

understand why it must needs be. "For nations shall rise against nation and kingdom against kingdom, be not troubled." Our son has since been sent across, and the ship on which he sailed has arrived safely, and though I give thanks for that, my fears arise for his safety in battle, I try to comfort my self with the thought that death will be to him only the entrance into life eternal; for he wrote me he had a sweet hope he would not take this world for; and if he lives to come home he still must die, "For death hath passed upon all men for all have sinned." The ties of nature bind us to those we love, and we can but grieve. Oh! to feel "Thy will be done, on earth as it is done in heaven, O for a heart to rejoice in His will.

Our oldest son, is at aviation camp, Morrison, Va., waiting for orders to go across. Just a few years ago they were around my feet, and I was training them I then thought to live quiet peaceable lives, on the farm. Yet I would not have them shirk their duty, or be slackers. Their country has called them. I know they do not wish to take the life of any man, but if tis necessary, God knoweth all things, our lives are in His hand. I hope he will strengthen their hearts, and give them faith and trust in Him. Brother Gold I am so weak I almost faint by the way, and cry out, "Why must it be so?" And I am just one mother among millions, who are weeping for their children; well just a few more weary years, and all our troubles will be over, "And we shall be satisfied when we awake

with His likeness.

Why do I murmur or complain, when He spared not His own Son, but delivered Him up for us all, will He not with Him freely give us all things?

He made the Captain of our salvation perfect through suffering. Surely there is a needs be for all things which comes to pass.

I hope you may feel to pray for us, "for the fervent effectual prayer of a righteous man availeth much."

Your unworthy sister in a precious hope.

Sallie B. Holland.

Enclosed find money order for the continuation of the Landmark, and arrears.

Axton, Va., June 23, 1918.

EXPERIENCE

Elder Gold.

Dear Brother: I have thought much about you of late and wondered how you were getting on. If the Lord is near and precious to you, you will be enabled to rejoice even in affliction.

I want to write of an experience I had sometime before I was ordained. I had great distress of mind for a long time not feeling sure that the Lord had called me to speak in his name I felt it was a solemn work, not to be undertaken lightly. I believed then and now that the call to the ministry is altogether separate and distinct from the call by grace which comes to all the people of God in his own good time and way.

The distress I felt gradually increased and when it was decided that I should be ordained I sank

down in the depths and felt truly miserable. A portion of the 107 Psalm abode with me and seemed to express just what I felt. It seemed to repeat itself over and over again within my heart it was this: Their soul abhorreth all manner of meat they draw near unto the gates of death, so I found no comfort in any thing. Nothing in my past experience, nothing in the fellowship of the Church. Nothing in preaching. Everything that had given me comfort was of no value now, all manner of meat was rejected whatever it was.

I remember about a week of this season (which lasted about three weeks). I was at home by myself and it was cloudy weather. I looked at the trees one morning and it seemed they were in mourning with me, everything both within and without was in a state of mourning. I cried unto the Lord in this my trouble but he seemed not to notice me. I desired to know His will. I felt perfectly willing never to speak again, or if it was His will that I should speak in his great and glorious name he would make it plain. In this condition I lay down one night as usual. I dreamed I was at a large meeting of Baptists. It was very misty, I could not see the people but understood they were in front of me. I was on a platform with other preachers, but the mist also hid them from my view except you. I saw you plainly standing up close to me speaking to the people. I did not know what you were saying. I felt the same in the dream as I did awake, burdened and oppressed, desiring re-

hief from the burden which was too heavy for me. In a little while you sat down and said to me, Brother Stone preach. It seemed that a voice from within my heart said Brother Gold I cannot preach, I have nothing to preach. Just after this a voice from above me spoke and said Preach Jesus, the same yesterday, today and forever. Upon this I awoke, all the darkness and death was gone, a light shone within me so that I understood and rejoiced in the glorious ways and works of God. My thoughts were directed to the creation of man, the fall and all the great events recorded in the Scriptures down to the coming of Jesus in human form. I saw him by faith and could say I loved him and would preach him as long as I had breath. I went several months in the sweetness of this dream. I have never forgotten it though I do not often feel the spirit of it. But the Lord's works are perfect and if he says to one preach Jesus he will give him Jesus to preach. A long time before I commenced to speak I felt a great sympathy for preachers, and I said a long time ago I would never try to preach. I saw that they had many trials and discouragements, that the private member knows not of. But in this as well as in all other things the Lord makes us willing in the day of his power.

Yours in hope of eternal life.

E. C. Stone.

"I DIE DAILY."

Bro. Gold: I often think of you as a shining light in the church, and find myself coveting the reso-

lute courage and patience that you possess, but oh, how lacking. Of all the trouble that I know, my own life gives the most, because the carnality that dwells in my body is continually conceiving lust, which brings forth sin, and sin death, hence you see I am continually dying that miserable death. My chief sins are not in thought only, but in word and deed, and they are continually finding me out, so that I feel to be good for nothing but to be cast out and trodden under foot of men. It appears that the salt in me has lost its savor. My heart has become harden because of continual repeated sins. I do not keep my body under as Paul did, hence I feel that I am becoming a castaway—an awful condition, that I hope but few of God's people know anything about. The strange and ugly thing is, that I will continue to yield my members to hurtful lust, when I know the conceivance or what the result will be, because I hope and believe I have that inward law that teaches me what I ought to do and what I should not do. Hence I never have felt like trying to excuse myself by saying "I can't help it," because if I am not mistaken my own experience teaches me, that, in a peculiar sense we are held responsible under the spiritual law according to that we know. If not, then why do our consciences condemn us for doing things we ought not, and for not doing things that we ought? I have no excuse to plead before my God, except to say I am guilty—am vile. I must plead mercy and not ignorance, hoping and by faith trusting that my (ad-

vocate) continues to intercede for me, for as I am, if it were not for continued and unmerited favor being bestowed upon me, I should yet go down quick into the pit. Oh, what an amazing wonder that I should be numbered among the sons of God. And if so, then I am now receiving my just deserts, according to the deeds done in the body. My present condition seems to be a place of outer darkness. The sweet meditations that I once enjoyed seem to have fled and the mind to exercise among my brethren is to a considerable extent dormant, but I am not worthy, for I feel to be a worm and no man. My sins and iniquities encompass me, so that I am made to cry, "Oh Lord, undertake for me before I go hence, and be no more. I fear that I have fallen so far short of living up to what I should have done, that I will not be renewed unto repentance and purged, so that I might yet enjoy some of the peaceable fruits of the kingdom in this militant life, but whether I live or die, I have an humble hope, that one day I shall awake in the likeness of Christ my Saviour and then shall I be satisfied, for now, this body shall soon sleep, and that that doesn't die shall return to God who gave it and peacefully, quietly, calmly and serenely rest in that blessed hope, until the dispensation of the fullness of the times, when all the purchased possessions both in heaven and on earth shall be gathered together in one, which includes the sleeping body, which is now on earth as well as the souls and spirits

its of those that are now resting in Paradise, at which time will be brought to pass this saying, "Oh, death where is thy sting, oh grave where is thy victory?" etc. And won't that be enough? But the thought of what I shall have to contend with here because of sin, is what troubles me now, for I am ashamed of my present life, but I feel that I want to confess to my brethren how frail I am, desiring that I might be remembered, I remain,

Jno. R. Smith.

Reidsville, R. F. D., Aug 5.

HIS WORKS NEVER FAIL.

James R. Jones.

Beloved Brother: Will write a few lines in token of the love and fellowship we have for you in Christ. In the 111 Psalm, 2 verse, "The works of the Lord are great, sought out of all them that have pleasure therein." The works of the Lord are made to be remembered; Because his works never fail, but are made to endure, continue or stand, and that which God does is firmly fixed or set. Set in faith, endureth in hope, and continues in love in all them that have pleasure in the works of God. In the 8th Psalm it said, when I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him?" When we consider what is in the lesson, we see that God made the moon to give light. But where does the moon get the light? She gets her light from the sun, the ruling planet. The

moon is a creature which God hath made and given unto the sun for his glory. And but for the sun the moon would have no light or glory, and would not be visible. Likewise are the innumerable host of the stars. They speak as the mouth of babes, as dependents upon the sun for to feed them with the living light. When we consider why these things are mentioned we see that as the stars are revealed the children light of the sun, and the moon as the creature light of the sun. So is the church given unto the Son of God for His glory, which God hath set above the heavens. And the stars as the many little creatures which God hath created unto Christ Jesus in the higher element of life and light. But without Christ there is no light in us. And so with the moon. It may be a body formed, but 'tis under the feet of her that is clothed with the Son of righteousness. The healing balmy wings of love, hovering about her, in the bosom of affectionate love and tenderness. All these bright shining things are the glory-light of the church of Jesus Christ, whose builder and maker is God. These, the wonderful works of God are sought out by all that have pleasure in them.

With love and fellowship of the spirit will close. May God bless you dear brother.

D. Smith Webb.

Hillsville, Va., June 3, 1918.

LOVES THE LANDMARK.

Elder P. D. Gold.

Dear Brother I have been a reader of the Landmark for thirty-eight years last March and have often enjoyed what its columns contained, especially when yours, Elder Hardy's or any other piece that suited my feelings. I have read at times along just one piece that I felt like it was worth a whole year's subscription, so enclosed you will find two dollars to pay for it another year. Hope you will be blessed to continue the publication of it. Some time ago I was busy at my work and was alone so far as humanity is concerned, and I heard a voice say, I will raise this dust to immortality, then the world will not be hurting you, nor your soul be troubled about your loved ones. Oh! won't it be so glorious to be reunited both soul and body, in everlasting praise and adoration to our God. Later on I was singing and as I repeated these words, "the angels could nothing more do than to fall at His feet." Just then I saw the Lord standing a few feet in front of me, leaning forward a little with His right hand raised heavenward and oh! how little and calm I did feel. While he looked upon me it filled my soul with love, and mine eyes with tears to think of these things.

Yours in love,

L. R. Jones.

Revolution Mills, Greensboro,

N. C.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., SEPT, 1, 1918

EDITORIAL.

IN THE DAYS No. II.

As we consider the work of development in the days of the creation and formation we find no indication of intelligence in the things created and formed until the man appears which was in the sixth day. As I have said, creation in the prime sense seems to have been wrought in the darkness and then came the light, in which formation life and character were given to those things which had been created. That the growth or the development of forming matter takes place largely in the night time of the day is a principle in the law of creation which holds good now and will continue while time shall last. Doubtless this is no less true in animal life than it is in vegetable life, and no less true in man than in beast, as all were alike embraced

in the one common mass called the earth in their creation. Man is the acme of creation, to whom dominion was given over all else. Therefore all else would seem in some sense to sustain such relation to man as to make intelligible the rule of such dominion. The essentials of this dominion are inherent, coming to him in and from the creation. He did not have to study to learn of the cowering power by which the lion's whelp cowered his prey, but with the same power in superior function he wielded dominion. This intelligence came to him in the light which made manifest his existence. He never remembered having been schooled and yet he had learning. He could not recall the fact that he was then and there, but the light of the fact that he is here now is conclusive evidence that he was there then. I am not a competent witness to the fact of my parentage, nor of my birth, but the fact that I am is conclusive evidence that I was born of parentage. In a way I know what must have been the history of that day, yet in point of certain personal knowledge it is as a blank to me. Only in a superficial day do I know, and in a fundamental way I believe. Belief would seem to be a declaration of that which is without embodied language or vocal voice. As it is said, "Day unto day uttereth speech, and night unto night showeth knowledge. The heavens declare the glory of God, and the firmament showeth his handiwork." The life line of these has gone out through all the earth and has permeated and quickened every species of embodied

ment according to its seed or life germ. So that the very light of the morning following the shade of the evening in their successive rounds as they pass along in review before the face of all creation are an abiding and everlasting manifestation of an eternal power and Godhead, by which all things consist, and to which all things are answerable. Nothing presumes to deny this except that which has been wrested from its natural course and distorted into the devilish deviousness of infidelity. In the divine revelation of the infinite power and Godhead, if the subjects to which the revelation is made should hold their peace, the very stones of the streets would cry out in confession that Jesus is the Christ, that the Lord he is God. When the Lord Jesus Christ, in the days of his flesh, came along the line of his life according to the election of grace, he brought the light of the life of the sunshine of grace into all ages and nations and kindreds and tongues to all the elect seed therein, and as they are manifested in their respective days they came into His way as his day, and partake of his life in the light of which the revelation of salvation is made according to election of grace, and therefore they believe in the election of grace and the things of grace and the efforts of grace which were devised and formulated before the world began. In his light we see light, and in the light of his days we see the things of his days. His days are the same and his revelations are the same, and the things revealed are the same, and his people are the same

and their days are the same. And though they be pilgrims and strangers in the earth they are not strangers to each other.

I said things develop in growth in the darkness. It seems that creation was in the darkness. The creation was not simply wrought in the darkness, but it was itself very darkness. The light is not a created thing. The Lord has said: I create the darkness and I form the light. Darkness therefore is a creation and light is a formation. Light makes manifest. Darkness could mean nothing if there was no light, nor could light serve its infinite purpose without the darkness. The one stands over against the other as the evening stands over against the morning—separate and yet inseparable, and each indispensable to the intelligible existence of the other.

„This is true and only true as it relates to and affects those who are the taught of God. With the great Creator there is no darkness. The darkness and the light are both alike to him. The darkness shineth as the day, and he makes the darkness light unto the blind as he brings them from the darkness of sin to the light of righteousness. Those who sat in the region and shadow of darkness saw great light, and those who were some time darkness are now light in the Lord. Out of the darkness of nature shines the light of grace. Sinners are saved by grace. There could be no light in grace except in salvation, nor could there be salvation except in the light of grace.

To be elected or chosen unto sal-

vation is not an intelligible thing to the natural mind because salvation is according to the election of grace, and not according to the election of sinners. With sinners there is veritable darkness, as of death, whereas with grace there is veritable light as of life. Not that grace is elected, but sinners, but the election is in the grace and not in the sinner. It is of grace and not of sin. While Christ came to save sinners, yet not because they were sinners, but because he would save them. Herein are the mysteries of salvation according to the election of grace. If we could get back side of the beginning, or even back to it, we might look forward along to our day and determine somewhat, but there is an interregnum between the beginning and when we began to be, beyond which, nor to which we cannot attain. The sun and moon and stars are placed in the firmament on the fourth day to rule in the light that was, both by day and by night, and these are witnesses to us of the things of the former days. P. G. L.

APPRECIATION.

The very many kind letters offering to help during my father's illness touches me very deeply and I desire to thank each and every one for thus thinking of me and the Landmark.

Elders Hardy, E. E. Lundy and Monsees have kindly consented to solicit subscriptions for the Landmark and to these brethren all who are due anything for the paper may make payment and any desiring to subscribe will also hand their sub-

scriptions to them. Any one who wishes to do so can help materially by getting others to subscribe and in this way extend the circulation of the paper.

Again thanking one and all for their kind consideration, I am sincerely,
John D. Gold.

ASSOCIATIONAL

The Bear Creek Primitive Baptist Association in annual or fall session is appointed to convene with the church at Mountain Creek, Stanly County, North Carolina, commencing on Saturday, October 5th, 1918, and continuing first Sunday and Monday following.

Ministers, brethren, sisters and friends are cordially invited to attend. The church is located 2 miles from the little town of Palestine on the Southbound Railroad between Wadesboro, N. C., and Winston, N. C. Albemarle, N. C., is 7 miles west of the church on Southern Railroad between Norwood and Salisbury. Those coming by rail are requested to notify either Brother J. E. Russell or Elder B. L. Treece, Route 2, Albemarle, N. C., and they will see that you are met and conveyed to meeting. On Southbound from Wadesboro you reach Palestine Friday at 2:30 p. m. From Winston you get off Saturday at 9 a. m. I am not informed as to trains reaching Albemarle on Southern road but if you come to Albemarle be sure and notify brethren mentioned.

Done by order of the Association,
J. W. Jones, Clerk.
R. 2, Peachland, N. C.

ASSOCIATIONAL

The Little River Primitive Baptist Association is appointed to be held with the church at Bethel, M. H., Johnston County, N. C., to commence on Friday before the last Sunday in September, 1918. Visitors attending the Association, coming from the South will be met at Coats on Thursday morning before about 9:30 o'clock a. m. (fast time). Those coming from the north will be met at Angier about 5:30 o'clock p. m. (fast time). Both places are on the Durham & Southern R. R. Those coming from the south will change cars at Dunn. A general invitation is extended especially to ministers.

J. A. T. Jones,
Association Clerk.

CONTENTNEA ASSOCIATION

Dear Brother Gold: Please state in the Landmark that the next session of the Contentnea Association will be held with the church at Nahunta, commencing on Saturday before the second Sunday in October, 1918.

The brethren, sisters and friends traveling by public conveyance will be met at Goldsboro on Friday evening before and conveyance will be furnished to take them out to the Association.

T. B. Lancaster, Pastor,
For the Church.
Saulston, N. C.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Simpson Creek Saturday and 5th Sunday in September.

WHITE OAK UNION.

Elder P. D. Gold.

Dear Brother: Please publish in Zion's Landmark that the next session of the White Oak Union is appointed to be held with the Church at Yopps, the Lord willing, Saturday and fifth Sunday in September, 1918.

All lovers of the truth invited to meet with us.

R. W. Gurganus, Clerk.
Jacksonville, N. C.

WHITE OAK ASSOCIATION

Elder P. D. Gold.

Dear Brother: Please publish in the Landmark that the White Oak Association will be held with the church at Maple Hill in Pender County.

All lovers of truth are invited to come. Those coming by way of Goldsboro and Wilmington will be met at Burgaw, Friday morning about nine o'clock. Those coming by way of New Bern will leave New Bern about 9 o'clock and be met at Verona Friday morning about eleven o'clock. We hope the brethren will meet them promptly.

Brother Gold please publish this notice. We hope you can be with us.

Isaac Jones.

ELDER E. E. LUNDY

will preach, the Lord willing:

Flatty Creek, Saturday and 5th Sunday in September.

Elizabeth City, 5th Sunday night.
Jamesville, Tuesday.

Robersonville, Wednesday night.
Thence to the Kehukee Association.

Lower Black Creek, Wednesday after.

Turner's Swamp, Thursday.

Thence to the Contentnea Association. Will some one meet him at Jamesville on Monday evening after the 5th Sunday?

SKEWARKEY UNION.

The next sessions of the Skewarkey Union is appointed to be held, D. V., with the church at Tarboro, N. C., the last Friday, Saturday and Sunday in September.

S. Hassell.

APPOINTMENTS FOR

L. H. HARDY.

Tuesday night after 4th Sunday in September, Benson.

Wednesday, Hannah's Creek.

Wednesday at night, Dunn.

Thursday, Bethsaida.

Thursday at night, Coats.

Thence to Little River Association.

Fifth Sunday night, Smithfield.

Monday, Beulah.

Monday at night, Selma.

Tuesday, Pittman's Grove.

Wednesday, Memorial.

Thursday, Upper Black Creek.

Friday, Scotts.

Friday at night, Wilson.

Thence to Kehukee Association.

Thence Contentnea Association.

Tuesday night, Kinston.

Wednesday night, Pink Hill.

Thursday, Sand Hill.

Friday, Muddy Creek, thence White Oak Association.

ELDER J. S. NEWMAN

Appointments for Elder J. S. Newman, of Glen Rose, Texas:

Sister Newman is with Elder Newman and those who provide

conveyance can remember that.

Saturday and 2nd Sunday in September, Clement.

Monday, Rehoboth.

Tuesday, Fellowship.

Wednesday, Little Creek.

Thursday, Four Oaks.

Friday, Benson.

Saturday and 3rd Sunday, Dunn.

Monday, Mingo.

Tuesday, Harnett.

Wednesday, Reedy Prong.

Thursday, Hickory Grove.

Thence Seven Mile Association.

Elder J. T. Coats will please arrange for him to the Little River Association.

Monday after, Willow Spring.

Tuesday, Middle Creek.

Wednesday, Cleveland.

Thursday, Clayton.

Thence Kehukee Association.

Tuesday after, Pleasant Hill.

Wednesday, Upper Town Creek.

Thursday, Wilson.

Friday, Aycocks.

Thence Contentnea Association.

Tuesday after, Mewborns.

Wednesday, Sandy Bottom.

Thursday, Sand Hill.

Thence White Oak Association.

Southwest—Tuesday after.

Northeast—Wednesday.

Bay—Thursday.

Yopps—Friday.

Wilmington—4th Sunday.

He will go to Whiteville Monday evening. Will brother Isom Hinson please meet him at the depot.

Mill Branch—Tuesday.

Pireway—Wednesday.

Thence to Mill Branch Association.

E. E. Lundy.

**Appointments for
ELDER F. W. KEENE.**

At the request of Elder Hardy I have arranged the following appointments for Brother Keene:

Selma at night Sept. 11th.

Smithfield, 12th.

Benson, 13.

Coats, 14 and 15.

Dunn, 16th.

Harnett, 17th.

Mingo, 18th.

Four Oaks, 19th.

Thence to Seven Mile Association on the 20, 21, and 22nd.

J. W. Wyatt.

ELDER J. T. SPENCER

Will preach the Lord willing as follows:

Dunn—Sept. 14 and 15th, 1918.

Mingo—16th.

Harnett—17.

Seven Mile—18.

Reedy Prong—19.

Seven Mile Association—20, 21, and 22d.

Hickory Grove—23.

Benson—24.

Hannah's Creek—25.

Rehoboth—26.

Little River Association—27, 28, 29.

ELDER W. M. MONSEES

Will preach, the Lord willing:

Flatty Creek—Saturday and 3d Sunday in September.

Elizabeth City—Sunday night.

White Plains—Tuesday.

Pungo—Wednesday.

Concord—Friday, Saturday and 4th Sunday.

Brother Raymon will meet him at Pine Town on Monday evening.

ELDER JOSEPH E. ADAMS

Will preach, the Lord willing, as follows:

Salem, Johnston County—Tuesday after the 5th Sunday in September.

Healthy Plains—Wednesday.

Contentnea—Thursday.

Thursday night and Friday—Wilson.

Thence to the Kehukee Association, at the Falls of Tar River.

Elder J. W. Gilliam of Gilliam's school perhaps may accompany me.

UNION MEETINGS

Black River Union at Bethsaida, Harnett County, Saturday and first Sunday in September; Contentnea at Red Banks, Pitt County, Saturday and 5th Sunday in September.

ASSOCIATIONS

Seven Mile, at Oak Forest, Johnson County, Friday, Saturday and 4th Sunday in September; Contentnea, at Nahunta, Wayne County, Oct. 12, 13, 14:

Kehukee Falls, Tar River, Rocky Mount, N. C., first Saturday, Sunday and Monday in October.

Visitors to the Little River Association from the East on the Norfolk and Southern Railroad will come to Benson and change at Selma and those coming from the North will also come to Benson, where they will be conveyed to the Association. It will be much more convenient than to come via Raleigh and Varina and to Angier. They can notify brethren R. Smith and Robert D. Langdon. Those coming on the A. C. L. will arrive at

Benson Friday morning in time to get up to Bethel where the Association meets.

In the notices as published in the Landmark those coming from the East was overlooked. This should have been stated as I have done. Please get the notice in the Landmark as I have it.

Yours very truly,

J. E. Adams.

ELDER THORPE CAN'T COME

Elder P. D. Gold.

Dear Brother: Wife and I were expecting to start to N. C. today, but about 5 p m. yesterday she took violently and suddenly sick, and has been unconscious since, and it is nearly noon now, with but little improvement if any, so there must of necessity be cancellation of any appointments made for me in N. C.

I hope that we have the sympathy and prayers of God's people.

Your brother in sadness,

W. N. Thorp.

Liberty, Ind.

LINVILLE UNION

Editor Zion's Landmark.

Wilson, N. C.

Please announce, the next session of the Linville Union will be held with the church at Winston-Salem, N. C., on Saturday and 5th Sunday in September, 1918.

Ministers, brethren, sisters and friends are invited to attend.

W. L. TEAGUE, Church Clerk.

ELDER J. F. BEAMON

of Claremore, Okla., will preach,

the Lord willing:

Roanoke, Va., Sept 14 and 15th.

Roxboro, Monday night, 16th.

Durham, Tuesday and at night.

Raleigh, Wednesday and at night.

Gift, Thursday, thence to Seven Mile Association.

Monday after at Benson.

Tuesday at Smithfield.

Wednesday at Mt. Gilead.

Thursday at Willow Springs.

Thence to the Little River Association.

Monday after, Buelah.

Tuesday, Contentnea.

Wednesday, Wilson.

Thursday, Falls.

Thence to the Kehukee Association.

Yours truly,

W. A. Simpkins.

ANNIS MOORE

Death has entered our home and taken our great aunt Annis Moore, daughter of John and Penelope Moore. She was born February 23d, 1833, died August 6, 1918, age 85 years. She believed in the Primitive Baptist, but never united with them feeling her unworthiness. I have sufficient evidences and reasons to believe her spirit took its flight to that home above, which has no need of the light of the sun, "for the Lord God and the Lamb are the light thereof." Two days before she died she said, "Bessie the Lord is with me." How good to have a "good hope through grace," a hope whose bright beacon-light points away beyond the fleeting things of this world to an

eternal home above where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." How blessed we will find it to be to "die in the Lord," and what glory and immortal light shall fill the soul, and with what gladness shall we sing the song and hear the soft, sweet music of redeeming love, we will then be in possession of that perfect love which casteth out fear, and realize in all its power and sweetness that "God is love."

Written by her great niece.

Bessie Brooks.

Greenville, N. C., Aug. 13, 1918.

MAN.

"Man that is born of a woman is of a few days and full of trouble. When we consider the fountain from which he springs we know that no part of a man can be better or higher than the fountain.¹ The sum total of a man is that his days are few. He is not promised many days. He is as of yesterday. Soon he spends his days as a tale that is told—ended—no more of it. It is full of trouble. Lord, what is man that thou art mindful of him. Length of days yea immortality is not promised to him who is of few days and full of trouble.

Flesh and corruption do not inherit the kingdom of God. But in the regeneration wherein God makes all things new then do we find in this new life wherein there is no death, but old things are passed away and all things are become new and all things are of God.

But as Jesus dies no more but ever lives so they that are born in the kingdom of God can die no more. Death hath no more dominion over him. The sorrows of death hath no more dominion over him.

Jesus is the life of every one born of the incorruptible seed, is born of

The Primitive Baptist Church at wages of sin is death. But he that is born of God is a new creature in Christ Jesus, who makes all things new. It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is. We shall be satisfied. To be as Jesus is in his likeness brings all the joys necessary to satisfy the soul born of God. I shall be satisfied Lord when I awake with thy likeness.

P. D. G.

THE CHURCH IS PAID FOR

The Primitive Baptist Church at Kinston, N. C., To our Brethren, Sisters and Friends and to the Gospel Messenger, Zion's Landmark and Primitive Baptist papers, who, through the goodness and mercies of our dear heavenly Father, have been of so much help to us in the paying off the debt of our church property, Greeting:

Beloved, we do desire to thank our God for His great mercies and loving kindness to us, and through Him we do desire to thank you for your brotherly kindness to us. We are glad to state to you that our property is free from debt and our place of worship belongs to the Primitive Baptists. We hope that you can join with us in praising our God for His unspeakable goodness

and tender mercies.

Done in conference on Saturday, August 17th, 1918.

L. H. Hardy, Moderator.

R. H. Temple, Clerk.

Kinston, N. C., Aug. 17, 1918.

MUST PAY IN ADVANCE

The War Industries board on account of the shortage of paper requires that subscriptions to all papers shall be paid in advance. We are obliged to follow this rule or have our papers debarred from the second class mail service. Subscribers to the Landmark are earnestly requested to look at the date after their names and remit for their papers and to keep them paid in advance. It will be easier for all to renew at this time since money is more plentiful now than at any time in the year and it is more easily spared. So please attend to this at once or as early as you possibly can.

IN MEMORIAM; ARCHIE J. LAMBETH

We, the Primitive Baptist Church at Monticello, Guilford County, N. C., feel that in the death of our beloved brother and deacon, Archie J. Lambeth, that our Church has lost one of its most faithful and worthy members, the family a kind and loving husband and father and the neighborhood at large one of its most enterprising and useful citizens.

While we feel that his loss to the church, home and community is an irreparable loss, still we desire to submit humbly to the will of God in all things.

Brother Lambeth was born January 30, 1864, the son of Elder J. N. Lambeth, was married to Miss Rose C. Michael December 27, 1883, who with one son, Mr. F. Leslie Lambeth survive.

Brother Lambeth lost four children before his death. He became a member of Reidsville Primitive Baptist Church on the 4th Sunday in September, 1897, and was later ordained to the deaconship in said church in which position he served in faithfulness until he with others obtained letters to become members in the organization of the present Monticello Church.

He was much interested in the new church organization and was faithful to it as long as he was able to attend.

Soon after he moved his membership his health began to decline and his loved ones became very anxious about him, but with a mind clear and fully aware of his condition, with much patience and a strong and abiding faith in God he awaited the end.

While brother Lambeth had no children to educate he was one of the foremost men in his section in the school work and will be missed from that field very much.

He was successful in business in his early life and a prosperous and thorough going farmer in his latter life and as a result he left a good estate to his loved ones.

For a short time only during his last illness, he lost his balance and did not know what was going on about him but soon recovered his composure and with clear thought requested that nothing more be

done to prolong his sufferings and so calmly fell asleep in the strength of a blessed hope of an eternal life, where sickness, sorrow and pain will be no more.

The funeral rites were conducted by the writer in the presence of a large and sympathetic concourse of his relatives and friends after which he was laid to rest with his loved ones who had gone before, there to await the resurrection call. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

To his loving companion and sister, in Christ and to his faithful and only son we feel to say in the language of Christ. He is not dead, but sleepeth." In the eternal day he will arise in newness of life and with all of like precious faith will spend eternity in praise to God and to the Lamb.

Approved by the Church.

O. J. Denny, Pastor.

J. J. Lambeth, Clerk.

WILL FILL HIS APPOINTMENTS

Elder P. D. Gold.

Dear Brother: I see, in the Landmark for August 15 a list of appointments for W. W. Thorpe, which if me, I will fill if the Lord will.

My dear companion was taken to her long rest one week ago yesterday. An obituary will reach you soon. It is my purpose to be at the Seven Mile Association and try to fill whatever appointments that are made for me.

Your brother in sorrow,

W. N. Tharp.

REMARKS

These appointments are intended for Brother Tharp. I know that the deep sympathy of brethren and friends will go out to our dear brother in the loss of his wife and our dear sister. P. D. Gold.

ELDER J. E. ADAMS

Will preach the Lord willing. He will attend the Kehukee Association and afterwards be at

Lower Black Creek—Tuesday.

Upper Black Creek—Wednesday.

Memorial—Thursday.

Fremont—at night.

Friday with Elder Newman at Aycocks.

Thence to Contentnea Association.

CONTENTNEA ASSOCIATION

Dear Brother Gold: I have just received a letter from Elder T. B. Lancaster, saying all trains will be met at Goldsboro, N. C., on Friday, October 11th, to meet those going to the Contentnea Association. They will not be met at Pikeville as before stated.

Your brother in hope,

H. L. Brake.

SEND US YOUR MINUTES

I am too feeble to visit the Associations this year and therefore I trust the clerks of the various Associations will mail me their minutes to print, and those brethren who have been in the habit of paying me Associations for the Landmark will mail their remittances to Wilson. Send check or money order. Look at the date opposite your name and that will tell

how your account stands. For instance if the date opposite your name on the label is March, 1918, it means you are paid to that date and \$2.00 will pay you to March, 1919.

FIRST AID TO DIGESTION

In cases of indigestion or dyspepsia, the contents of the stomach, for lack of a proper supply of digestive juices, first ferment, forming gases, and later decompose. This process is attended with more or less discomfort and reacts to the injury of all the digestive organs, with the result of poisoning the entire system, a condition known as auto-intoxication. Three prime considerations arise in treatment of such conditions:

First, the process of decomposition must be arrested, by neutralizing the acid condition of the stomach, thus giving prompt relief from pain.

Second, the salivary glands and other glands which produce the various digestive juices must be stimulated into active secretion in order that the food may be properly digested.

Third, the stomach nerves must be toned up into a healthy state and inflammatory conditions of the membranous lining allayed.

Mi-o-na tablets do this work with remarkable efficiency. So good are they for quick relief and for permanent restoration that they are sold only under guarantee of satisfactory results to the user. Your druggist charges 60c per package; but is under instructions to refund to any customer who is not

amply satisfied. If your druggist can not supply Mi-o-na, write direct to the manufacturers, Booth's Hyomei Company, Ithaca, N. Y.

A SOUTHERN PRODUCT

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co. 859 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 2 Douglas St., Washington, D. C., will keep the whole family informed, entertained helped and inspired for the next three months.

LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a stick ether compound which dries the moment it is applied and simply shrivels the corn without inflaming or even irritating the surrounding tissues or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.

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Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.



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NERVOUS PROSTRATION

May be Overcome by Lydia E. Pinkham's Vegetable Compound — This Letter Proves It.

West Philadelphia, Pa. — "During the thirty years I have been married, I have



been in bad health and had several attacks of nervous prostration until it seemed as if the organs in my whole body were worn out. I was finally persuaded to try Lydia E. Pinkham's Vegetable Compound and it made a well woman of me. I can now do

all my housework and advise all ailing women to try Lydia E. Pinkham's Vegetable Compound and I will guarantee they will derive great benefit from it." — Mrs. FRANK FITZGERALD, 25 N. 41st Street West Philadelphia, Pa.

There are thousands of women everywhere in Mrs. Fitzgerald's condition, suffering from nervousness, backache, headaches, and other symptoms of a functional derangement. It was a grateful spirit for health restored which led her to write this letter so that other women may benefit from her experience and find health as she has done.

For suggestions in regard to your condition write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of their 40 years experience is at your service.

Your Eyes

Granulated Eyelids.

Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No smarting, just Eye Comfort.

Your Druggists or by mail 60c per Bottle. For Book of the Eye free write
MURINE EYE REMEDY CO., Chicago.

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NORFOLK, VA.

Renew Your Health

AT NATURES FOUNTAIN WITH-
OUT THE EXPENSE AND LOSS
OF TIME NECESSARY FOR A
VISIT TO THE SPRING.

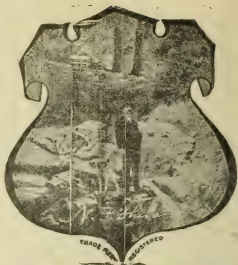
THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders, which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money, or the poor man or woman who cannot spare the time to spend several weeks or possible months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

Have the utmost confidence in the Shivar Mineral Spring Water for to it I owe by Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering



about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION.

I was suffering with indigestion, stomach and liver disorders and all its train horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system." I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I felt it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past 25 years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking

it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, LaGrange, Ga.
President Unity Cotton Mills.
DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped me, but none have given me such relief as your Spring Water. I used it and recommended it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.

For many years I suffered with stomach trouble as a direct result of Asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklet, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my troubles. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH, Baltimore, Md.
Vice-Pres. Young & Selden Co., Bank Stat.

Fill Out This Coupon and Mail It Today
Shivar Spring,

Box 55 T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, on receipt of the two empty demijohns, which I agree to return within a month

Name _____

P. O. _____

Express Office _____
(Please write distinctly.)

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I be-

lieve that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D. Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N. C.
BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances I came to Shivar Spring and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since that I have taken none at all. The effect of the Water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX, Greenville, S. C.
LIVER AND KIDNEY

I feel that it is due to you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochopee, Ga.

URIC ACID

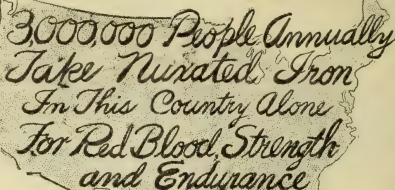
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHNEY, M. D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,

Lexington, Va.



3,000,000 People Annually
Take Nuxated Iron
In This Country Alone
For Red Blood, Strength
and Endurance

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

Catarrh for Twenty Years

PERUNA

Mrs. M. S. Davis, 1607
10th Ave., N. Nashville,
Tenn., writes:

"After having been a constant sufferer from catarrh for more than twenty years and after trying almost every remedy advertised, and having lost all hope, I very reluctantly began the use of Peruna about two years ago. Everybody says I look younger now than I did twenty years ago, and I actually feel younger and better, and weigh more. I am recommending it to my neighbors and all with whom I come in contact."

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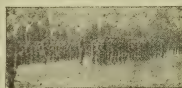
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MOSES JOHNSON."

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MEDICINAL COMBINATION

And one that had long been needed and had not seemed to be possible, is Hood's Sarsaparilla taken before eating and Pepton before eating. These two great medicines supplement each other in purifying and enriching the blood, strengthening and toning the nerves, putting life into the body and color into the face. Taken in conjunction, they are the ideal remedy for the blood and nerves. If a laxative is needed take Hood's Pills. All druggists.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin.

Strength

WOMEN NEED STRENGTH to meet the stress of life during these troublous times. Worry, anxiety or sorrow undermine strength and health. To be strong and well, all the organs of the body must perform the functions assigned to them by nature.

Foley Kidney Pills

help weak, overworked or diseased kidneys and bladder to normal and healthy action, so that the system is freed from waste and poisonous matter that causes backache, pains in side, sore muscles, stiff joints, lumbago, rheumatism, puffiness under eyes and kindred symptoms.

Mrs. J. D. Miller, Syracuse, N. Y., writes: "For many years, off and on, I suffered from kidney trouble and rheumatism. I had a severe backache and felt miserable, and I got to a place where I had to do something. I bought Foley Kidney Pills and after taking two bottles I can say my backache is gone, and where I used to lie awake nights with rheumatic pains, I now sleep in comfort and enjoy a good night's rest. Foley Kidney Pills did wonderful things for me, and I recommend them." 50c and \$1.00 sizes.

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101 101 101

Ms. J. S. Clayton
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1 Jan 19

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. LI. Wilson, N. C., September 15, 1918 NO. 21



P. D. GOLD, Editor - - - - - Wilson, N. C.

P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

101 101 101

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the Blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD,

Winn, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

WHO ARE GOD'S PEOPLE?

Dear Mrs. Small: In answer to yours of July 29th will say, please excuse delay as I have been very busy.

Question 1. Why is it that some people are God's people, and some are not? The best way I know to answer this question is to refer you to Matthew 11th chapter, 25th and 26th verses. By reading this connection you will see that Jesus was upbraiding the cities in which he had done mighty works because they repented not, and closing up with the verses referred to says, that his Father had hid the things of his kingdom from the wise and from the prudent and revealed them to babes, and gives no reason therefore except it seemed good in his (the Father's) sight. So I cannot give any reason apart from this. Why some people are God's people and some are not. But I can give you Scriptures that I think prove beyond all successful contradiction that it is a fact that the Father has an especially chosen people whom he has appointed unto salvation through the blood of Jesus Christ his son.

First, I will refer you to the 13th

chapter of Matthew. Read especially that part concerning the wheat and the tares; note the difference between them and the final disposition of each. Then turn to the 17th chapter of John and read it all. It is the prayer of Jesus, just before his crucifixion. Notice particularly the 9th verse. "I prayed for them. I pray not for the world, but for them which thou hast given me, for they are thine." Would you suppose that Jesus would shed his blood for any for whom he would refuse to pray? And can any for whom Jesus prays fail to receive the blessing that he asks for them? You will find by reading the 11th chapter of John that he says addressing the Father. "I know that thou hearest me always." I think that no one will deny that this means that the Father always does the things that the Son asks him to do.

Let us turn now to the Old Testament. Read Gen. 4:3 to 5 and here you will find that the first two born into the world brought each an offering unto the Lord. Now the most significant thing about this is not that the Lord had no respect to Cain's offering, and did respect

Abel's offering, but he had no respect to Cain and did have respect to Abel. So Paul says (Hebrews 11 and 4) "By faith Abel offered unto God a more excellent sacrifice than Cain. Now you see that Abel's offering was by faith. Paul to the Ephesians, (2nd chapter, 8th verse) says, "That faith is the gift of God not of works." Then is it not a logical conclusion that the reason Abel offered an acceptable offering was because the Lord had revealed to him the redemption he had provided in Christ who was to come in the end of the world and put away sin by the sacrifice of himself and had not revealed it to Cain. That is the way I see it. Then look at the case of Jacob and Esau. Read the 9th chapter of Romans, especially the 13th and 14th verses, and see that the Lord loved Jacob before he had done anything good, and he hated Esau before he had done anything bad. And Paul says "Is there unrighteousness with God"? God forbid. Turn to the 1st Epistle of Peter and see how he calls those to whom he writes the elect, and then in 2nd chapter, 9th verse he says, "Ye are a chosen generation. Chosen in him before the foundation of the world" (Eph. 1 and 4). And so I might keep on and on, for the Scripture is full of testimony showing that the Lord's people are a people chosen by the God of Salvation out of the world. And by his grace he has made them different from all other people.

The letter in the Signs which you refer to, very correctly, says, "We had nothing to do with our first birth, and will have nothing to do

with our second birth." Paul to the Eph. (2nd chap.) says, "We are dead in trespasses and sins." What can dead people do in order to live? Life is the gift of God. Certainly we know nothing until we are born and the apostle calls this being created in Christ Jesus and if any man be in Christ he is a new creature (2nd Cor. 5 and 17.)

Question 2. Why are not all born again? James 1 and 18 says "Of his own will begat he us with the word of truth." Now if God begat, and that of his own will, those whom James in the first chapter calls the twelve tribes, could he not in the same manner beget every one and would not his son redeem and pray for them? Then I conclude that the reason that all will not be born again is because the Father does not see fit to beget them with the word of truth.

The Scripture to which you refer, 2nd Peter 3 and 9, I will ask you first of all to read the whole Epistle. Note in the beginning that he addresses 'those who have obtained like precious faith with us.' Now is it not reasonable to say that every word that follows this address belongs to those addressed, just as this letter being addressed to you is all yours? Then again notice that in the 9th verse of 3rd chapter he says, "The Lord is not slack concerning his promise as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." Now I say that Peter is talking to those of like precious faith with himself,

and says that the Lord is long suffering to us-ward, or toward us, to whom he has given this precious faith and is not willing that any of his dear ones shall perish, but that all should come to repentance. No one knew this better than Peter. He had denied his Lord, but the Lord was not willing that he should perish, therefore he looked upon Peter and he remembered what his Lord had said to him and went out and wept bitterly. He came to repentance, and so will everyone whom the Lord rebukes with his look of love, because it is the will of the Lord that they should.

In regard to the elements of the communion, I know of no controversy over that. But will say that I understand that the bread was just such as they were eating at the time and that the wine was the fermented juice of the grape. I have thought that the fact that Jesus blessed the bread and gave thanks for the wine had some significance. The bread is converted from its natural to its spiritual use. So I have felt that the more palatable and digestible the bread is, the more it represents the nourishing power of the gospel, or Jesus, the Son of God. The wine he seems to use as it was. Its power to revive the spirits and make merry the hearts of men makes it an emblem of the cheering effects of the blood of Jesus Christ, that cleanseth from all sin.

Now about war. I feel that war is wrong, and is brought about by an evil spirit in a desire for gain to satisfy the lust of ambitious men. I will ask you to read John 18 and 36, which reads as follows: Jesus an-

swered, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." So it seems that those who are imposed upon in this world may fight. The Jews were persecuting Christ without a cause, and had his kingdom been of this world his servants would have fought to maintain his cause. But his kingdom is not of this world and therefore it suffers violence. The people of God in every age and country have been persecuted but in no instance on record have they persecuted others. Saul of Tarsus asked the aid of the powers of this world to enforce his false religion. But after he knew the true religion of Christ he never asked the worldly powers to help him or his cause, but being in the kingdom of Christ he suffered for its sake, and prayed for his enemies that if it was the will of God they might be saved.

We can and do love persons whose ways we hate. For instance, I hate the ways of the present rulers of Germany, but I can and do try to ask the Lord to show them the error of their ways, and give them the heart that says peace on earth and good will to men. I trust we do not hate any one on earth, but the ways of the wicked we should hate with perfect hatred.

The last question, "Who is my brother?" I think that, in a scriptural sense, the one born of God is my brother. If I am born of God and as there is natural love in my heart for him who is the son of my

father and my mother, even so in this spiritual family born of God, there will be the love of God flowing from heart to heart, and I trust you will be able to understand what I mean.

Your friend,

Joshua T. Rowe.

Roland Park, Md.

"THE LORD IS THERE"

Ezekiel 48:35

In reading the preceding chapters of this prophecy we find Ezekiel was given a view of a certain building, surrounded by specified lines of boundary, very accurately measured, also every detail as the measurement of the building is given. In the description of this building we see presented, the attributes of Almighty God, and as we read of this specially designed building which Ezekiel saw in vision and as we view it there is presented to our mind a perfect structure, the whole work denoting perfection, accuracy and completeness which can only be attained by having carefully designed or planned each line, and, having perfected this plan before beginning the work, for we find all four sides equal, the doors and windows all specified and systematically arranged, with posts and galleries, all finished in three stories. We can not fail to notice the carefulness in the arrangement and execution of this structure. God's works are always perfect. His ways are always equal. In that, He saw the end from the beginning. He could and did see every detail, even the most minute, not even the mote in the sunbeam escaping His notice, and

if we were of a mind to follow this trend of thought there is material here for unlimited words for the storehouse of our God is inexhaustible, but our mind at the beginning was not specially lead to present this grand truth alone, but more along a general line of thought.

We recall that the ark was built after a pattern given of God to Noah, that he should finish it all according to the pattern, which he did, each item as planned, there has not, nor ever can be any failure or miscarriage in God's plans. He ever, has an efficient workman, trained and thoroughly furnished by Himself for the execution of His plan whether he be a Moses or a Pharaoh. The plan of God is ever systematically and completely carried out, therefore when the ark which filled its designed purpose then, being also a typical structure of future things, must needs be built there was a competent and efficient workman for the place. The plan of the ark was in the main, to have three stories, with only one door, which was in the side thereof and served as the only entrance to each of the three stories, and only one window finished in the top. As the ark typified Christ we see in the one door, finished in the side, the ONE and only way of, or entrance to, salvation, through the pierced side of Jesus for all time, that is through all three dispensations, the way is ever the same, the atonement, which was carefully planned and faithfully and perfectly executed by Christ, the master workman being the only acceptable offering for sin, and is effectual in that it reaches the most re-

mote, the most minute detail having been thoroughly considered and faithfully performed, for His, is the only name given under heaven among men whereby we must be saved, it must be this way—it can not be any other and God's people must be saved, they can not be lost, the one window finished in the top shows us from whence is the source of all light, that, every good gift and every perfect gift cometh down from God in whom is no variableness, neither shadow of a turning.

Now 'in the figure of the ark which was built by a specified pattern which was as specifically followed, in that, the ark was perfect, we have the type presented in the patriarchal dispensation, then the building which is here described by the prophet, the carefulness of the plan and execution presenting the same complete and finished work in the prophetic or legal dispensation, then in the book called Revelation, John records having seen the measurement taken of the temple "and the city that lieth four square," which gives to us in this the gospel—third and last dispensation, that in which we can not fail to notice the similitude of this, and the vision of Ezekiel, and the ark. For truly there is no difference in any of the three dispensations. The immutable, unchangeable God reigns, being unchangeable there can be no change in His plans which are perfect from the beginning. Ezekiel writes that the name of the city is "the Lord is there." We see the work of God in all three dispensations, therefore "The Lord is there" in all things, for when we

are permitted to view the glorious truths we can truly say "the Lord is there." Out of the perfection of Beauty God hath shined. What a wonderful place, yet often how terrible to the flesh. Jacob was found of the Lord in a waste howling wilderness in a most terrible place. Where all manner of evil thoughts and surmising lay heavily upon him, when his day was spent (as in the child's experience) when he had spent his strength and had not reached any place of rest, no habitation, but alone, in the lonely wilderness, the shades of the impenetrable eastern night enfolding him in the solitude of being alone in the wilderness, having so lately left the tender care of his mother, the comforts of home, now alone in the lonely mountain, destruction near but tired and worn by travel and the heat of the day he lay down in remorse and shame, with a stone (the law) for a pillow, the only place a lonely sinner has to rest his weary aching head. Overcome Jacob falls asleep (dies to self) and in his sleep being separated from his worldly suffering he is given to behold a most beautiful sight. When he awakes, how different the scene from that of the night before. He anoints this hard unfeeling stone (the law) with oil and sets it up as a pillar. Paul says "the commandment which was ordained to life I found to be unto death." Rom. 7:10. And as Paul found the law to be holy, just and good, so do we, so in type did Jacob anoint the stone with oil, and when brought into the knowledge of these things then we have reverence and love for the law, so this terrible place

which Jacob went to sleep in, he now finds it to be none other than the house of God, but he knew it not until the revelation of the glory of God was come and he named the place Bethel, which means the house of God. Wherever we see perfection, holiness, purity, redemption, salvation, sanctification, we see the house of God, the dwelling place of Almighty God. For "the Lord is there" in all these things. Have we not looked upon the face of some dear child of God, which was radiant with beauty, showing forth the graces of the Master and have we not felt they were very near the world of glory and did we not feel sure God was there dwelling in their hearts. Could we not see the manifestation of the quiet, peaceful reign of the King of Peace there. Have we not looked upon some dear old servant of the Lord, as he proclaimed the truth of God and felt the place to be too solemn, too sacred, too pure for us to be there, for we felt the Lord was there, and we felt we were beholding that perfect building of the temple of God, the New Jerusalem, a building or a work not made with hands, seeing the church in the transcendent beauty of Christ Jesus, the work of grace in the hearts of his children which causes them to see these things and know the Lord is there, and he who has seen the beauty of the perfection of the ways of the Lord, has seen that which the prophet saw, has seen the city that lieth four square, which John saw.

John was in the spirit on the Lord's day, Ezekiel says the hand of the Lord was upon him and "In

the vision of God brought he me into the land of Israel," but Ezekiel was literally in Babylon, for it was the beginning of the twenty-fifth year of their captivity, therefore we see it is in the visions of God that these things are seen. Vision is sight, the natural mind comprehends a vision as some awful apparition, but not so the visions of God is that which one is given to see. Old men shall dream dreams and young men shall see visions, the dream and the vision being the same, in each it is that which the Lord gives us to see, and we can only see these things when we are in the spirit and on the Lord's day (not necessarily Sunday) it is when the hand of the Lord is upon us. John was in the Isle called Patmos—an isle is a very small island and Patmos means mortal, therefore John was then a living man and was in this condition for the word of God and the testimony of Jesus Christ. While John was in the flesh he was also in the spirit. The Lord's people see these things, in every age they see the beauty of holiness, they see the church and know the truth, for when John saw the holy city, it was not that he was transported to some far away vale, into some immortal place, beholding some product of a vivid imagination, but he with Ezekiel saw these things in the visions of God, and saw this "coming down from God out of heaven," from whence cometh every good and perfect gift. Ezekiel was not in Jerusalem but in Babylonian captivity. John was in the Isle called Patmos, and we are the same—in the flesh and see the same things. The patriarch, the

prophets, and the apostles and us, cover the three dispensations, and see the same things. What! would we think the apostles were the most highly favored, because they saw the man Christ Jesus, for he says, Abraham rejoiced to see my day and he saw it and was glad. Yes, Abraham saw Christ, for before Abraham was, I am, and in the early morn of creation the crucifixion is prefigured, for God made coats of skin and clothed Adam and Eve, which was by the shedding of blood, the sacrifice of life for a covering, hiding the naked condition of man, right here I want to refute the idea that Adam was perfect before he ate of the forbidden fruit, the eating did not change his condition, he was naked before he partook but in partaking he was made aware of his naked condition. Adam was just as helpless, just as naked before as he was after and nothing short of the work of God could effectually clothe them. And by faith Abel offered the lamb the first of the flock which was a more excellent sacrifice than that of Cain. Abel saw the atoning blood of Christ and portrayed it by his sacrifice which God accepted. In every age, in every clime, in every tongue, Almighty God ever remains the same, and in the glory we behold "the Lord is there," for he dwells in the hearts of his people, they are all one in Christ Jesus, the beggar of the highway is exalted to a king, and the kingdom is pulled down and its inhabitants made beggars because "the Lord is there," one having no preeminence over another, one in him, re-

gardless of which dispensation in which one may have lived, for all three are one in him, the revelation of whom fills us with unspeakable words of adoration and praise, and he accepts the praise that sits silent on our tongues—for there are no words to describe the excellency of his glory therefore the silent song of praise ascends to him as the smoke of a well savoured sacrifice which he accepts and we know "the Lord is there" for we have seen his star.

The Lord bless his people with knowledge and understanding and these words to their comfort and his glory if it be his will. Amen.

Your unworthy brother,

F. Selby Fisher.

Salisbury, Md.

THANKS TO GOD.

Elder P. D. Gold,

Wilson, N. C.

Dear Brother and all the Household of Faith:

Through the merciful Providence of God, I am slowly recovering from an illness that I almost despaired of life. I am so thankful that I am being spared to my dear family and loved ones. I take this method (through your kind permission) to express my gratitude to God as the healer of all our diseases and the source from which all our help must come, and to the brethren and friends that were so kind to visit and administer to me in time of need, I pray that the Lord will abundantly bless you all.

Affectionately,

J. B. Dupree.

Durham, N. C., June 23.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., SEPT. 15, 1918

EDITORIAL.

THE PERFECT LAW OF LIBERTY.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25.

The epistle of James is expressive of what is the living work of God.

There is a perfect law of liberty or freedom in the law of the Lord. Where there is life and peace there can be no death; for the law of the spirit of life and peace works the love and power of God. Such blessed souls abide in the love and power of God. Be ye doers of the word and not hearers only. Such blessed servants of the Most High God are kept by the power of God through faith unto salvation in per-

fect peace. For God keeps in perfect peace him that trusts in God. His word is a lamp to his feet. Such blest ones dwell in the courts of God's love, and abide under the shadow of the Almighty. Man should live by every word that proceeds out of the love of God for God is love and he that loves is born of God. Nor can the service of God be an irksome service to him who has tasted that the Lord is gracious. Then how good is it to look into the perfect law of liberty which is in Christ Jesus; for if the Son make you free ye shall be free indeed.

The eyes of his understanding are enlightened in Christ Jesus. He beholds the beauty of the Lord in the land of the living. P. D. G.

GOOD SEASONING.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Can you think of a rule more perfect than the one here laid down?

If food is well prepared it is always good and never out of season, or illtimed, nor uncalled for. It will never be uttered at the wrong time, nor to the wrong parties, nor for meddling. Words fitly spoken are like apples of gold in pictures of silver.

How good guide or overseer is that which teaches when it is time to speak and when it is better to hold your peace while you have it. What to say, when to say it, to whom you utter it, and for what purpose is embraced in this matter. By thy words thou shalt be justifi-

fied, and by thy words thou shalt be condemned.

What a sweet word is grace. But suppose the one you speak to finds fault of your speech guided with such gracious words that are seasoned, ripened with salt, so that the truth is uttered in form, in spirit, in substance. What wrong is committed?

To possess the spirit of love so that you love the one you speak to so that you have that spirit that worketh no ill to your neighbor then wherein art thou condemned by thy words?

If by the grace of God I am what I am then who could condemn me? God is in heaven, but I am of the earth and earthy; therefore my words should be few. If I am conscious that I am not informed and therefore know not what to say a good rule would be for me to hold my peace.

A prayer expressed. Let the words of my mouth and the meditation of my heart be right and acceptable in thy sight, O Lord, my strength and my Redeemer, then shall I be upright and innocent of the great transgression. Surely without the Lord we can do nothing, and surely the Lord tells us this blessed truth. P. D. G.

THE RAIN BOW

We are accustomed to thinking of the things in nature being the same, and of cause and effect being the same—the same cause producing the same effect, and like causes producing like effects, but with respect to the bow, commonly called the rain bow—there seems

to be exceptions. While we call it the rain bow, to be scripturally correct, as we ought to be, we should call it, the Lord's bow. "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations, I do set my bow in the cloud."

There can be no doubt but that the same law which now produces the rain bow existed then, but not with the same relation as to cause and effect. Nor can there be any doubt but that the Lord's bow existed before the flood, but Noah nor his sons had ever seen it. It was not in the cloud prior to that event. There had been no clouds, nor had there been such a rain as that which produced the flood. When the Lord separated the waters, by a firmament, which divided the water from the waters, those under the firmament he gathered into one place, as into the sea, and those above he gathered together as in a cloud, and that cloud with its treasures of waters was held there until the time when they should be called for. And on the back side of that cloud were the constituent elements of the rain bow. And when the windows of heaven, or the firmament were opened these waters were brought forth in the cloud, and poured out upon the earth, and as the cloud passed on the sun came forth and threw his light upon its receding face, and the bow came forth from its hiding place as from the face of its Creator, in its splendor of harmony of tint, and grace of form, and circled the vaulted heaven, and was by its

great covenant keeping Creator proclaimed the token of his unalterable and unfailing pleasure with respect to every living thing of all flesh upon all the face of the earth. Thus are we assured that seed time and harvest and cold and heat, and summer and winter, and day and night shall not cease as long as time shall last, or the earth remaineth.

The Lord often works out of, or aside from the ordinary course of events to prove to us that he does things, and that what he does according to his covenants is done forever.

And that he does things not in accord with the laws in nature proves that he does not necessarily nor always work by and through these laws. It is true these laws are true in themselves and to each other, but they do not work without divine sanction, nor do they render impossible special providences.

While the laws in providence are universal and general in their existence and application, they also have special aspects from the standpoint of grace. To the natural mind all things are natural and general, while to the spiritual mind all things are gracious and special. The natural man contemplates the rainbow as a matter of course, a natural result, while the spiritual regards it as a special dispensation of divine import; and as he contemplates its existence and signification he worships God and takes courage and presses on in full assurance of faith, being confident that He that has begun the good work of grace in the hearts of

his people—and he feels to hope has begun it in his heart—will perform it unto the day of Jesus Christ.

For the needed purposes for water at the first the Lord sent up mist and watered the earth, after which he formed man of the dust of the ground and breathed into his nostrils the breath of life and he became a living soul. And after this fashion man drifted along in his course of life to the flood, which marked the end of the first dispensation of generations, and brought in a new era with covenants of promise having for its seal the bow in the cloud. These scenes and realities, as "handfulls of purpose," are laid out along the way the pilgrim takes, and now and then he comes into them, in this or that regard, and partakes of the intended substance. They are his meat and his drink. And thus he takes them up and they become a part of him. He lives in them as they live in him. In them he lives to learn and learns to live. They are the very manifold promises of God to him, through which he is made partaker of divine nature. He sees the hand and counsel of God in them, and he becomes strong in the enduring substance of the promises of God as of a covenant ordered in all things and sure.

P. G. L.

SKEWARKEY UNION.

The next sessions of the Skewarkey Union is appointed to be held, D. V., with the church at Tarboro, N. C., the last Friday, Saturday and Sunday in September.

S. Hassell.

MESSAGE OF THANKS

The Primitive Baptist Church at Hunting Quarters, Carteret County, N. C. To the Signs of The Times, Zion's Landmark and Gospel Messenger, and to our brethren, sisters and friends who so graciously came to our help in the rebuilding of our meeting house which was taken from us by a cyclone on the 15th of last January, Greeting:

Dearly Beloved in the Lord, we do now send to you this, our message of thanks, as we hope in the fear of our God, for your kindness in remembering to help us in the rebuilding of our meeting house which was destroyed in said cyclone.

We are glad to tell you that we have gotten our meeting house nearly enough finished that we held our first meeting in it this day. Also we think that when we have finally finished it we will be but little behind with our payments. We cannot tell just how much shortage but not more than about one hundred dollars.

We do feel to thank our dear heavenly Father for His abundant goodness to us, and we pray Him to remember you all in His many blessings, and comfort you in His love.

Our first meeting was one of comfort and peace conducted by our pastor and Elder J. P. Tingle.

The Lord bless you all.

Done in conference this 24th day of August, 1918.

L. H. Hardy, Moderator.

J. D. Smith, Clerk,

Atlantic, N. C.

CHURCH ORGANIZED.

Elder P. D. Gold, Wilson, N. C.

Dear Brother Gold: I am writing for publication of the organization of the church at Cleveland, in Cleveland township, Johnston Co., N. C. Please correct my mistakes.

Saturday before the 5th Sunday in June, 1918, met according to previous appointment in the building set apart for the purpose of organizing a church of the Old School or Predestinarian Baptist. On motion Elder W. A. Simpkins opened conference by praise and prayer. Elder J. T. Coats was chosen moderator and Elder J. A. T. Jones, clerk. On motion all brethren and sisters from sister churches were invited to seats. Moved and carried that those who have letters present them to this conference when the following came forward and presented letters which were read, Brethren B. A. Barbour, H. C. Woodall, D. M. Wood; sisters Venie Lee and Flora Woodall. Moved and carried that the articles of faith be read, which was unanimously agreed to, and the same recorded in the church book, provided for the purpose. The Presbytery believing them sound in faith and doctrine pronounced them a church of the Old School Baptist in gospel order by extending them the right hand of fellowship. The Presbytery was composed of Elders J. T. Cates, J. A. T. Jones, W. A. Simpkins, G. W. Stephenson and L. H. Stephenson.

Since the organization one has united by experience. Four are expected by letters at our next meeting. Many others are expected

sooner or later by experience. I was a member of the missionaries 16 years. Joined when I was ten. I had many dreams of sleep. My dreams and experience I may offer for publication later.

Hoping all God's humble people will remember us in their prayers.

Your brother in love,

D. M. Wood.

REBECCA A. LUNDY

It is a wonderful thing,

Mother.

Other folks can love you

Only Mother understands.

She works for you, looks after you,
loves you,

Forgives you anything you may do,
Understands you;

And the only thing sad she ever
does you;

Is to die and leave you.

This expression of a mother's affection and love has always appealed to me but never did I so fully realize its meaning as when I opened a letter from my wife at East Lake, N. C., on the 4th of June and found enclosed a letter from my broken hearted father saying:

"Your mother is no more."

No one that has never passed through this trying ordeal can know the inexpressible sorrow that comes to us with the knowledge that Mother, who untiring and tenderly watched over us in infancy, cared for us in childhood, instructed us in youth and encouraged us in our mature years, is gone, never to return again and that Voice that so often counseled and admonished us, is silent in death. We shall hear

it no more. If, like Bob Ingersol, we believed that life was a great gulf between the barren peaks of two eternities that we strive to look beyond the heights, we cry aloud and the only answer we get is the echo of our wailing cry, we should be in utter despair, but out of the encircling gloom of the grave there comes to us a sweet whisper, Mother is not dead but that poor frail body that had borne the burden and heat of the day, had become too weary and exhausted to go farther and she has fallen into a peaceful slumber, to awake in the likeness of the Second Man, Adam, the Lord from Heaven, to suffer no more, to sorrow not again, but where she will be with Jesus and be like him. Oh, how precious to me, in this hour of my great sorrow, is the doctrine of the Resurrection.

Mother, whose maiden name was Rebecca A. Williams, was born among the picturesque hills on the north side of the Blue Ridge mountains, near Hillsville, Carroll County, Virginia, May 26th, 1844, where she lived with her parents until July 26th, 1866, at which time she was married to Azariah Lundy, of the same county. To this union there were born nine children, six boys and three girls. The oldest girl and her baby boy, preceded her to the better world. Their names are: Elder E. E. Lundy, Wilmington, N. C.; Lillie F. Lundy, deceased, Tazewell, Va.; Eugene M. Lundy, Ottawa, Kansas; Mrs. Elizabeth S. Pruett, Newhampton, Mo.; Mrs. Carrie A. Johnson, Kansas City, Kans.; Lafayette C. Lundy, New-

hampton, Mo.; W. Perry Lundy, Chaffee, Mo.; Richard B. Lundy, Gara, Mo.; Jesse B. Lundy, deceased, Cape Girardeau, Mo.

Her marriage being just after the War Between the States, when the county had been devastated by the Union Army and also before any of the inventions, such as cook stoves, sewing machines and other labor saving inventions were in use, her early life was one of hardship, privation and sacrifice. One of my earliest recollections is picking up chips to make coal for Mother to bake bread. She spun the wool and wove the cloth and cut and made the clothing for the family. Besides, most every fall, she would have an extra piece of cloth to sell to pay for family supplies through the winter, such as sugar and coffee, etc., and I want to say here that father was not idle nor neglectful of his family. He worked hard summer and winter. In the summer to make a crop for the support of Mother and the little children and would spend the winter in the mountains, cutting wood for the iron furnaces to get money to pay for our little home.

Thus they toiled and worked together and were blest to accumulate enough so that her last days were spent in comfort.

Mother received a hope in Christ and joined the church at Good Hope, Carroll County, Va., about forty years ago. She always enjoyed her church privileges when she could attend but, after moving to Missouri it was quite a distance to her church and she being feeble, did not get to go often but her faith

remained firm and unshaken to the end. She was such a strength to me in the ministry. One of the letters she wrote me (One of her last letters to me), she said:

"I would love so much to have you with me but I desire to be reconciled to the Lord's Will, believing he has called you to preach his precious gospel, so go on, my boy, and feed the flocks of God that he has purchased with his own blood, and may you be blessed to fill your course with joy."

Mother had been suffering for about five years with a complication of diseases. Father had employed the very best medical talent he could get and nursed her as tenderly as if she had been an infant but there was nothing that could stay the progress of her fatal malady. She had been confined to her bed all winter and spring, except for a few short intervals. She was taken worse on Monday, May 13th and, on Wednesday morning, she was taken with nervous spasms. Father sent for a physician and he gave her a hypodermic injection which stopped the spasms but she never regained consciousness but lingered on until Friday night when she quietly, and peacefully passed to her eternal rest, being seventy-three years, eleven months and twenty-two days old.

While we all, and especially our aged Father greatly feel our loss, we can but rejoice that her sufferings are over; that she is where the weary are at rest and sickness, sorrow, pain and death, are felt and feared no more.

On Monday, May 20th, her re-

mains were taken to Foster Church and after Elder M. E. Young, of the Primitive Baptist Church, Indianola, Iowa, preached a comforting discourse to the sorrowing relatives and friends, her body was laid to rest in beautiful Foster Cemetery, there to await the resurrection.

In conclusion, I want to say to father, who, I am sure, feels the loss of Mother more keenly than any one else could and who is not very distant from the sweet, happy home, where Mother has gone, to remember the word of David, that God will not forsake him though he is old and gray headed.

May we all be blessed to look to and trust Him, in sorrow and in hope.

E. E. LUNDY.

708 South 2nd St., Wilmington, N. C., August 17, 1918.

DEACON G. W. CARTER

At the request of the bereaved widow and daughter of the deceased I will try to write an obituary notice of his death. He was the oldest of Wilford and Elizabeth Carter's children, ten in all, four girls and six boys, all living except the subject of this notice.

Wilford Carter, their father joined the Confederate Army during the War Between the States and was lost sight of. He was either killed or died of disease, consequently the burden of providing for a large family, fell hard on G. W. and his bereaved mother who has gone to her reward, many years ago. She was a faithful member of the Primitive Baptist Church.

G. W. Carter was born in 1847. He was married to Telitha Wray. To this union was born eleven children, six girls and five boys, one of whom died in infancy and Mrs. Susan Trent also preceded her father to the grave. All the rest are still living to share with their aged and grief stricken mother, the deep felt loss of a loving and kind hearted husband and a faithful and indulgent father. He was stricken with paralysis sometime last winter about nine o'clock in the morning and died the same evening. He united with the church at Matrimony, Rockingham County, N. C., and was baptized by Elder McNeely on the 3d Sunday in June, 1872. Later he moved his membership to Wolf Island church, the same county and State, where he served the church as a deacon, faithfully discharging the functions of his office for many years. The church looked upon him as one of her strong pillars and feels doubtless that she has lost a bright and shining light, and a good and safe counselor.

He filled the office of a deacon well and was no slacker. When there was a contribution necessary to be made up he was always ready leading the way. He looked after the necessities of his pastor, and the poor and needy of the church. He was given to hospitality. His doors were always open to his brethren and friends.

He was a good manager and provided well for his household, having everything convenient and comfortable, and the Lord blessed his labors. He has reared a highly respectable family of children, all

standing well with those who know them. The funeral services were conducted by Elder Springler, after which his remains were laid to rest at Wolf Island Cemetery to rest until the resurrection morn, when his mortal body will be raised immortal and fashioned like the glorious body of his dear Saviour. We feel assured he will join with all the blood bought throng in singing praise to the Saviour of sinners. We trust a spirit of resignation will be given the bereaved family and that they may trust in him who has promised to be a Father to the fatherless and a husband to the widow.

Written by a friend.

LANY NORRIS

At the home of her son-in-law and daughter, Mr. and Mrs. J. W. Cox, Elm City, N. C., with whom she spent the latter years of her life, Sister Lany Norris passed peacefully away on May 14, 1918.

She was born in Edgecombe Co., January 9, 1842, was the daughter of Robert R. and Ancy Braswell, the last of their children now living, except Mrs. J. D. Draughn, who is over 80 years old.

Sister Norris was united in marriage to Mr. Jesse Norris, a kind, industrious and peace loving man, on February 10, 1870. This union was blessed with three children, all girls. The youngest, Jessie, only lived three months. Lula, the oldest, married Mr. G. A. Barnes, and died September 6, 1917. Alice (Mrs. J. W. Cox) now resides in Elm City. She leaves one sister, one daughter, three grandchildren, and one great-grandchild to mourn

their loss.

She received a hope in Christ and united with the Primitive Baptist Church at Pleasant Hill, July 24, 1875, was baptized the next day by Elder B. C. Pitt. She was a faithful and attentive member as long as her health would permit, and continued to send messages of love and her contributions to the church even after ill-health debarred her going to her place of worship. She was held in the highest esteem by all who knew her. She was stricken with paralysis November 18, 1915, from which she never recovered. Was never herself again. She could not talk, though she knew all her friends, and was patient and cheerful always. She retained that sweet, meek and most lovely disposition, preferring always "to be, rather than seen." A distinction, which all of us, who were her near friends, knew to be her heritage.

She was a faithful and affectionate wife and mother, a kind and accommodating neighbor and friend. Her moderation known to all. Sister Norris did not seem to suffer during her sickness, but sometimes not feeling so well as usual, she would sigh, and say, "Go, go, so tired." She wanted to die. She could not retain her word well enough to read, but always kept her "Landmark" and "Gospel Messenger" on a table near her chair, and would try so hard to read them.

We are sure that our loss is her gain, and though we sorrow here with her loved ones, yet not as others, who have no hope, for we be-

lieve that she is "asleep in Jesus" until the resurrection morn.

The funeral services were held from the home in which she had lived, and been so tenderly cared for in every way that faithful and affectionate children and friends could administer.

According to her request a good while before she died and also the request of her daughter, that I preach her funeral, I endeavored to do so to the bereaved family and friends. Songs of her own choice were sung.

The remains were taken to the cemetery and laid by the side of her beloved husband, there to await the resurrection.

M. B. Williford.

DEACON WILLIAM HENRY LASSITER

Brother William Henry Lassiter, the fourth of ten children, was born to Alfred and Dinah Lassiter on December 25, 1845, and died at his home near Four Oaks, N. C., on March 24, 1918.

In the fall of 1862, he volunteered for service in the Civil War, and served until its close. He fought in many of the hardest battles but never received a wound. He proved to be a brave soldier, a good fighter, and fought faithfully until the end of the war. He was with General Lee at Appomattox when General Lee surrendered.

After the war ended, he went back home, and the next year in June, 1866, married Miss Louisa Johnson. Four children were born to them, three of whom are living—Mrs. J. A. King, Mrs. J. W. Lang-

don, both of Four Oaks, N. C., Rev. 4, and Mr. Sir William Lassiter.

On the second Saturday in June, 1871, he united with the Primitive Baptist Church at Clement. Ten years later in December, 1881, he was chosen deacon, and served his church faithfully until his death. He was one of the most loyal members the church ever had, always going to the services at the different churches near him, and attending the Associations as long as he had strength enough to go.

Although for a number of years Brother Lassiter had been in very bad health, he was an industrious worker, and a thrifty and prosperous farmer. In his business affairs he was honest and straight-forward. He was always kind to everybody and ready to lend a helping hand, or to encourage the unfortunate. He was a man full of piety and reverence of God, a man known for his good deeds, being especially attentive to the sick and needy. His kindness and timely counsel will be missed by everybody in his community.

He left a wife, three children, six sisters—Mrs. Bennett Massengill, Mrs. Sarah Durham, Mrs. W. E. Massengill, Mrs. L. R. Moore, Mrs. Henry Hall, and Mrs. W. B. Hobbs; two brothers, J. W. and W. A. Lassiter, and a number of grandchildren and great-grandchildren.

We, the committee, offer the following resolutions:

1. That whereas, it had become our painful duty to chronicle the death of our dearly beloved brother, William H. Lassiter.

2. Resolved, That a good man is

gone from us and that we deeply deplore his death.

3. Resolved, That what is our loss is his eternal gain.

4. Resolved, That we tender to the bereaved family our deepest sympathy and that we commend them to the mercies of an all wise God who is able to save.

Approved by the church in conference; August 10, 1918.

Elder A. D. Johnson, Moderator.
J. W. Lassiter, Clerk.

BLACK CREEK ASSOCIATION

The 43rd annual session of "The Black Creek Primitive Baptist Association" will be held (D. V.) with the church at Memorial, Wayne County, N. C., Friday, Saturday, and Sunday, October 25th, 26th, and 27th, 1918. Visitors by rail will be met at Fremont, N. C., on A. C. L. R. R., Thursday evening and Friday morning.

A cordial invitation is extended to brethren and friends to meet with us.

J. F. Farmer.

BLACK CREEK UNION

P. D. Gold Pub. Co.

Dear Sirs: Please publish in next issue of Zion's Landmark that the next session of the Black Creek Union will be held with the church at Lower Black Creek on Saturday and 5th Sunday in September.

C. B. Hall, Union Clerk.

Per Eva Hall.
Goldsboro, N. C., 10-11-18

ELDER J. W. WYATT

Elder J. W. Wyatt will preach,

the Lord willing as follows:

Wilson, Sept 30th, at night.

Elm City, October 1st.

Upper Town Creek, Oct 2d.

Mill Branch, Oct. 3d.

Sappony, Oct. 4th.

Kehukee Association 5, 6, and 7th.

Nashville, October 8th.

Spring Hope, Oct. 9th.

GILLIAM'S ACADEMY SUSPENDS

Gilliam's Academy will not open for session of 1918-1919, owing to conditions brought about by the death of the principal of the school and the new army draft regulations. Decision reached by those in charge.

WILL ACCOMPANY ELDER NEWMAN

Dear Brother Gold: Please say in the Landmark that Elder A. L. Harrison of Virginia, expects to accompany Elder Newman on his appointments from the Kehukee Association to the White Oak Association, the Lord willing.

Yours in hope,

H. L. Brake.

Rocky Mount, N. C., Sept 13, 1918

SALEM ASSOCIATION

The next session of the Salem Association, will convene, (D. V.) with the church at No Creek, Davie Co., N. C., on Saturday before the second Sunday in October, 1918.

This meeting house is located about four miles south of R. R. station at Advance, N. C. Brethren, Sisters and Friends, are invited to attend. And a special invitation is

extended to ministers of the gospel.

W. L. Teague,
Association Clerk.

MILL BRANCH ASSOCIATION
Zion's Landmark,
Wilson, N. C.

Please give notice in the Landmark that the next session of the Mill Branch Association will be held with the church at Simpson Creek, Horry Co., S. C., on Friday, Saturday and first Sunday in November, 1918. Visitors will be met at Loris, S. C., on Thursday before. Visitors will come via Chadbourn, N. C.

C. W. Brown, Clerk.

PARTICIPATED IN THE SERVICE

I know the brethren and friends will be pleased to learn that Elder Gold is improving some. I was with him at High Point Sunday and heard him speak for a few moments and also assist at the communion.

Elder Mickey the pastor of the church spoke eloquently of the wondrous love of the Father.

I trust our readers will bear with us in the delay of issuing the Landmark. We are short of help in every department and the trials of a business man during these war times are well nigh insuperable.

John D. Gold.

J. F. BEAMON

of Oklahoma will preach (the Lord willing):

Tuesday, Oct. 8th, Mill Branch.

Wednesday, Oct. 9, Upper Town Creek.

Thursday, Oct. 10, Wilson.

Thence to Contentnea Association.

tion.

Tuesday, Oct. 15, Mewborn's.

Wednesday, Oct. 16, Sandy Bottom.

Thursday, Oct. 17, Sand Hill.

Thence to White Oak Association.

Wednesday, Oct. 23, Wilmington.

Thursday, Oct. 24, Goldsboro.

Thence to Black Creek Association.

PAYING FOR OTHERS

Since the War Savings Board has issued notices that all papers must be paid in advance we have received several subscriptions to the Landmark from brethren and friends instructing us to send the paper to some needy person who is unable to pay for it. This we have done. Lately we have been receiving a number of letters from widowed sisters who say their sons are in the war and they must stop the Landmark because they are unable to pay for it and from brethren advanced in years who say they must give it up though it has been a great comfort and solace to them.

Those who feel so disposed from their bounty could help to keep the paper going to such as these and thus enable us to pay the expenses of the publication of the Landmark during the strenuous times caused by the war.

MRS. WILLIE A. KETON.

In loving memory of my wife, Willie A. (Cobb) Keton. She was born May 28, 1854, in Pitt County, N. C., and died Jan. 1, 1918, in Elizabeth City, N. C. She joined

the church at Conetoe, Edgecombe County, N. C., Saturday before the third Sunday in July, 1891, and was baptized by the pastor, Elder G. D. Roberson, was married to the writer January 3, 1894. She took a letter from Coneto church to Flatt Creek church in Pasquotank County, N. C., and later to Bethlehem church, Elizabeth City, N. C.

She was subject to bronchitis and it became chronic. She took her bed March, 1917, and for three months was almost as helpless as a child, but got better so she could get around the house by help and I took her over to the church two or three times, but about three days before she died, she began to get weaker and died from weakness, she suffered very little pain. She lied very quiet and looked like she was resting in sleep. She died as she lived in the strong faith in the Lord. She was a wife in all things after I was chosen deacon she filled the place of a deacon's wife, she encouraged me in many ways. It is pleasant to remember such a wife, her life sweetened mine, but the stroke is hard to me now, but I can thank the Lord for giving me such a wife. She is missed very much in the church and by her many friends, but I believe He who doeth all things well has taken her to Himself in Glory.

Written by her husband,

W. L. Keton.

Elizabeth City, N. C.

LOT W. BRINSON

After a long and painful sickness and untold suffering the spirit of Brother Lot W. Brinson took its de-

parture to a brighter and better land. He died July the 7th, 1918, in the sixty-ninth year of his age. Brother Lot Brinson was a member of Muddy Creek Primitive Baptist church. Brother Isaac Jones preached his funeral sermon. He was a devout Christian and loved his church and the grand old doctrines it promulgate. He left behind him a large family who paid him every attention through his long and painful suffering. He will be sadly missed in his community. None knew him but to love him and named him but to praise. I feel assured that his spirit has gone back to the God who gave it and he is resting sweetly with the angels of heaven.

H. C. Stanford.

Hallsville, Duplin Co., N. C.

C. C. SMITH.

The subject of this notice was born July 26, 1851, and died December 28, 1917 of his early life the writer has no knowledge, but being his pastor for the last eight or ten years knew him intimately. He was a quiet unassuming sober, honest man, a lover of peace among the brethren. He had served as clerk of his church for several years, also had served his county as treasurer for quite a while and was an old Confederate soldier. He was a great sufferer from asthma. I have seen him at his church meetings when it seemed that he could hardly breathe at all, but he was patient, not murmuring nor complaining. If you had not taken notice of his hard breathing you would not have known there was

anything the matter. Truly a good man has gone to his reward and we all would do well to emulate his example. He was married to Mary Ellen McDaniel, March 22, 1866, the fruit of this union was ten children, five boys and five girls. Three of them together with his companion preceded him to the grave. He also left 28 grandchildren and four great-grandchildren who after the flesh mourn for him, but we all hope that in the spirit that we rejoice that he has ceased from his labors and entered that rest that remains to the people of God. May that happy lot be ours.

Affectionately,

E. E. Lundy.

MUST PAY IN ADVANCE

The War Industries board on account of the shortage of paper requires that subscriptions to all papers shall be paid in advance. We are obliged to follow this rule or have our papers debarred from the second class mail service. Subscribers to the Landmark are earnestly requested to look at the date after their names and remit for their papers and to keep them paid in advance. It will be easier for all to renew at this time since money is more plentiful now than at any time in the year and it is more easily spared. So please attend to this at once or as early as you possibly can.

ASSOCIATIONAL

The Bear Creek Primitive Baptist Association in annual or fall ses-

sion is appointed to convene with the church at Mountain Creek, Stanly County, North Carolina, commencing on Saturday, October 5th, 1918, and continuing first Sunday and Monday following.

Ministers, brethren, sisters and friends are cordially invited to attend. The church is located 2 miles from the little town of Palestine on the Southbound Railroad between Wadesboro, N. C., and Winston, N. C. Albemarle, N. C., is 7 miles west of the church on Southern Railroad between Norwood and Salisbury. Those coming by rail are requested to notify either Brother J. E. Russell or Elder B. L. Treece, Route 2, Albemarle, N. C., and they will see that you are met and conveyed to meeting. On Southbound from Wadesboro you reach Palestine Friday at 2:30 p. m. From Winston you get off Saturday at 9 a. m. I am not informed as to trains reaching Albemarle on Southern road but if you come to Albemarle be sure and notify brethren mentioned.

Done by order of the Association.

J. W. Jones, Clerk.

R. 2, Peachland, N. C.

Permanent Muscular Strength can not exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write Murine Eye Remedy Co., Chicago.

Why I Believe in Nuxated Iron

As a Tonic, Strength and Blood Builder.

—By—

DR. KENNETH K. McALPINE
A Prominent New York Surgeon, Mem-
ber New York State Medical So-
ciety and Former Adjunct Pro-
fessor, New York Post Grad-
uate Medical School
and Hospital.

"The great strain of the present times should make the public generally realize the necessity of fortifying the blood and nerve cells by means of a strengthening, upbuilding tonic. If people would only realize that iron is just as indispensable to the blood as is air to the lungs and be just as particular about keeping up a sufficient supply at all times there would, in my opinion, be far less disease resulting from anaemic, weakened conditions. For years it was a problem with physicians how to administer iron in a form that could be taken up by the system and increase the red blood corpuscles without unsettling the stomach, blackening the teeth or producing other disorders almost as serious as the lack of iron itself. But the introduction of Nuxated Iron has done away with all the objectionable features of the old mineral salts of iron and gives to every careful, thinking physician a tried and valuable prescription which he can recommend nearly every day with benefit to his weakened and run-down patients.

"Nuxated Iron, by enriching the blood and creating new blood cells, strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy into the whole system whether the patients be young or old. In my opinion, Nuxated Iron is the most valuable tonic, strength and blood-builder any physician can prescribe."

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended by physicians and which is now being used by over three million people annually, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the other thousands of iron products it is easily assimilated, does not irritate the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

SEND US YOUR MINUTES

I am too busy to visit the Associations this year and therefore I trust the clerks of the various Associations will mail me their minutes to print, and those brethren who have been in the habit of paying me at Associations for the Landmark will mail their remit-

THAT CHANGE IN WOMAN'S LIFE

Mrs. Godden Tells How It
May be Passed in Safety
and Comfort.

Fremont, O.—"I was passing through the critical period of life, being forty-



six years of age and had all the symptoms incident to that change—heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it

surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared." — Mrs. M. GODDEN, 925 Napoleon St., Fremont, Ohio.

Such annoying symptoms as heat flashes, nervousness, backache, headache, irritability and "the blues," may be speedily overcome and the system restored to normal conditions by this famous root and herb remedy Lydia E. Pinkham's Vegetable Compound.

If any complications present themselves write the Pinkham Medicine Co., Lynn, Mass., for suggestions how to overcome them. The result of forty years experience is at your service and your letter held in strict confidence.

CASH FOR OLD FALSE TEETH Don't wait till broken. We will pay you \$5.00 for a set of old false teeth, also actual value for diamonds, old gold, silver and platinum. Send your diamonds, old gold, silver and platinum. We will return cash, and receive cash by return mail. Will return same if price is unsatisfactory. Mason's Teeth Society, Dept. 145, 307 N. 5th St., Duluth, Minn. Pa.

tances to Wilson. Send check or money order. Look at the date opposite your name and that will tell how your account stands. For instance if the date opposite your name on the label is March, 1918, it means you are paid to that date and \$2.00 will pay you to March, 1919.

Wash the Poisons of
Rheumatism
 Sciatica, Neuralgia
 and Uric Acid
 Out of Your System
 With Shivar Spring
 Mineral Water.

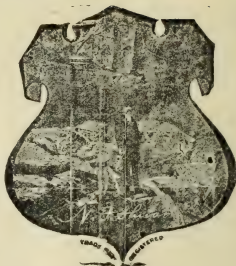
THE GUARANTEE.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucamines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest. Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fremont, North Carolina

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am, Very respectfully,

J. H. BEST, J. P.

Seranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped drinking it upon receipt of the first Water.

H. S. CUNNINGHAM,
 Editor Leader and Vindicator

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of this enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefited and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. THEO. KUKER.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a suffered from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

FILL OUT THIS COUPON

SHIVAR SPRING,

BOX 55 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Express Office

PERUNA A WONDERFUL MEDICINE

Rundown and Unable to Work

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
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Zion's Landmark

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A FALLING AWAY.

Dear Brother Lefferts: Since our short conversation at your home on the 2nd Sunday evening in May I have felt impressed to write to you a sketch of the things about which you ask me and on which we talked.

It will necessarily be but a little sketch and yet rather a long and tedious letter.

As I then told you, all the things I think I see may be but speculation, but if so I do not ask you nor any one to receive them. I shall write as I read the Bible and as I may have a little rift of light through the clouds. I often fear that I know nothing as I ought to know, for the things of God are wonderful and mysterious to me.

According to my understanding of the 11th chapter of Romans the falling away of the Jews was for a season only, and for the express purpose of the bringing in of the Gentiles. Then when the fulness of the Gentiles is come the blessings of God will be returned to the Jews.

In 2nd Thessalonians, 2nd chapter, the church is cautioned against trouble on this account, and sure signs are given as to the time of the fulfillment of these things.

The "Son of perdition" means the son of eternal destruction in every

place where that word is used in the New Testament, and it is not used in the Old Testament.

Therefore the time of the fulness of the Gentiles and the return of the gospel to the Jews appears to be foreshadowed by a falling away from the true faith, and a revelation of the man of sin, the son of perdition.

At the first sitting up of the gospel churches it appears that there were elders or gospel ministers in every city. Paul would not have admonished Titus to ordain elders where there were none called of God and having the qualifications which he wrote to him and Timothy that a bishop must have.

In the little island of Crete there appears to have been more than a hundred cities, churches in all of them, and Titus told to ordain elders in all of them. Therefore in that little island there were more than a hundred ministers of God called and qualified to the gospel ministry.

Is it so now? If not why not? Is it not because there has come a falling away? If this falling away has come is it not a sure evidence that the man of sin is soon to be revealed?

There are many other evidences

of this falling away.

Let us take a glance at our own land and country: It appears that the first gospel church on this continent was formed by Doctor John Clark and eleven other persons at Newport, Rhode Island, in the year A. D. 1638, and the said John Clark served them as pastor until 1651, when he resigned and returned to England, and was succeeded by Obadiah Holms. Those pastors and that church were strongly Calvinistic as were all the other Baptist churches which were organized in the years following. In 1639 the church at Providence, Rhode Island, was formed by Roger Williams. It was in March 1639, that Roger Williams, Ezekiel Holliman, and ten others formed that church. How is it now? There is not a Calvinistic Baptist Church in Rhode Island, Connecticut, Vermont, one in Massachusetts, a few in Maine, a few more in New York and the other States; and but few gospel ministers to be found. Nor is that all: Religion in general has gone. Large church edifices are never opened for religious services, and Sunday (the gospel Sabbath, or resurrection day of our Lord) is not respected any more than any other day of the week. Why are these things so? Is there not a falling away?

Solomon said, "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

There is an inclination to treat that word slightly and to spiritualize it away. It surely must refer to the family tutorship of our children.

Solomon's departing from the teachings of David, or Rehoboams departing from the teachings of Solomon are not evidences that that word is not the literal fact. Because we are unable to do the word of God is no sign that that word is not true. There is in every way a falling away, even in trying to make the word of God conform to our failures to do that word.

As I travel through the country I find congregations small. Even old members who were considered faithful do not go to hear the preaching, and sometimes even on Sunday they stay at home. Why so? Don't they love the truth? They say so, and yet the world appears to be more to them than the church of God. Why so? There is a falling away. Many of our ministers spiritualize everything and explain away the literal meaning of the word of God. Why so? Because there is a falling away. Some sit down with their families and eat without publicly returning thanks to God. Our Lord did not do so. Why do we do it? There is a falling away.

In the 109th Psalm, from the 6th to the 16th verses a curse is pronounced against some one. In Acts 1:20 Peter tells us that it had its literal fulfillment in Judas Iscariot. Why try to explain it away?

Jesus Christ was literally crucified, died and was buried, and arose again in the same body with the nail holes in His hands and His feet, and the spear hole in His side. Shall we explain it away or accept it literally?

He is the first fruits from the

dead, and as the first sheaf is so shall the whole harvest be. Every member of His body shall be raised up in the very bodies in which they lived here in this world, and shall enjoy the blessings of His glory in the same bodies in which they have suffered here. That which is here in this natural life is a natural, a mortal body, in every sense Adam, shall be raised a spiritual, an immortal body, in every sense fitted to dwell in and with Christ, a member of His body, and a partaker of all that is reserved in heaven for them that love Him. It must not be spiritualized so as to explain it away as a scriptural fact. As to the time and place of this change I will say more in the proper place in this letter.

In Ezek. 34:11, 12, 13, 14, 15, the Lord has given a promise to Israel that He will gather them out of all places where they have been scattered in the cloudy and dark day, and bring them out from the people, and from the countries, and bring them into their own land, and feed them upon the mountains of Israel. When was there ever a more dark and cloudy day to Israel than the one they have been passing through for the past 1900 years? When were they ever so scattered as they have been in this cloudy and dark day? It is referred to definitely and does specify a certain time or period. Their land has been given to the heathen and their places of worship has become the habitation of dragons. (Mohammedan worship.)

The 37th chapter of Ezek. is a special promise to the Jews. We

take it spiritually for the whole church of God, and we have the right to do so, for Israel spiritually is the circumcised in heart, the children of God in every nation under heaven. Yet that is a national promise of God to the Jews. Paul spoke of it in Rom. 11th. The Lord will raise up that people and they will live under the gospel or law fulfilled in Jesus Christ. That is promised to them in the New Covenant in Jeremiah 31st, and quoted by Paul in Heb. 8th and 10th. Again, we receive that for all spiritual Israel and are gladdened by it, but it is special to the sons of Jacob.

I feel sure that the present great war is a preparatory war to clean up that country for the return of the Jews to their own land.

That land was not given to Abraham, but to him and his seed. The title was entailed and the entailment has not ended, and will not as long as there is an Israelite on the earth. God gave them the land, it is theirs and their God will gather them and bring them again into their own land and they shall dwell there. The promises given in the 61st chapter of Isaiah will be fully received by them when they go back home.

Men make airships to punish and destroy their fellowmen. They mean evil but God means good. Those ships will be perfected so there will be no danger in them and they will gather up the people of God and carry them home.

In the first century the Jews preached the gospel to us. We came in believing the truth which

they preached. Two thousand years interest is right much, but likely the Gentile Gospel ministry will pay all that back after the end of the 20th century. In the economy of God nothing is lost. Here is the word, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, (preach the gospel to them,) and the sons of the aliens shall be your plowmen and your vinedressers. But ye shall be named the Priest of the Lord; men shall call you the ministers of our God: Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Is. 61:4-6. Then read on for more blessings to them. Then read Zech. 14th and see how the children of God in the several nations will be required to go up to Jerusalem and worship there. The last two verses show very clearly what will be the glory of the Jews when they are again settled in their own land. Then go to the 38th chapter of Ezek. and see the peoples and nations which shall go up against the Jews.

"Son of man, set thy face against Gog the land of Magog, the chief prince of Meshech and Tubal." The new version would say "Towards Gog of the land of Rosh, Meshech," etc. The Standard edition, A. D. 1901, reads, "Son of man, set thy face toward Gog of the land of Magog, the prince of Rosh, Meshech and Tubal, and prophesy against him," etc. The Jewish translation reads, "Son of man, direct thy face against Gog of the land of Magog, the prince of Rosh, Meshech and Tubal, and prophesy against him," etc. I am told that the word "Rosh" is in the Hebrew Bible, and that it means Russia. Then in the 5th and 6th verses we find that in the army then spoken of Persia, Ethiopia, Lybia, and the bands of Gomer and Togarmah are to be with them. Their conquest will be one for a spoil and not to avenge any wrong which has been done them. It appears from Zech. 14th that at first they will be successful for a while and will take Jerusalem. Then the Lord will go forth, and fight against those nations. The same appears in Ezek. 38: etc. When Israel is dwelling safely all of them. These armies will come up a very great army against a people altogether unprepared for war. This army shall be like a cloud to cover the land. John tells us that "The number of the army of the horsemen were two hundred thousand thousand." Rev. 9:16. Then it is that fury shall come up in the face of the Lord, for in His jealousy and the fire of His wrath he has spoken. Then He will call for a sword against that great host and every man's sword shall be against his brother and the Lord will magnify Himself and sanctify Himself. The slaughter will be very great. The slain in that battle will amount to one hundred and sixty six million, six hundred and sixty-seven, for the Lord will leave but one sixth part of that vast army. See Ezek. 39:2. Then the Lord will give them graves there in the valley on the East of the sea. Ezek. 39:11. The chil-

dren of Israel shall be seven months in burying them, and then after the seven months a committee of special employment shall go out to finish up the work of burying them. Read carefully the 38 and 39 chapters of Ezekiel. From verse 23rd out is the result of the lesson taught by this visitation of the Lord.

Here you ask me, "What next?" I said, "The resurrection of the bodies of all those who had died in Christ Jesus, and the change of those who remained and were yet alive." This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

That battle, my dear brother, will be the battle of Armageddon. This will immediately precede the thousand years reign of our Lord with all His saints with Him. I do not know how long a period that thousand years will be but it will be the time between the first and second resurrections.

The time of the bringing in of the people of God will have ended and they will all rise and live with Christ a thousand years in perfect peace. "Blessed and holy is he that hath part in this first resurrection, for on such the second death hath no power.." This is that of which the Lord spoke in John 5:28-29.

We do not know the length of an hour; a day or a thousand years in Scripture, but all of them refer to definite periods appointed by the Father.

I wish to notice that all of these judgments of God on man will not cause one of them to repent, but on the other hand will anger them the more against Him and they will blaspheme His name that much the more.

During this thousand years satan will be chained in his pit so he cannot get out amongst his own subjects and therefore there will be none to deceive men and they will live peaceably and multiply rapidly. At the end of the thousand years satan will be loosed for a little season and it will be proven that those nations though they have been behaving well a thousand years are no more converted to God than they were before. As soon as their king is loosed and goes out among them so soon do you see their persecuting spirit of hatred against our Lord and His elect. (Oh, how they do hate the doctrine of election!)

Satan will gather them to battle against the Lord and His saints and fire shall go out of the mouth of the Lord and shall consume them. There shall be there both the resurrected wicked and those of the same class who have not died. All the host of satan, and they shall go away into everlasting punishment, but the righteous into life eternal. Praise the Lord.

Then will be the end of this natural created existence.

"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they

shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee." Ps. 102:25-27. - "Harken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished." Is. 51:4-6.

If we spiritualize things away which are in the Old Testament (which I do not believe can justly be done) then we come to the New Testament and show the same truths.

Heaven and earth shall pass away, but my words shall not pass away Mat. 24:35. I know that this chapter is mainly devoted to the destruction of Jerusalem and was fulfilled about sixty years A. D., but this one verse shows the sure destruction of, not only national Jerusalem, but of heavens and earth, and of the assurance of the steadfastness of the words of our God. One of them is just as sure as the other. See 2nd Peter 3:10.

"And, thou, Lord, in the beginning hast laid the foundation of

the earth, and the heavens are the work of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. 1:10-12.

Oh, my dear brother, there is nothing enduring but God and those who shall awake in His likeness.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20:11-15.

Oh, my dear brother, there is no spiritualizing this away. This is the time of the end of all created existence. Here the final separation of the elect and nonelect will be fully manifested. The elect will be judged out of the "another book." They will be raised up unto the resurrection of life and judged according to that which our

Lord has done. His works for them is the "another book" which John saw opened.

The whole nonelect world are clamoring to be judged according to their works and it will be done for in that last day each man's book or works he has done will be fully opened and with not a drop of the blood of Christ nor the least sign of His grace to appear. Every page will be read by him whose works they are at one time and he will find himself with the dead who are judged out of the things written in the books according to their works. Those thus judged are the people who shall hear the words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41, and (they) said to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come, and who shall be able to stand?" Rev. 6:16-17.

The elect feel their convictions and poverty and inability to do good, and to serve God as they are led onward through this valley of sorrows and tears, but the non-elect who are now so full of good things which they do and are doing will have their judgment upon them in the full in those things which they have written in the books and judged according to their works; and they will receive the full reward of those things they have done in endless or everlasting punishment.

My dear brother, this letter is long and may be tedious to you, but

it contains the things which I surely believe to be according to the word of God, and I do not believe that one text in His blessed book can ever be explained away. They are the truth of God in righteousness.

The Lord bless us and give us His spirit to understand, receive and rejoice in His truth.

Your brother in fear and trembling.
L. H. Hardy.

WAITING FOR THY SALVATION
To the Many Brethren, Sisters and
Friends—Readers of Zion's
Landmark:

As I feel impressed, I hope of the Lord, and being requested to write for the paper, I will, by the help and guidance of the Lord, pen a few lines. And for a starting point, I call attention to some Scriptures in the 49th chapter of Genesis and 18 verse: "I have waited for thy salvation, O Lord." This is the language of Jacob, while telling his sons what should befall them in the latter last days. And Jacob called unto his sons, and said, "Gather yourselves together that I may tell you that which shall befall you in the last days. 2nd gather yourselves together and hear, ye sons of Jacob, and hearken unto Israel, your Father. 3. Then he takes them in order and declares their future. It is wonderful, how the Lord revealed to him what should befall them. It is marvelous in our eyes, the things the Lord is pleased to show us concerning Himself and concerning ourselves our sinful and lost estate, and there reveal Jesus to us—our great salvation, of which Jacob said, "I have waited." We

too have to wait for His salvation. We can't hasten it, nor cause it. It is independent of anything we ever did, or could do—all of sovereign grace, mercy and everlasting love. According to God's eternal purpose and grace given us in Christ Jesus before the world was—so says "Paul to Timothy," but this precious grace and purpose of God is manifest in time to all the heirs of promise—bestowed upon them and as Paul saith not in vain, and as the Apostle John—"Behold, what manner of love hath the Father bestowed upon us, that we should be called the Sons of God.

We know it was not for anything good we had done, not by works of righteousness we had done, but according to His mercy He saved us, etc. Being the recipients of such divine favor, what manner of person ought we to be as the Apostle Peter says, "In all holy conversation, and conduct showing forth the praises of Him who has called us out of darkness and death, by a well ordered walk and Godly conversation—keeping our bodies under and in subjection—putting off the old man whose deeds are evil, and putting on the new man Christ Jesus, mortifying or crucifying the flesh with its affections and lust."

"Take heed unto thy self," saith Paul to Timothy and to the elders at Ephesus. How important it is for ministers to do this lest after they have preached to others, themselves become a cast away—that is, out of the confidence and fellowship of others.

I have traveled among the Primitive Baptists for 47 years in

different sections and States, have seen and heard many things among them that were cheering and encouraging—on the other hand, have seen and heard things that were disgusting to me.

I don't expect perfection in the flesh. I know—as Paul said, in my flesh dwelleth no good thing. It does seem to me, I see too much pride and vanity among our people—too much conformity to the world. "Be not conformed to this world, but be ye transformed, etc., letting our light shine before men, and especially before our brethren.

I know, dear brethren and sisters in the Lord, that the time of my departure is near at hand—am now in my 85th year, that I will never see many of your faces any more—so would stir up your pure minds by way of remembrance of things I have spoken of that you may have them in remembrance after my departure.

O! dear brethren and sisters, may we so live and so deport ourselves as never to bring reproach upon the sacred and holy cause we have espoused which should be more dear to us than life itself. In conclusion, let me say to you all who may see this. Remember this poor old sinner at the throne of grace when you have a heart to pray, may the God of all grace and comfort, comfort your hearts. May we lead peaceable and quiet lives in all godliness and honesty. The grace of our Lord, Jesus Christ be with you all, live in peace and love and the God of peace be with you all. Farewell. Amen.

Your unworthy servant, I hope,

Joseph E. Adams.
Angier, N. C.

A GOOD LETTER

Elder P. D. Gold
Wilson, N. C.

Dear Mr. Gold: I am enclosing a copy of a good letter from Mr. R. Lester Dodson, for the Landmark, if it meets with your approval.

I am glad to learn through the Landmark that you are somewhat improving, and hope that you will continue to improve.

May the God of all comfort bless and comfort you.

Unworthily yours,

Elizabeth H. Barbour.
Benson, N. C., July 30, 1918

New York City,
May 24th, 1918

Miss Elizabeth H. Barbour,
Benson, N. C.

My dear Friend: I came home this afternoon and found your letter dated yesterday. After reading it several times a desire to see and talk with you seemed to spring up in my heart, and since this is apparently impossible within the immediate future, I feel to write you a short letter to assure you that I have no hard feelings against you at all for the mistake to which you refer and which was corrected in the May 1st issue of the Landmark. Your good intentions were never questioned, but I felt it was up to me to set the readers of the Landmark right. Don't you worry about the other mistake. I am sure that Elder Gold would not be offended in the least to have you address him "brother," for unless I am mistaken

he feels that you are indeed a true sister in Christ, irrespective of whether your name is on the book of the visible church or not.

The religion of our Lord and Saviour Jesus Christ is not something that we can put on and off as though we were changing our suit or dress; sometimes we see people who apparently feel that religion is only for Sunday use, but when we see this we may know that there is something lacking for James tells us in plain language that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." That is to say, if the tree is good, the fruit will be good, or in other words grace in the heart will make manifest the works of God by causing one to visit the fatherless and widows, those who feel deprived of every help, cut off from all support, aliens to the covenant of promise, without hope and without God in the world. But one cannot visit such characters without first having experienced in their own soul in some measure, the agonies of Christ in the garden when His disciples could not even watch one hour with Him, and realizing as He did that of all the people there were none with Him, that He must tread the winepress alone, and sweating as it were great drops of blood, cried out, "Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done," and, "My God, my God, why-hast Thou forsaken me?" This is the experience of the fatherless,

forsaken of God and nowhere else to go; the bride feeling separated from Jesus her husband, and her soul is poured out like water upon the ground, which cannot be gathered. What then are the ones to visit such creatures? The Pharisees, the ones who feel they can pour in the oil and bind up the broken hearted? No, never, these are miserable comforters, but it is the poor Publican's cry, Lord, be merciful to me a sinner, the voice of the leper, "If thou wilt thou canst make me clean." The groanings of the poor, afflicted woman, "Lord, help me." They are not conscious of the fact that their very cries are reaching the destitute and distressed, that they are giving a cup of cold water to some poor famishing soul whose tongue is parching with thirst and who is hungering for that righteousness which is of Christ. We remember that Jesus is speaking of the sheep and the goats, set on His right hand, the characters which had no knowledge of having visited Him when sick and in prison, of having clothed Him when naked, and of having given Him eat and drink when He was in need, referring of course to His body, the church, but the ones who felt they had done all these things he placed them on His left and commands them to depart, "For I never knew you." Yes, the little lamb may have become separated from the fold and wandering about in a cruel world, with the teeth of the wolf ready to sink into its little throat and draw its life's blood, and out of the depth of utter despair it bleats out and its

cries are heard by the Great Shepherd and there is great rejoicing among the fold as the beloved Shepherd bears this little lamb in His own bosom and nourishes it upon the sincere milk of the word. So when the Lord's people are writing bitter things against themselves, they simply tell us of the frailty of the flesh, which we know to be vitally true, and we are comforted together by that mutual faith which assures us of our fellowship with the man of sorrows and the one who was acquainted with grief, and if we suffer with Him we shall also reign with Him. This is the comforting thought, "we shall reign with Him." He is our captain and king; He is our Great Physician, who knows all our diseases and cures our every sickness. There are times when we have a sweet foretaste of these things, but we must never expect to be free from trouble in this life. The Lord's people are a poor and afflicted people and if we should arrive at the point where we were no longer questioning our path we might be sure that it would not be that straight and narrow way which leads to that heavenly city, whose maker and builder is God. God must be inquired of by His people; the scriptures are full of evidence that this has been true in all ages and it is in this way that we are made to sit down in the kingdom with Abraham, Isaac and Jacob. The Lord found Jacob in a waste howling wilderness, and there led him about and instructed him. Where did He find you, or where does your poor heart feel to hope He found you?

The poet sang, "Amazing grace, how sweet the sound, That saved a wretch like me; I once was lost, but now I'm found, was blind, but now I see." Is not this your song, and are you not comforted in the thought that at least there was one person who lived upon this earth who felt as you do? Yes, misery likes company, they say, and when one comes telling us all things whatsoever we knew of the hidden things of our life, our heart goes out to that one and we feel to say as did the woman at the well, come see a man who told me all things whatsoever I did, is not this the Christ? The spirit searcheth all things, yea, the deep things of God, and there is no hiding from Him. Adam could not hide behind the apron of fig leaves, neither can a poor sinner today weave a robe of anything other than filthy rags, and so when the Lord calls, where art thou? They have to confess as Adam did to the weakness of the flesh, and when they have experienced this in a living way then they desire to be clothed upon with that righteousness which is of God, that seamless, perfect, robe which Jesus wrought through His sufferings that the sheep might go free.

I enjoyed your letter very much and while I intended to answer it in detail it seems I did, as usual, drifted away from what I expected to say, but I submit these scattering thoughts for what they are work to you. Hope to hear from you again some time and that you will write me freely about your state of mind and afflictions.

Yours in hope,
R. Lester Dodson.

REPENTANCE

A good deal is said about repentance and nothing is of more vital importance. Jesus said, Luke 13:3: "Except ye repent ye shall all likewise perish." John the Baptist said, repent for the kingdom of heaven is at hand. Christ said, repent and believe the gospel, and all his apostles and ministers, even until now preach repentance. But all of them preach it in the name of Christ. "Him hath God exalted with his right hand to be a prince and a saviour, for to give repentance to Israel and the forgiveness of sins." Acts 5:31. It is impossible for a dead sinner to have a godly sorrow for sin, since he is in love with sin, and dead to holiness. He is of the earth earthy, and as a stream cannot rise above its fountain, no more can the natural affections of carnal men rise to God, and heavenly things. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. 8:7. But there is a way possible for sinners to repent, for the goodness of God leads them to repentance. Rom. 2:4. When the sinner dead in trespasses and sins is quickened by the spirit of God he has divine life, and at once hates sin, and loves holiness, and is henceforth capable of a godly sorrow for sin, that worketh repentance unto life, and being alive the preaching of gospel repentance is of profit to him, because he now sees that repentance like every other grace is the

gift of God, through Jesus Christ, and there will be a manifest turning away from his former life, and in obedience to gospel injunction a bringing forth of fruits meet for repentance in other words. Works of faith, and labors of love will follow so that others take knowledge of him that he has been with Jesus. Peter said to those who were pricked in their hearts on the day of Pentecost, and said what shall we do? Repent and be baptized. That is turn away from your former manner of life and follow Jesus Christ, the Lord, and so doing ye shall receive the gift of the holy ghost. He did not say this or anything like it to those who said that the wonderful effects of the spirit of God upon the apostles was the effect of new wine. Neither is gospel repentance required of a dead sinner now, but of sinners made alive by the spirit of the living God.

Joshua T. Rowe.

MISSED AT ASSOCIATION

Dear Brother: If I should speak for the old Stanton River Association, I will say how glad we are to learn that you are able to write again for the dear old Landmark, also how we missed you at our last Association in August, which if I remember aright was the first one for you to miss in 43 years. I feel that you have been of so much comfort and assistance to our people in our associations these many years that you have visited us, and we hope it will be the Lord's will for you to visit us again.

Hoping that you will soon be able to write more for the Landmark,

and to fill your regular appointments and come to see us, in this part.

Dear Brother, I am made to rejoice at the thought that your preaching and writing has never brought any divisions and strife among the people, in my knowing, therefore I am made to say blessed is the peacemaker, blessed are they that preach the Gospel of peace.

Your Brother, I hope,

W. R. Dodd.

APPRECIATES ITS VALUE

Dear Brother: As my subscription is out I desire to renew. The price of the paper is nothing to compare, in fact we can't value the worth of sound spiritual matter, but I have got to where it seems that nothing comforts me, and I judge that I am robbing myself of spiritual enjoyment by my own conduct, and it seems that threatening judgments will not turn me. It looks like I will have to die the death of the wicked, and Brother Gold I would like to ask if you do not feel the we, "Israel" because of the wickedness that abounds in the camps of Israel in various ways, do you not feel that, in a peculiar sense we are occupying a similar condition that natural Israel did just before their captivity, and finally because of unbelief were broken off, as "touching the gospel." And Paul said to the Romans that the same things might happen to us, if we should boast or not continue in belief in the sense that we would not heed the teaching of the gospel. Notwithstanding our miserable condition because of iniquity that

is abounding and the love of many waxing cold, yet we want to hear good prophesies concerning Israel.

And should the Lord raise up some now that would be faithful even unto death in declaring the whole counsel showing Israel her sins and the house of Jacob their transgressions pointing out how we have gone off into idolatry, do you suppose we would esteem them highly, would we endure sound doctrine? I hope the church as a body is not such as I am, for I myself do not deserve anything but the severe judgments of God. Oh Lord, judge me not according to my ways, but according to thy riches in grace for I have sinned. Remember me if you can.

Jno. R. Smith.

Do not send orders for History of Baptist Ministers. Sold out.

Send orders for Theodosia Ernest, The Heroine of Faith, 259 pages, and ten days in search of the Church, 377 pages. These two books are bound in one volume. Charmingly written, full of instruction and inspiring. Price \$1.25.

Also send your order for Trial and Decision of Mt. Carmel Church, 274 pages. This noted trial was stenographically reported. Thirty-five witnesses examined with verbatim questions and answers. Very interesting and valuable. No book like it among our people. Who are the Primitive or Old School Baptist, and what is their creed. This book fully answers. Price \$1.50. The three books for \$2.50. Send orders to editor of this paper, or to R. H. Pittman, Luray, Va.

ZION'S LANDMARK

'Remove not the ancient landmark which thy fathers have set.'

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

VOL. LI.

NO. 20

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., OCT. 1, 1918

EDITORIAL.

SHEEP—LAMBS

It appears clear that sheep and lambs are separated from all other characters, and that they are so joined together that we cannot make a difference between them.

When a lamb ceases to be a lamb what does he become?

The Lord says, my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and none is able to pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. My Father is greater than all.

All we, like sheep are gone astray. Every one is turned to his own way, and the Lord God hath laid on him the iniquity of us all.

So much is one sheep like another that they are bundled together.

Who maketh thee to differ? What hast thou that thou hast not received?

Lambs seem to be younger than sheep, yet they are sheep. No responsibility attaches to the Lamb. Nothing is expected of him. He is not exempted because of age. He is considered as saved, and is accounted as one already saved. A sheep is never beyond the pale of hope, and therefore it is not expected to have his life imperiled. My sheep hear the voice of the shepherd, Jesus who always loves them.

They are sheep of the Lord's pasture. He supplies the pasturage. They feed on the food he gives them, nor do they expect any other food than what the Lord provides.

The sentiment of their heart is the Lord will provide.

The Lambs will He gather in His bosom.

It is not expected that the sheep when he wanders off shall return of his own will. Seek thy servant; for thy servant is provided for.

The Lord has not forgotten to be gracious. There is nothing lost or cast off of that which the good shepherd uses to cause the return of the lost sheep of the house of Israel.

There is nothing in all the book that fails to set forth the safety of the sheep of the Lord's pasturage; yet there are times when both sheep and lambs are of a fearful heart. But why should they fear? They know not the voice of the stranger. They hear not his voice. Little faith has many doubts. But in times

of healing nothing is lacking that the Lord does not supply both to the sheep and the lambs.

P. D. GOLD.

OF PURPOSE

Boaz said to his reapers concerning Ruth: "And let fall also some of the handfuls of purpose for her." It seems to me that this is not a simple declaration, as in ordinary conversation, with a mere suggestive reference to handfuls which might or might not materialize, and might or might not be let drop as the diligence or carelessness of the reapers might incidentally determine, but this scene, this husbandman, this young woman, these reapers, this field of barley, the sheaves among which she was to glean, and the handfuls of purpose, which were to be let fall for her were as definitely determined and fixed in the infinite mind and purpose of the great dispenser of all events as was the coming down from heaven of him who thus came to do His will. Ruth must be sustained, she and her mother-in-law must have bread. And according to the law of the land, and circumstances already passed, she was in the right field, and had rights which must be revealed. She was in the field of her kinsman who is predestinated or purposed to be her husband, in which union is the promised purpose of God, and through which it must come to the heirs of promise. As yet Ruth had no revealed rights except as a gleaner, and as such with only prospective rights to glean in this particular field, which prospect precluded her from any

right to glean in any other field, therefore she must have not only the ordinary gleanings but also handfuls of purpose, otherwise she would have been no better off in the field of Boaz than she would have been in the fields of Moab. The salvation of the people of God is purposed in Christ Jesus and they must be saved. The purpose of God is absolute. That is it must be accomplished; it must prevail. The purpose of God is invincible, therefore that which he purposed cannot come short. If he purposed the salvation of sinners they are and must be saved. If sinners for whom God has purposed salvation are not saved, then is the purpose of God not as effectual and sure as the purpose which Boaz enjoined upon his reapers. Did those reapers let fall those handfuls of purpose? They surely did. Did Ruth glean them? She most assuredly did, and "beat out the barley—about an ephah—and took it up and went into the city." I do not understand that God purposed salvation for sinners, but that He purposed the salvation of sinners, "who hath saved us and called us, not according to our works but according to his own purpose and grace, which was given us in Christ before the world began." It has been said that God's purpose in calling sinners was that they might be saved, but Paul tells us, as I have quoted, that he saved us and then called us, or "saved us and called us." The saving comes first, and then the calling. But I wanted to emphasize the thought that these reapers were not simply to let fall

or drop a handful now and then on purpose, or "a purpose" for this young woman to pick up as gleanings, but that there were handfuls of purpose and they were purposed for her, and for her they must be let fall. Is it too much to say that as the handful of purpose came into the reapers hand the thought to let it fall came into his mind? Else how was it determined which handfuls to let fall and which not. And I want to impress the thought that the purpose extended to Ruth, that she was, of the same purpose, bound together in a bundle with the barley. The purpose of God is not only to save his people but to keep them saved. He supplies all their need according to his riches in glory by Christ. While Ruth was poor and needy yet she was not a beggar. There were handfuls of purpose ordained for her.

Christ was made of the seed of David, and he descended from Ruth, therefore Christ descended in his Gentile flesh from Ruth. The fullness of covenant blessings literally descending to David had its beginning in Ruth. The purpose of God to us-ward is therefore vouchsafed to us through her. Hence the purpose of God is yea and amen in Christ Jesus to us-ward through his lineage. How important therefore that handfuls of purpose should have been let fall for her, for so do they fall unto and for us.

Under the type the Gentile church is a gleaner in the Jewish field. Salvation is of the Jews, and the church, originally considered, was altogether of Jewish membership. There is a sense to my mind

in which we as Gentiles are gleaners in the church today. It is only in the election of grace that we have any right to the privileges and blessings of the gospel in the land or field of promise. Like Ruth it is of necessity that we dare to enter the field or church to which we feel others have the better right, and glean among the sheaves or greater blessings of which we are not worthy. Like her, while we day by day eat our daily bread yet we do not have to beg for it. There are promised rights into which we instinctively come, as it were, and glean and gather handfuls of purpose, and in doing so we somehow feel to do so freely, as of right, and yet we can not say why the Lord should be so specially gracious to us to thus remember us and to so fully supply our need at such an opportune time. No doubt it was always a source of wonder and yet of pleasurable thoughts as to how she came to find her way into the field of this stranger, and the man to whom she was an alien, and yet the man, and the only man in whom she had inalienable right and privileges, which were afterward made known unto her by her mother-in-law.

Our life in the church is a constant interpretation of our pilgrimage, so that while we are ready to confess that we are pilgrims and strangers in the earth, yet we are seeking a city that hath foundations, whose builder and maker is God.

P. G. L.

THE LAMB IN THE MIDST OF
THE THRONE OF GOD
4th Chapter of Rev.

One reading the mystery of the Book of Rev. is impressed with the unspeakable glory of the Lord God, and must feel his dependence on the Lord Jesus, and must be taught that. See Rev. 4:11. The mystery of Revelation as it appears in the gospel, is Christ in you, the hope of glory.

Where there is no Christ, there is no salvation. For Jesus says without me ye can do nothing. But Jesus is God manifest in the flesh, and therefore I can do all things through Christ which strengthens me.

Jesus came from heaven. He that hath seen Jesus hath seen the Father, for he says I and my Father are one.

That is one reason why every one that Christ quickens feels his unworthiness so deeply, and is so dependent on God to open the eyes of his understanding so that he may worship the Lord Jesus, and be found in him. For he that hath seen Jesus has seen the Father, also, for Jesus and the Father are one.

Blessed and holy is he that hath part in the first resurrection for over such the second death hath no power. Because he is passed from death into life, and liveth forevermore.

They feel that without Jesus they can do nothing.

The life they now live in the flesh they live by the faith of the Son of God. It doth not yet appear what they shall be.

That is why they are so humble and so dependent, nor do they ever pass out of that dependent state

while living in the flesh.

To hear one telling the wonders of grace you feel well if I had the evidence you have of salvation I would doubt no more. But there goes along with that brightness of the Lords' dealings such a sense of unworthiness, so much of failure, and that the one who is beset with this plague and hindered by this enmity of the carnal mind, and poor performance that he cannot glory in what he is, or is doing. He that glorieth, let him glory in the Lord Jesus.

One says God forbid that I should glory save in the Lord Jesus by whom I am crucified to the world and the world to me. P. D. G.

EDITORIAL

GLAD

I am glad to see Brother Gold's name from his pen again in the Landmark. Among the many good traits of character and customs, which have been so prominently in evidence during his long and useful life in the midst of the people, none has been more carefully and prudently safeguarded than a ready and immediate consideration of the laws of health, both of body and mind. In his more vigorous state of life and health, if he did not feel well, he did not eat much and frequently nothing, and thus aided nature in repairing the damage. Now in his old age, and state of less vigor of body and mind, he has felt to retire for the time being from his accustomed course of activity, and let patience have her perfect work, and I am truly hopeful that we may be favored to have him with us yet

for a good season, and to have further fulfilled in him the blessed promise that, "They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright; He is my rock, and there is no unrighteousness in Him."

In the meantime, I hope to be favored to say something in each issue of the Landmark, and I hope to have the prayers of its readers that what I say may be suitable for its columns and profitable to those who read.

P. G. L.

BACK HOME AGAIN.

We are sure the readers of The Landmark will be pleased to learn that Elder Gold is back home again, it being his earnest wish and desire to meet with the brethren at the associations. He was able to visit the Kehukee Association on Saturday and there met with such a reception that he was deeply touched, for every one wanted to speak to him or shake his hand. This spontaneous expression of love has done him so much good that we believe that it has proven a splendid tonic, for he is improving, goes riding every day, and his appetite is fair.

He and mother are both at my home, where we were exceedingly fortunate in having the brethren honor our little home with their presence. Their company was not only pleasant to this writer, but seemed to cheer my aged father who was thus enabled to come in touch with some of the brightest minds and ablest ministers of the church. On the way to the association, and stopping with us and,

by the way, they also spoke at the church in Wilson were Elders Hardy, Keene, Wyatt, Beamon, Adams, and J. T. Rowe. In this connection we desire to call your attention to the excellence of the matter in this Landmark. Take it altogether, we believe it is one of the best that has ever been published. Read the profound and able manner in which Elder Hardy discusses the millenium, the return of the Jews to Palestine, and the prophecies bearing upon the present troublous and mysterious times we are now facing. The editorial of Elder Lester, the Dropping of the Wheat for Ruth, by Boaz, the article on Repentance by Elder J. T. Rowe, and the good letter of Mr. Dodson. Was there ever so much good meat in the Landmark at one time before? It seems especially good to us because so many have manifested their willingness to help out during the illness of father, whom we are pleased to note is able to contribute to the material in this paper, and he and Elder Adams, Fathers in Israel, have expressed themselves in benedictions that make this edition in our humble opinion, a feast of fat things, as wine on the lees well refined.

J. D. GOLD.

ZION'S LANDMARK.

A number of years ago the price of Zion's Landmark was one dollar a year, and it was no trouble for me to get subscribers. Then cotton was a fair price at seven to fifteen cents per pound. Fishermen were glad to get five cents a pound for their fish. Laborers worked for

ten dollars per month, and carpenters at one and one-half dollars per day.

Now cotton, tobacco, wages and everything is from twice and four times higher than they were then. The Landmark is coming to us at two dollars per year or just double the former price. The cost of labor and material in printing has increased in proportion to other things. Brethren, friends, consider these things. The Landmark is cheaper now at \$2.00 per year than it was a few years ago at \$1.00 a year. That is in proportion to other things.

Editors and their families, and printers and their families must eat and wear like other folks.

Brethren and friends, let us come forward and help Zion's Landmark to live. If we subscribe with the cash each year, the paper will continue to live and to come to us as in former years; if we drop out, or if we do not pay up, our subscriptions the paper cannot live. Then our medium of correspondence is gone, and we cease to hear from one another. Let us help The Landmark to live.

Your Brother and Friend,
L. H. HARDY.

SALEM ASSOCIATION.

High Point, N. C., Sept. 11, 1918.
Elder Gold:

Dear Bro—Please state in The Landmark that the next Salem Association will meet with the church at No Creek, in Davie County, the Second Sunday in October, commencing on Saturday. A cordial invitation is given all who desire to attend, People coming on the train will come by

the way of Winston-Salem, go out on the Mocksville road to be met at the station and be cared for.

P. W. WILLARD.

Contentnea Association Adjourns.

The 88th session of the Contentnea Association met at Nahunta Church in Wayne County, N. C., Saturday October the 12th. After an able prayer by Elder T. B. Lancaster, Elder F. W. Keene, of Maine, preached.

The association then organized by electing Elder J. P. Tingle Moderator and Bro. H. L. Brake, Clerk.

Owing to the great epidemic of influenza, now prevailing all over the country it was thought best for the Association to adjourn.

Therefore, Be it Resolved by the Association, that the Association do now adjourn to meet at this place, Saturday before the second Sunday in October, 1919, and that the same preachers chosen to preach today be chosen to preach next year.

Elder J. P. Tingle, Moderator.

Grantsboro, N. C.

H. L. Brake, Clerk, Rocky Mt. N.C.

ELDER A. D. JOHNSON

Please publish in the Landmark, (very next issue), the following appointments of Elder A. D. Johnson:

Pine Level, Monday after 1st Sunday in November, 1918.

Cross Roads, Tuesday.

Pittmans Grove, Wednesday

Beulah, Thursday

Healthy Plains, Saturday and 2nd Sunday

Contentnea, Monday

Scotts, Tuesday

Upper Black Creek, Wednesday

Memorial, Thursday

Aycocks, Friday

Lower Black Creek, Saturday

Wilson, 3rd Sunday

Elm City, Monday

Moore's, Tuesday

Autreys Creek, Wednesday

Pleasant Hill, Thursday

Mill Branch, Friday

Nashville, Saturday and 4th Sunday.

Bro. Johnson will need conveyance.

Yours in hope,

(Eld.) Jesse Barnes,

Lucama, N. C.

ELDER J. F. BEAMON.

Appointments for Elder J. F. Beamon, of Oklahoma, who will preach as follows:

Raleigh, Monday, November 4th.

Raleigh, Tuesday, November 5th.

Durham, Wednesday, November 6.

Roxboro, Thursday, November 7.

Roanoke, Va., Saturday, November ninth.

Roanoke, Va., Sunday, November tenth.

BLACK CREEK ASSOCIATION WILL NOT CONVENE

Owing to the epidemic of influenza now prevailing over the country the Black Creek Primitive Baptist Association which was to have met with the church at Memorial in Wayne county will not convene.

J. F. Farmer,

Association Clerk.

HAWKINS-SCOTT.

Married on Oct. 9th, 1918 at the residence of Bro. B. F. Scott, Trenton, N. C., Mr. J. B. Hawkins and Miss Addie B. Scott, by L. H. Hardy.

IF BACK HURTS USE**SALTS FOR KIDNEYS**

Eat less meat if Kidneys feel like lead or
Bladder bothers you—Meat forms
uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

BLOOD POISON IS SNEAKING

It steals upon you in the most unexpected manner. Beginning with a mere scratch of the skin and aided by the careless touch of a pair of dirty hands the slight wound becomes infected, festers and spread. Blood poison sets in and unexpectedly the entire body is affected. Too often it proves fatal. Don't be foolish. Take care of yourself. The application of Gray's Ointment in all cases of cuts, burns, scalds, bruises, stings, sores, whether large or small, will put a stop to any possible chance of infection and blood poison. Telephone your druggist or write W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., for sample.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1225 Park Square, Sedalia, Missouri.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and I have 11-2 dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you! Don't delay. Send a dollar today to E. J. Reefer, 3257 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him \$2.25, and he will send you three packages of "More Eggs", tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or \$2.25 today for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has made a fortune out of the poultry business.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin.

FOOT COMFORT ASSURED**Brooklyn Man Solves the Problem.**

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

COMB SAGE TEA IN

FADED OR GRAY HAIR

If Mixed with Sulphur it Darkens so Naturally Nobody can Tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

GIRLS. LEMON JUICE

IS A SKIN WHITENER

How to make a creamy beauty lotion for a few cents.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.

Just try it—Get three ounces of orchard white at any drug store and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands.

SOUR, ACID STOMACHS,

GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it. In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching

of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest, stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

You realize in five minutes how needless go these troublesome ailments by buying Pape's Diapepsin from any drug store.

THIS WEEK, NERVOUS MOTHER

**Tells How Lydia E. Pinkham's
Vegetable Compound
Restored Her Health.**

Philadelphia, Pa.—"I was very weak, always tired, my back ached, and I felt sickly most of the time. I went to a doctor and he said I had nervous indigestion, which added to my weak condition kept me worrying most of the time—and he said if I could not stop that, I could not get well. I heard so much about Lydia E. Pinkham's Vegetable Compound my husband wanted me to try it. I took it for a week and felt a little better. I kept it up for three months, and I feel fine and can eat anything now without distress or nervousness."—Mrs. J. WORTHLINE, 2842 North Taylor St., Philadelphia Pa.



The majority of mothers nowadays overdo, there are so many demands upon their time and strength, the result is invariably a weakened, run-down, nervous condition with headaches, backache, irritability and depression—and soon more serious ailments develop. It is at such periods in life that Lydia E. Pinkham's Vegetable Compound will restore a normal healthy condition, as it did to Mrs. Worthline.

Wash the Poisons of

Rheumatism

Sciatica, Neuralgia
and Uric Acid

Out of Your System
With Shivar Spring
Mineral Water.

THE GUARANTEE.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucamines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,

J. H. BEST, J. P.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. FURNINGHAM,

Editor Leader and Vindicator.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. MRS. THEO. KUKER.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

FILL OUT THIS COUPON

SHIVAR SPRING,

BOX 55 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Express Office

NUXATED IRON

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I
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N

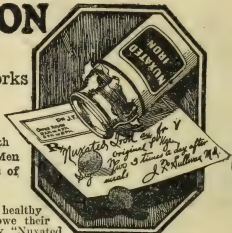
"Say, Doctor,
This Prescription Works
Like Magic."

Physician Says Nuxated Iron
Quickly Puts Astonishing Strength
and Energy Into the Veins of Men
and Brings Roses to the Cheeks of
Nervous, Run-Down Women.

Ask the first hundred strong, healthy
people you meet to what they owe their
strength and see how many reply "Nuxated
Iron."

Dr. James Francis Sullivan, formerly physician of Bellevue Hos-
pital, (Outdoor Dept.), New York, and the Westchester County Hospital,
says: "Thousands of people suffer from iron deficiency but do not know
what to take. There is nothing like organic iron—Nuxated Iron, to enrich
the blood, make beautiful, healthy women, and strong, vigorous men. To
make absolutely sure that my patients get real organic iron and not some
form of the metallic variety, I always prescribe Nuxated Iron in its
original packages. Nuxated Iron will increase the strength and endurance
of weak, nervous, run-down folks in two weeks' time in many instances."

Manufacturers' Note: Nuxated Iron recommended above by Dr. Sullivan can be
obtained from any good druggist with or without a physician's prescription on an
absolute manufacturers' guarantee of success or money refunded.



PERUNA

Made Me a Well Man

Mr. Louis Young, 205
Merrimac St., Rochester, N.
Y., writes:

"I suffered for thirty years
with chronic bowel trouble, stom-
ach trouble and hemorrhages of
the bowels.

We bought a bottle of Peruna
and I took it faithfully, and I
began to feel better.

My wife persuaded me to con-
tinue, and I took it for some
time as directed. Now I am a
well man."

Suffered thirty
years with
stomach
trouble and
hemorrhages of the bowels.



Liquid or Tablet Form

ELDER J. E. ADAMS.

Elder J. E. Adams will preach the
Lord willing, the Fourth Saturday
and Sunday in October at Mt. Pleas-
ant, Lee County, S. C.; Wednesday
after, Black Creek, in Horry County,
S. C.; thence to Mill Branch Associa-
tion at Simpson's Creek.

Permanent Muscular Strength can not
exist where there is not blood strength.
Young men giving attention to muscular
development should bear this in mind.
Hood's Sarsaparilla gives blood strength
and builds up the whole system.

CASH FOR OLD FALSE TEETH

Don't matter if broken.
We pay up to \$35.00
per set, also actual
value for diamonds, old gold, silver and platinum.
Send
by parcel post, and receive cash by return mail. We
return goods if price is unsatisfactory. Make a Tooth
Specialty, Dept. 145, 4007 B. St. Philadelphia, Pa.

FIRST AID TO DIGESTION

In cases of indigestion or dyspepsia, the contents of the stomach, for lack of a proper supply of digestive juices, first ferment, forming gases, and later decompose. This process is attended with more or less discomfort and reacts to the injury of all the digestive organs, with the result of poisoning the entire system, a condition known as auto-intoxication. Three prime considerations arise in treatment of such conditions:

First, the process of decomposition must be arrested, by neutralizing the acid condition of the stomach, thus giving prompt relief from pain.

Second, the salivary glands and other glands which produce the va-

rious digestive juices must be stimulated into active secretion in order that the food may be properly digested.

Third, the stomach nerves must be toned up into a healthy state and inflammatory conditions of the membranous lining allayed.

Mi-o-na tablets do this work with remarkable efficiency. So good are they for quick relief and for permanent restoration that they are sold only under guarantee of satisfactory results to the user. Your druggist charges 60c per package; but is under instructions to refund to any customer who is not amply satisfied. If your druggist can not supply Mi-o-na, write direct to the manufacturers, Booth's Hyomei Company, Ithaca, N. Y.

NORTH CAROLINA STATE NORMAL AND INDUSTRIAL COLLEGE

offers thorough instruction and excellent advantages in the training of young women for the mastery of courses fitting themselves to become self-supporting. Five general courses leading to the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Home Economics, Bachelor of Education, Bachelor of Music. Total enrollment 1907, 95 officers and teachers. Excellent equipment, expenses moderate. For information address:

DR. J. I. FOUST, PRESIDENT, GREENSBORO, N. C.

A POSITION ASSURED

Standard Courses in Commercial Branches Bookkeeping, Shorthand, Touch Typewriting. New students are entering every week day. Graduates placed in positions without charge. Write for free catalog and particulars.

Daniels-Vaughan Business College
NORFOLK VA

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write
Murine Eye Remedy Co., Chicago.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERNATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and \$1.50 Bottles at all druggists or direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

CANCER THREATENED SUCCESSFULLY AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.**

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's Alterative

SOLD BY ALL LEADING DRUGGISTS



Dizzy Spells

and Sickheadaches are
often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause
a normal and easy action
of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

BLOOD AND NERVES

Best and Most Economical Treatment
for Combination of Ailments.

Impure, impoverished, iron-lacking blood and weak, unsteady, under-nourished nerves form a combination of ailments that is most successfully treated with Hood's Sarsaparilla and Pepton.

Taken in conjunction, one before eating and the other after, these two great medicines supplement each other, and form the most economical treatment—Hood's Sarsaparilla for scrofula, rheumatism, catarrh, dyspepsia, loss of appetite, that tired feeling; Pepton for anemia, tired nerves and exhaustion.

In cases where there is biliousness or constipation, Hood's Pills give prompt relief. Sold by all druggists.

Vitality

VIM, VIGOR—"PEP"—the
V greatest needs of today, when men and
women should have strength, fortitude and
cheerfulness—these are denied the poor sufferer
from kidney and bladder trouble.

Terrible tired feeling, nervous languid-
ness, weakness, stiffness, backache, rheumatic
pains, lameness, painful bladder, numbness and
other symptoms soon disappear when the kid-
neys are strong and healthfully active.

Foley Kidney Pills

act promptly and effectively to restore weak,
overworked or diseased kidneys and bladder
to health and normal functioning. Their healing
and curative qualities are guaranteed.

M. T. Weston, 325-10th Ave. W., Duluth,
Minn., writes: "I am pleased to testify that
Foley Kidney Pills have been the means of
giving me relief from a case of kidney and blad-
der trouble which bothered me for some time."
50c and \$1.00 sizes.

Sold Everywhere

Ship Us Your
HIDES, FURS, JUNK. High Prices Paid
DIXIE HIDE & JUNK CO.
Dept. A. Lynchburg, Va.
Reference: Banks of Lynchburg

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

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P. D. GOLD, Editor - - - - - Wilson, N. C.

P. G. LESTER, Asso. Editor - - - Floyd, Va.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it— if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE RESTORATION OF ISRAEL

Dear Brother Lefferts: The more I read the word of the Lord the more fully confirmed I become in the truth of the restoration of Israel to their former home, and of the abundant blessings of God on them.

The language in Amos 9th, 11-15 has direct reference to that time. The prophet had told the judgments of God on His people because of their transgressions, but now tells them of His rich and free mercies in His return to them, as He said by the mouth of Isaiah in his prophecy, 54:8. "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." This is the same promise and the same time spoken of in Amos. Amos appears to have spoken about 791 years before the coming of our Lord, and Isaiah about 712. This shows the unchangeableness of the purpose of our God, and also that the fierce condemnations spoken by Amos did not cause Israel to leave his sinful ways.

In the words of God's promise He says, "In that day will I raise up the tabernacle of David that is fallen, and close up the breeches thereof; and I will raise up his ruins,

and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet wine, and the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and shall eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

We Gentiles have much reason to rejoice that the Lord has given us the sure mercies of David in His blessed gospel, but, like Israel, we have not appreciated it. We have followed the ways of the world and given ourselves to gain. The judgments of God which He sent on Israel for like causes will He also send on us; and we shall be left desolate as the Lord's mercies return to His people on whom He looks with tender mercies and everlasting kindness. He will not keep

His anger forever nor cast off His people whom He foreknew, and to whom He gave the promises.

He has set apart a certain day in which He will raise up the tabernacle of David (verse 11) and will bring again the captivity of His people of Israel. (Verse 14.)

David sits no more on his throne. His tabernacle is thrown down, and the children of Israel are many days without a king, and without a prince, and without a sacrifice, and without an image, and with ut an ephod, and without a terraphim; afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days. Hosea 3:4-5. The prophet saw this about 785 years B. C. He passed away but the vision continued, for 598 B. C. Jeremiah had a vision of the same thing and said, "But they shall serve the Lord their God, and David, their king, whom I will raise up unto them." Jer. 30:9. Then just a few years later, 587 B. C. Ezekiel saw it and said, "After many days shalt thou be visited; in the latter years thou shalt come unto the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them." Ezk. 38:8.

When the Lord shall bring His people into their land they shall close up all that has been broken down in this day of their dispersion for the Lord will raise up the ruins,

and build it as in the days of old. We know that this is not in the past for it has not been done.

Then Israel will possess the remnant of Edom and all the heathen which are called by His name, for the Lord has spoken it. Then the prosperity of the land will be so great that there will be a continual plowing and a continual reaping, for the harvests will be so great that the plowman for the next sowing shall overtake the reapers of that which is already matured, and the treader of grapes or he that maketh the wine, shall overtake him that soweth the seed.

Is not this enough to make one's heart melt with pure love to such a God of love and tender mercies? They will be mountains and they shall drop sweet wine, and the hills shall melt when the Lord pours out His tender mercies on His people Israel.

Such, my dear brother, appears to be the signs of these times.

God has not awakened the Jews to a sense of what He is about to do, and the Gentiles sit in gross darkness to the facts, but the word of God abideth and is the same forever.

Our blindness to these times does not change it for the vision will fulfill in its time.

There is in my heart such a longing for the day that tears of anxiety rise up in my eyes. I long for the day of sweet deliverance for I know that God's people will all be there and reign with our Lord, and I do believe that He has given me to be one of them.

Thus, at this time, my heart is full of hope as I can almost pierce through the veil and see the King in His glory.

I would love to tell you of this sweetness but I have no language. It is unspeakable and full of glory.

The Lord bless you in the vision of His face to glorify His holy name forever.

Your brother in a precious hope.
L. H. Hardy.

Atlantic, N. C.

THE BLESSED MAN.

The blessed man, in a Gospel sense, is the man to whom the Lord imputeth righteousness without works. Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Read Romans, 4, 6, 7 8, and see if you do not agree with David that the man who has no sin imputed to him, but does have the perfect righteousness of Christ imputed to him, is blessed indeed, his sin is fully covered, not as a loathsome body or fountain hid from view by a covering. But full satisfaction is made for them through the blood of Christ. One's building burns down, but he has it fully covered by insurance, that is, insured to its value. So there is no loss to him. So the Heavenly Father. Before the world was His children were insured in Christ by choosing them in Him and he appears as a lamb slain from the foundation of the world, and their life and salvation is sure notwithstanding sin in all its horrors. The Lord is

well pleased for His righteousness sake, and our Apostle says: "Ye are complete in Him who is the head of all principalities and powers." We shall never be able to estimate the fullness of the blessedness of those thus favored of God. Delivered from the power of darkness, no more under the condemnation of the law, but under the precious reign of grace, made free from sin and become servants to God, they have their fruit unto holiness and the end everlasting life. No wonder the Apostle says of the goodness and mercy of God to poor sinners, that it is exceedingly above all we can ask or think.

Nothing can hinder their eternal salvation for it is made sure by the death and destruction of Christ, which put away all their sin, and says return unto me for I have redeemed thee, and the Father says thou art all fair, my love, there is no spot in thee. For these wonderful mercies the redeemed shall praise the worthy name of Jesus, in all the ages of a never ending eternity.

JOSHUA T. ROWE.

THE LORD IS ABLE.

Elder P. D. Gold, Wilson, N. C.

Dear Sir: You will enclosed find check for \$2.00 to pay for the Landmark until Sept. 1, 1919. Am glad to hear you are improving, hope you will soon be able to write the editorials again. I miss your writing so much, although the paper is good now. Hope the Lord will ever be with you and bless you that you may live for many more years to write for the Landmark and preach His Holy Word and

that I also may be a fit subject some time to be with you all in one family of God and be able to enjoy the blessings that I feel that you all enjoy, but I don't feel that I ever will, for it seems that I am the chief of sinners and that all I do has sin mixed with it, but I hope in the Lord's appointed time that He will make me a fit subject to be with you all, for it seems to me that you are the happiest people on earth and if I know myself preach the doctrine I believe in.

Hope you will excuse me for not renewing remittance sooner. May the Lord bless you in this world and in the world to come. Pray for me and mine if you feel disposed to do so.

Yours in much love,

Frank Proctor.

A GOOD EXPERIENCE.

Elder P. D. Gold.

Dear Bro. in Christ: . If I may be permitted to thus address you. It has been on my mind for quite a while to try to write what I hope the Lord has done for my soul, if it can be the Lord's will.

When I was quite a small boy, about twelve years of age I would become so troubled at times that I could not enjoy my little companions, as others did. Sometimes so great was my distress that I could not rest day or night. During this said time, I worked in the field with Bro Henry Compton, who was a member of Wheeler's Baptist church. And oh! he seemed to enjoy his Christian life so much I would often hear him singing this

hymn: Mixtures of joy and sorrow I daily do pass through. I thought it was the prettiest song I had ever heard. It was about this time when I became concerned about my eternal welfare, and of the world to come. I decided that I would get religion for I had often heard people say that you could get it whenever one wished to. My desire was to be happy like Brother Compton seemed to be. Then I could enjoy as others. I tried to pray the best I knew for some time, but did not seem to get any better. I tried to quit praying, but at times was compelled to try. I wandered on in this way for quite a while. I remember one Saturday in the afternoon, Bro. Compton and I were in a field at work. I got in a miserable condition. I just completely gave out. I had never been in that condition before nor since. He said to me go to the house and lie down, perhaps you will get better. I remember going to the house, went in and lay down by the fire. It seemed to me that I was somewhat unconscious until night. Mrs. Compton called me and asked if I wanted something to eat. I told her no. Brother Compton told me to drink some coffee, it will help you.

I drank it, but did not want it. After supper they went out. I lay down again. Just as soon as I closed my eyes, Satan looked as if he would take me anyhow. He was the blackest creature I ever saw. I seemed to be in perfect darkness, and I was scared nearly to death all that night. The next

morning I felt a little better. I went on in this way, very much troubled at times until I was married. Then my trouble seemed to be more forcible than ever. I thought that I had married too soon, and it was the cause of my increasing distress. I would try to work, and it looked as if I would have to give up my work. I decided that I must have consumption.

In a dream I heard a voice say to me, you ought to pray. I tried to pray for mercy. Some times when I would kneel down to ask for mercy I felt so mean that I could not utter one word, and I did not believe that He would answer my prayer. I was lying at my barn one night. I seemed to be taken away from this world. I saw myself going to the prettiest place I have ever seen. I went to the door and asked for admittance and I was welcomed in. I was commanded to go in another room. In there I saw a man sitting in the middle of the floor with a ring around him like a rainbow. I went to him and he had a book in his hands and looking on it. His arm was resting on a glass case and in this case I saw the most beautiful things that I have ever seen. I was greatly delighted to be in such a lovely place. But just then I was awakened and found myself here in this sinful world again. I asked the Lord to show me what place this was. It came to me it was the new heaven. I read my Bible often, but could not find anything to help me. The promise was not to me, for I was a hell-deserving sinner.

One night as I lay slumbering I

saw that judgment had come upon me. The western portion of this world was on fire, and at the same time it was made known to me that it was judgment. I became afraid. I tried to go back toward the east to hide in a rock pile so the fire would burn over me unharmed. I tried to go and found myself helpless. I could not go backward nor forward. I was standing helpless wondering what to do to be saved, for I knew that I had never done one good deed. I was afraid to call on the Lord for I felt that he would cut me off at once and in hell I would fall. I felt that my time had come, and I would have to make my bed in hell. I saw a beast coming toward me. I was satisfied that this beast was coming to destroy me. I was standing there helpless, could not do one thing to be saved. I gave up for it was the Lord's will. I did not want to go to torment. But if it was his will let me go. While I was in that condition I believe the Lord appeared to me, and when he came I said to him what shall I do to be saved. He laid His hand upon me. I said Lord have mercy upon me. As I stood there in His presence, all the flesh fell from my bones down under my feet, and when I found myself I was praising the Lord. I felt that my sins had been forgiven. I felt satisfied that heaven was my home. I hope and believe that that was my burden of sin and guilt that fell under my feet. For I felt free and free indeed. I went before the church at White Oak, told what I hope the Lord had done for my soul, was received and

baptized. Bro. Gold if this is not the work of the Lord I am a poor deceived creature.

Bro. Gold if you feel that this is not fit for publication throw it aside, for I feel like sometimes it is not very much, then sometimes it seems sufficient, if I was called to die. For fear I worry you I will close, praying God to keep me and direct me in the right way. And His name have all the praise.

Your bro. in Christ, I hope,

Chas. Wells (Col.)

Cedar Grove, N. C., Sept 23, 1918.

THINGS SHAMEFUL IN THE LORD'S NAME.

It is a shame on the children of God when they get together to spend their time in telling anecdotes and vulgar sayings. The name of God and the mercy of our Lord Jesus Christ should be the theme of conversation. In addition to those who might be engaged in the conversation there may be some poor, hungry little one near by who desires a crumb of the bread from the Master's table. To put that one off with clownish mirth is a shame.

It is a shame to have our ministers desecrate the sacred pulpit with laughable witicisms. To intersperse a sermon with those things is enough to sicken the hearts of the people of God. It turns the sacred worship of our God into a concert of the foolish. For those who advocate that, the better we do, and the more good things we say the more of the blessings of God we get, to be guilty of such levity and

jesting, it is a contradiction of that which he professes to believe and which he teaches others to believe.

Some appear to think that such things are evidences of a great man, a great preacher, when in truth it is an evidence that he knows nothing of the gospel or that it is very lightly esteemed by him.

In such a course every bit of the gravity and solemnity of the gospel is destroyed and all the feasting thereon is of the flesh. Fleshly animation and nothing more.

It is a shame and should not be allowed in any of our pulpits.

The position of the conditionalist is shameful when he says that the good things of God come to us according to our obedience, which we render to Him and then in this manner desecrate the temple of God.

Why do we laugh and giggle at such folly in the sacred pulpits, in the house of our God?

Yours in the hope of salvation alone by Jesus Christ.

L. H. Hardy.

Atlantic, N. C.

READ IT 18 YEARS.

Elder P. D. Gold

Dear Brother: Enclosed you will find \$2.00 to pay my subscription to the Landmark, which I have been taking about 18 years. When I subscribed I paid the money in advance for the coming year and have never failed yet to keep it up, though have neglected a few times and let it go over a month or so, but will send this time in due time, as Oct. is my time, as I subscribed at

Association the first of Oct. I am always glad to see it come as it is a great pleasure to read them, and I do trust God will bless you to gain strength and health to continue to keep on in this way. May He bless our land and nation the world over and give us peace and victory at an early date. My only son except a baby is over there and has been since the last of July, but I truly hope God will bless him to do his duty and be a true and honest soldier of America and of the cross of Christ. It is awful to give up such a dear boy, but if it be God's will I hope to be resigned to all things he sees fit to do. Remember us all in your prayers I beg.

Your sister, I hope,

Mrs. Effie Barnhill.

Parmelee, N. C.

THE DESCENDING HOLY GHOST

"Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." John 1st:33.

This is wonderful testimony. The Holy Ghost not only descended on Him but remained on Him continually. Probably no one saw the descent of the Holy Ghost, and saw Him lighting upon our Lord but John, His fore-runner. After that when he saw Him he knew Him for that vision was ever before him. Yet John was not immune from doubts and fears. When he was shut in prison he sent two of his disciples to inquire, Art thou he that should come or shall we look for another? Why this inquiry? Was it not sure testimony that John was shut up in

the prison of darkness as well as the natural prison walls? Shut in from all light, darkness on every side, he sent to Jesus, the only Lord God Almighty, manifested in the flesh, and made the inquiry, Art thou he that should come or shall we look for another? Is not this wonderful? Such evidences as were given to him and yet here he is doubting. However, when he was given to see the Lord he saw Him in the light of the Holy Ghost, and that vision led him away from all doubts and filled him with such confidence that he was made to cry out, "Behold the Lamb of God."

The Holy Spirit remained on Him. There was never a temptation that He was not fully prepared to meet it and cast it off without being defiled by it. Not a sin can ever be laid at His door. He baffles every attempt of the vile tempter to cause Him to doubt for one moment that He is the Son of God, or that He had the divine power to save His people from their sins. He knew just what the Father had sent Him to do, and He knew that the power was given Him to do all that the Father had given Him to do. He knew the fullness of the Father which was in Him, that He was full of grace and truth. Being full of grace there was nothing in Him that could be given for or in consideration of any good thing that we or any other recipient of His love and tender mercies could do, think or say. Therefore it is not true that the mercies of God are given to us in obedience. The obedient do not need mercy. Mercy is for the poor sinner. Mercy is seen

when the Lord reveals it to us in the forgiveness of sins for the sake of His dear Son. Then we see and feel that mercy and rejoice in it.

He was full of truth. Therefore there was not any place in Him for anything that is false. There was no deception in Him. He was open and brave. He had no compromise with sin, not even in any of His disciples, nor His mother. He came to do the will of His Father in heaven. If His mother had a desire to see Him and speak with Him, and He was doing the things the Father had given Him to do, He recognized that His people whom He came to save were His mother, His brethren and His sisters. Natural kinship all gave way to that which was eternal. Satan never caught Him off of His guard at any time. Why was this? was it not because the Holy Ghost was abiding or remaining on Him?

When John saw the Holy Ghost come down on Him he knew what it was and what it all meant. There was no darkness at all to him about this matter for He who sent him to baptize had told him just how the Lord should be known. Then in addition to that promised evidence the heavens were opened to Him. John saw this also. The voice of the Father spoke forth and made a positive declaration, "This is my beloved Son, in whom I am well pleased for His righteousness sake." What wonderful testimony. How could it ever be doubted? and yet it was as I have shown. But never when the Lord was seen for He was seen by the presence of the Holy Ghost who was ever on Him,

remaining on Him.

This is true of His children in the sense that they are never seen only by the Holy Ghost. The world knows them not because it knew Him not. Just as He has to be seen so must they be seen. As He is hidden so are they hidden. Notwithstanding the truth of this the people or children of God often doubt that they are the children of God. Therefore if they were left to themselves they could not be saved. They could not have that glorious living faith which leads to God and never errs, that which as a true compass, points directly to the great Magnet at any and all times. How wonderful this is! It is that wonderful grace of faith by which the saints of old did so many wonderful things. See Heb. 11. Yet there are times in the lives of all the children of God when the cloud comes in between and hides the face of the Sun so that we cannot see His shining.

Sometime in the 1890s Elder P. D. Gold baptized sister Rachel Long into the fellowship of the church at Roxboro. Deacon J. A. Carver and myself stood near together; as the dear minister raised her from the water, just as her face kissed the upper edge of the water Deacon Carver and my self saw a beam of light brighter than the bright sunshine pass down by the face of Elder Gold, illuminating that face and resting in the face of the dear sister who had received the administration of the ordinance. I said to Deacon Carver, "Did you see that?" He said, "I never saw anything like that before." We

went with brother Gold to change clothes and told him what we saw. He said, "I never had such a solemn feeling before." How wonderful was this visitation to us, they to receive it, we to see it. Truly the ways of God are past finding out.

Now with this wonderful evidence to this dear brother and sister they often were left in doubts and fears. Often mourning because of their hard and stubborn hearts. Both felt to be filled with these at times and were made to ask, "Am I His or am I not? Why is this? Is it not because the Holy Ghost was given to them in measure? Did not the Father give them day by day the measure of faith as they needed it? But to His Son He gave it to Him at all times in the fulness thereof.

I know one who is in the ministry who has some of these sweet evidences. In the year 1877 a young lady, a mere girl, saw him in vision. In the vision she saw him but when she saw him she knew him. In the vision she saw him come to her in the person of the Lord and told her that he had come to show her the way to heaven. He showed her a very bright place on which she was about to step when she awoke. She told that minister of this vision two years ago and he was made to rejoice that she had thus seen him, and he felt that he had as much right to believe that she is a child of God as he has to feel it for himself, for except a man be born of God he cannot see the kingdom of God. How could she see this kingdom in him unless she was born of the spirit of God?

In the year 1899 another sister had a vision of the same minister. He was preaching and she was looking at him while she listened. She saw him transformed into an angel of light. The brightness was so great that she turned her face away, and awoke. Two or three years later a sister of the Mountain Spring Church in Virginia had about the same vision of the same minister. They had never met. She wrote to him and they entered into a spiritual correspondence. A few years later he visited that church and she knew him as the same who she saw in the vision, and their meeting was sweet.

On the 5th Sunday in last June while the same minister was speaking with liberty in the Lord Jesus a brother who sat listening saw a bright light come down on him and fill the pulpit. This light lasted not more than five seconds. He saw this as visibly as he saw the one speaking.

Now, I do know that this minister has a hard road to travel here in the flesh because he has so much flesh in him. He cannot be made to believe that there is any good thing dwelling in this flesh. There are times that he is so tempted to believe it and to accept such an idea as that he finds himself digging in the earth for that good thing. When he has just worn himself out digging he has to give up in despair and stand still and see the salvation of the Lord. The word of God is sweet to him at times when he has had to wait on the Lord and to be still and know that He is God.

Thus we see that in this case also

the Holy Ghost is given only in measure. This also appeared to be the case with the Apostle Paul, for when he would do good evil was present with him so that he could not do the things he would, but the things he would not those he did, because to do evil was always present with him. What a wonderful experience, and how much just like a true Primitive Baptist!

Surely the Holy Spirit was given unto him only in measure. None are equal to the blessed Jesus that we all may bring forth the royal diadem and crown Him Lord of all.

Many are looking to be crowned, and to wear a crown, but the little, humble child of God will be satisfied if he can look up to His Head and see the crown, and see that He has been taken under it as one of the members of that blessed body. 'Now ye are the body of Christ, and members in particular.' 1st Cor. 12:27.

The Lord bless and comfort us all with the glorious light of His Spirit.

In hope and love,

L. H. HARDY.

Atlantic, N. C., Sept. 19, 1918.

SAW HIM IN A DREAM

Dear Brother Gold: Enclosed you will find check for Landmark which I enjoy reading so much. The 26th night of July I dreamed that you were with us in our little church at Goldsboro. I miss you and Brother Garner very much. Hope you will continue to improve.

With love,

Mrs. John Ginn.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

WILSON, N. C., OCT. 15, 1918

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VOL. LI.

NO. 22

EDITORIAL

WHY CAST DOWN?

"Why art thou cast down O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God." Psalm 42:11.

It is easier to ask questions than it is to answer some of them.

But much of the Scripture is wrapped in important questions; to answer them involves a deep and searching experience.

David was a beloved man of God who found favor of the Lord. Many miracles show the Lord's hand was sheltering him. Then why should he be cast down? There were questions thrust upon him that caused him to ponder seriously, why he should be cast down.

Some wonderful things the Lord had said of David. What gracious things the Lord said of him. Does

David fear that any of these wonderful utterances of the Lord God shall fail him? Why does he say, "Why art thou cast down O my soul, and why art thou disquieted within me? Shall he not yet praise God that cannot lie?"

Does not David know that favor belongs to the Lord? Does not David know that God has commanded the enemies of David to be round about him? Then, why should he be cast down? One says, if I had the evidence you have of my acceptance in the Lord then I should say to all these clamors be quiet. Cease your murmuring. Hope thou in God; for I shall yet praise him. Are not all things in his hand? Shall not all the saints praise thee? Shall not all thy children praise thee, and shall not all thy saints bless thee; shall not all thy enemies be found liars unto thee? Then why art thou cast down O my soul, and why art thou disquieted within me.

It is not that the tempted soul can say, Hope thou in God for I shall yet praise Him. These pangs, these feelings of the pangs of hell lay hold on him until he cannot gather any comfort. Refuge fails him. He can not hear anything but the bitter cries of his soul's dismay.

The cries of the Son of God as he treads the wine-press of the wrath of God alone, and feels surely none ever tasted this bitterness as my soul sinks under it. No one ever suffers as my soul does.

Behold I see if there is any sorrow equals my sorrow,

Yet Jesus shall see of the tra-

vail of his soul and shall be satisfied, and every tempted, afflicted soul shall be satisfied when he awakes bearing the image of Jesus.

P. D. G.

DEVELOPMENT.

A young person just entering into the activity of manhood and healthiness. Every mortal power is now healthy and it is a pleasure to perform labor and satisfy the demands of labor. But there is a limit to this exercise of mind for the capacity to labor and perform tasks that are agreeable to our feeling and our capacities.

The laborer approaches his labor in the morning, or the suitable day's glorifying. Where is the model of this work? Is it in the mind of man at first and takes form, shape and bulk and then develops into shape and body.

Growth or expansion and development come along as the outgrowth of that which buds or begins by setting forth that which no man hath imposed upon another. But in mystery of creation it forms and develops into shape and becomes beautiful. All nature displays its activity in shape, growth, beauty form and fashion.

The Great Builder and maker of all things is God who shapes and guides all these creatures of his hand and guides them into their frame where they become a permanent form and according to the law controlling them they tarry while the builder rests and dwells in his finished production.

Men take pleasure in embodying the fictions and fantasies of their

minds and tastes and thus show the bent of their aims and minds; for man is possessed of an activity that seeks a satisfaction in thus developing the shapes that form in his mind and being.

Man finds pleasure in such activity and when he works out finishes what was working in his mind and shaping itself, then he turns it loose and it wanders off into some other activity. Some men display much energy and activity and employ themselves.

Jesus says my Father worketh hitherto and I also work. But the wisdom and utility of his activity is displayed in the ceaseless activity of his nature and never in any thing that is harmful or hurtful to man.

P. D. G.

THE WAR

As this great world wide war progresses its effects multiply, and enlarge and reach out unto, and demands tribute from every stage and state of life, both human and domestic, political and social, moral and religious. It seems to involve the beginning and the end of all of every kind and manner of endeavor. It demands the right of way to every action, to the product of every effort. It dictates the purpose of every purpose, and the desire of every heart. To win the war is the universal thought, and every energy is being bent toward that much desired accomplishment. With the munitions of war are mingled the best of every product of mine and furnace; of the laboratory and manufactory; of the forest and field, and of the moral and patriotic

stamina of the masses of a brave and peace loving people. While the demand for these conditions is a most commendable one, we can but deplore those conditions which we felt to make our action necessary. And while our people and nation persisted in a spirit of neutrality until necessity forced us to recognize the existence of a state of war, our delay seemed to only intensify the inevitable provocation. It seems that the spirit of national greatness had set on fire the ambitions and desires of men, leaders of men, and burned out to a great extent, and threatened the ultimate destruction from the face of all the earth, of the blood bought privilege of the right of life, liberty and the pursuit of happiness, vouchsafed to us by the patriotic sacrifices of our fathers. Not only had the Prussian vampire of imperial autocracy sapped the foundation of the Central Powers of much of their social distinction, and inaugurated in its stead the divine right of autocratic rule, but the self assumption of national greatness, had begun to tingle painlessly in the veins of our body politic, and the stealthy subtle U-Boats of plutocracy as in an undercurrent had begun to barnacle the old ship of state. And even now the profiteer seems to be master of the situation, and not until the Hun is conquered and the profiteer is apprehended and both put out of business and punished, will this war come to a conclusion.

This government was founded upon the principles of democracy, with the form of a republic, and at once became the home of religious

and political liberty, guaranteeing to every man the right to sit under his own vine or fig tree without fear of molestation, and worship God according to the convictions of his own heart. For some time the signs of the times have indicated a drifting away of these rights and privileges with a corresponding receding disposition of the public mind toward those principles against the effects of which our fathers revolted.

A national spirit of self assumed greatness has been vaunting itself in our hearts as a people and nation, and many high places have been incorporated and consecrated, and shrines have been erected upon them and with shoutings of vain glory it is being proclaimed: These be thy gods O, people that brought thee out and established thee in this goodly land, and made of thee this so great a people. But while we have been growing into a great people and nation, predatory wealth as by the spirit of plutocracy has grown apace, and with its great cuttle fish like organism and propensities has so taken hold upon the vitals of our great institutions as to arouse serious if not righteous suspicion that the very government itself is threatened with its domination.

We will no doubt subjugate the Hun, and break down and destroy, at least for the time, his autocratic power and menace, but it is to be hoped that, while this is being done, that the demands upon our resources will not only prove active and efficient to that desired end, but that there will be such a retro-

action as shall humble our nation and people and redeem us to the joys of the salvation of our fathers in which they rejoiced and worshipped the God of salvation.

We have left our first love, we have departed from the paths of industry, frugality, economy and sociability which our fathers and mothers instituted and maintained. The instruments of their handiwork have been turned into the museum of antiquities. Inventive genius has made our labors light, which is well and good, but instead of our applying our energies to enlarged usefulness thereby we have turned into the ways of idleness, extravagance, wastefulness, and idolatrous profligacy. There is scarce any kind of an institutional gathering or service but must have for its prelude a semblance and form of some kind or character of religion, to give it caste and currency. If we could combine our modern facilities for labor with the industry, frugality, and economy of the fathers and mothers of the early history of our beloved country, we would be the most prosperous, and the happiest people known in history of nations since the most palmy days of the children of Israel.

The very fact that it requires the united, prolonged and persistent effort of nearly all the rest of the world to conquer the central powers is positive proof of the enormity of the character and preparations with which we contend at arms, and is also in proof of the fact that we are not a war-like people, although our arms have never failed, but that we are a rural, domestic peo-

ple, and after the conflict is over, we should turn and seek the peaceful paths of rural husbandry, and turn unto the Lord our God and enquire of Him and worship Him. We have become vain glorious in our prosperity and have seemingly largely ceased to look unto the hills whence cometh our help.

It seems to me that the most interesting effect of this war will have been the humbling of our great national heart. The thought of the great world wide achievement as we regather around our firesides will be very much softened as it comes in association with another thought that will spring up in the heart as we are reminded by the vacant chair, of the dear boys who will never return from over there. Will there be a voice heard in Rama lamentation, and weeping, and great mourning. Rachel weeping for her children, and will not be comforted because they are not?

P. G. L.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst by death, our highly esteemed and much beloved brother, J. J. Tyner, at the age of above 74 years, and;

Whereas, he has been a faithful and consistent member of the Primitive Baptist Church at Old Union for nearly 42 years, and he was faithful unto death, which came to him May 23, 1918, in the midst of a host of sorrowing friends and relatives:

Therefore, be it resolved:

1. That we bow our heads in

humble submission to Him who doeth all things well for our good.

2. That we extend to the bereaved family our deepest sympathy and prayers.

3. That a copy of these resolutions be spread on our church record, a copy be sent to the family, a copy be sent to the Smithfield Herald and to the Landmark for publication.

C. O. Langley

Lewis Braswell,

E. F. Pearce, Committee

Done by the order of the church in conference Saturday before the second Sunday in July, 1918

E. F. Pearce, Moderator

Lewis Braswell, Church Clerk.

W. A. WOODARD

The good Lord has seen fit to come into our midst again and call from us our highly esteemed and worthy brother, W. A. Woodard, a quiet, orderly and loving member of our church;

Therefore be it resolved, by the Primitive Baptist church of Mt. Gilead, Clayton, N. C., that while we mourn the loss of our good brother, we should submissively bow to the will of Him who is Lord of Lords and too good and wise to err and make mistakes, feeling assured that a lowly member of this body has been called to his reward.

Resolved further, that a copy of these resolutions be placed in our church book, a copy be sent to the bereaved family and a copy be sent to Zion's Landmark for publication.

Adopted by the church in conference at our August meeting, 1918.

W. A. Simpkins, Moderator,

D. A. Thompson, Clerk of Mt. Gilead Church.

HENRY TURNER.

We, the undersigned feel in our hearts to express our sorrow for our beloved brother, Henry Turner, who departed this life Saturday, August 3, 1918, after many years of afflictions, though he was confined only a few days in his last sickness. He was a man worthy of the respect of all whose lot it was to know him.

As a Baptist he was ever faithful and true. He served the church as deacon for many years to the satisfaction of his brethren, so long as he was able to attend.

Words fail to express our esteem for him as a brother. We sadly miss him. He was one that proved his faith by his walk and Godly conversation. He enjoyed singing praises to his Redeemer, and especially enjoyed hearing the gospel preached in its purity, and in his last days he continuously sung:

What wondrous love is this
O my soul, O my soul, etc.

That caused the Lord of bliss to
bear the dreadful curse for my
soul, for my soul.

He seemed to realize the mercy of a loving Saviour in bearing the curse for him a sinner.

Be it, therefore, resolved, That we extend to the bereaved family our heartfelt sympathy and may the Lord enable us to say, The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord. We order this to be recorded on our church book and a copy to be sent to Zion's Landmark for publi-

cation.

Signed by the Church at Sugar Tree.

ELIZABETH BRAMON

We, the committee appointed by the Moderator to write an obituary on Sister Bramon's death.

Sister Elizabeth Bramon was born on the 9th day of August, 1865, in Dodge County, Ga., and departed this life, the 18th of July, 1918, and the funeral service was conducted in Little Flock Church by her pastor, Eld. W. W. Campbell and her body was laid to rest in the Pine Wood cemetery, there to wait the resurrection morn.

She was the daughter of R. R. and Lyda Evans and was married to Bro. J. W. Bramon the first day of January, 1893. She being his second wife was the mother of only one child, but was a mother indeed to her four stepchildren. She received a hope in Christ in her girlhood days and joined the missionaries, but it was no home for her but after many years of trial and suffering she was shown the true church and she joined at Pleasant Hill church in Dodge county, Ga, in August, 1897, and was baptized by Eld. D. C. Powell.

She moved to Dade county, Fla., in the year of 1902 and was in the constitution of Little Flock church at Larkin, Dade county, Fla., in the year of 1903.

She has ever since lived a consistent member of that body, she having a great zeal in the cause and taken a great delight in entertaining the brethren and sisters whom she dearly loved. We can truly say that we believe that Lit-

the Flock has lost a mother in Israel.

Therefore, we do resolve: That we deeply deplore her death and that a great and good woman is gone from among us and that she will be greatly missed.

2. Resolved, That our loss is her eternal gain.

3. Resolved, That we tender our deepest sympathy to the bereaved family and that we commend them to the mercies of an all wise God who is able to save to the uttermost.

This done by the order of the church in conference. Read and approved, August 11, 1918.

J. R. Burtashaw

J F Burtashaw

Robert Powell,

Committee.

Miami, Fla.

MARY ANN THARP

Mary Ann Newhouse was born in Hancock County, Indiana, June 24, 1851; died August 22, 1918, closing her earthly pilgrimage at the age of 67 years and two months lacking two days.

October 5, 1872 she was united in marriage with Wm. N. Tharp and lived in Sharpsville, Tipton County, one winter, then moved to Hancock county in the spring of 1873, where they lived till 1893, when they moved to Liberty, Indiana, where she spent the remainder of her days.

Their union was blessed with two sons; the youngest dying in infancy. Charles L., the oldest son, and four brothers, William J., Cicero, James Marshal and Dr. Richard Newhouse, with a host of nieces and

nephews, and other relatives to mourn their loss. The devoted husband can only know the loss of a companion who was untiring in her efforts of home making and her labors of love to benefit others. Her numerous friends can testify to her unbounded hospitality.

She professed a hope in Christ and united with Shiloh Primitive Baptist church in the fall of 1873. She was a firm believer in salvation by grace and traveled extensively through Canada and the Southern States with her husband, in his ministerial work. She greatly enjoyed those visits and was actively engaged in preparation for a journey through the South when the summons came.

She was uncompromising in the faith and doctrine of God our Saviour.

"She did not die,

She entered life

Oh stricken ones look up;

Shall faith refuse the bitter draught
When Jesus holds the cup."

Written by Mrs. Edna Kamp and her Mother.

MRS. W. H. MORRIS

I am writing these few lines in memory of my dear sister. She was born October 8, 1884. Her health began to get bad in February, and continued to get worse, nothing did her any good. She passed away June 29, 1918, leaving a husband and baby, father, mother, brothers, sisters and a host of friends. For to know her was to love her. She never joined any church, but believed in the Primitive Baptists always.

ACORRECTION

I notice in Landmark for October 1st, page 515, column 2, lines six and seven from the bottom the words, "One hundred and sixty-six millions, six hundred and sixty-seven."

It should read, "One hundred and sixty-six millions, six hundred and sixty-six thousand, six hundred and sixty-seven."

L. H. HARDY

WHO WILL HELP?

Mr. John D. Gold, Wilson, N. C.

Dear Mr. Gold: Since the War Savings Board has issued notices that all papers must be paid in advance, I have been thinking about the number of brethren and friends who have been taking the Landmark that probably would not be able to meet this requirement, and know that you cannot continue to bear this expense. I would like to know the number of subscribers you think you will probably lose on account of them not being able to meet their subscriptions.

It has occurred to me that we have a number of brethren and friends, who would be glad to send the Landmark for a year to some worthy person who loves the doctrine of salvation by grace. I can only speak for myself, as I would be glad to contribute my mite in love and devotion to the dearest people on earth, that "poor and afflicted people that shall trust in the name of the Lord." In our families the strongest endeavor to look after the cares of the home, and just so should it be in the Church of the first born, "the strong should bear the infirmities of the weak."

Was there ever a time when God's people needed that sincere milk of the word any more than they need it today, when wars and

diseases cover the earth.

Trusting God will enable us all to abide in the paths of truth and righteousness, I am,

Yours very truly,

S. B. Denny.

Hartsville, S. C.

Remarks.—We deeply appreciate the interest manifested by Elder Denny and others, who have written regarding a serious situation that now confronts the publishers of all newspapers and especially religious publications where quite a number of the subscribers have fallen into the habit of allowing their papers to get into arrears.

Since the first of October we have been cutting off those behind and altogether we expect to lose between 750 and a thousand subscribers. These subscribers owe from one to two years and it may readily be seen how much loss this represents unless they pay up what they owe and renew.

Speaking of those among this number who are unable to pay for their paper it is difficult for us to determine when they do not reply to statements sent from time to time; but frequently we do receive letters from quite a number who express their joy at receiving and reading the Landmark and their regret at being compelled to give it up on account of their inability to pay.

Hereafter we shall endeavor to keep a record of such letters and when subscriptions are sent in to be applied as Elder Denny has suggested will place such moneys to their credit.

It seems to us, however, that a

good way for those who desire to help those who feel unable to pay for the paper would be to search out among their neighbors and members of the church those who are interested and have manifested their interest in the Primitive Baptist church whether members or not, and supply them with the Landmark and we shall be glad to send all such a notice to the effect that such an one has ordered the Landmark sent them.

In order to restore the circulation of the Landmark to the number printed before these names were cut off, we invite the brethren and friends of the paper to send us a list of all whom they feel would probably be interested in and like to read it and to these we will send sample copies.

Such manifestations of interest as displayed by Elder Denny and others in the Landmark have greatly encouraged me during the illness of my father, whom we are glad to announce is improving and able to continue to disclose to the readers of the paper the wonderful things that have been shown Him as a servant of the Most High and His Son Jesus Christ.

John D. Gold.

APPOINTMENTS EXTENDED

Dear Editor Landmark: I see that the appointments I sent to the Landmark for me were published in October 1st issue, but owing to the epidemic of influenza now prevailing over the country I think best not to try to fill them until December 1st. My wife and myself are not well and there is much sickness

around here. Please publish them in next issue for December just as they are now published, only add the Falls of Tar River, Monday after the 4th Sunday in December, Monday night at Mr. H. C. Joyner's, Rocky Mt., Tuesday at Upper Town Creek.

May God bless you and yours.

From a little one,

A. D. Johnson.

ELDER A. D. JOHNSON

Please publish in the Landmark, (very next issue), the following appointments of Elder A. D. Johnson:

Pine Level, Monday after 1st Sunday in December, 1918.

Cross Roads, Tuesday.

Pittmans Grove, Wednesday

Beulah, Thursday

Healthy Plains, Saturday and 2nd Sunday

Contentnea, Monday

Scotts, Tuesday

Upper Black Creek, Wednesday

Memorial, Thursday

Aycocks, Friday

Lower Black Creek, Saturday

Wilson, 3rd Sunday

Elm City, Monday

Moore's, Tuesday

Autreys Creek, Wednesday

Pleasant Hill, Thursday

Mill Branch, Friday

Nashville, Saturday and 4th Sunday.

Falls of Tar River, Monday after 4th Sunday, Monday night. Mr. H. C. Joyner's, Rocky Mt. Tuesday at Upper Tom Creek.

Bro. Johnson will need conveyance.

Yours in hope,

(Eld.) Jesse Barnes,

Ground for Confidence.

We sometimes want to know how well a man has done when we are asked for an opinion as to how well he will do.

We almost instinctively judge the future by the past; this is reasoning by induction, a process that generally leads to right conclusions.

Certainly, it is reasonable to believe that what Hood's Sarsaparilla has accomplished for others it can and will accomplish for you, provided of course you are afflicted in like manner.

Hood's Sarsaparilla has made thousands healthy and strong, by purifying and enriching the blood, curing diseases of the stomach, liver and kidneys, restoring appetite, relieving that tired feeling—in a word, by building up the whole system. Its record of cures of blood diseases, scrofula, salt rheum or eczema, psoriasis, pimples, boils and other eruptions, catarrh, dyspepsia and rheumatism is in thousands of letters voluntarily and gratefully written and forming a colossal volume of testimony. Surely anybody suffering from any of these diseases is fully justified in giving this medicine a trial.

For Biliousness

Sick Headache, Sour Stomach, Bloating, Gas, Constipation—all these distressing consequences of indigestion are avoided if the bowels are kept open and regular.

FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea. They clear the bowels, sweeten the stomach and tone up the liver.

E. R. Whitehurst, R. F. D. 1, Norfolk, Va.: "Foley Cathartic Tablets have done me more good than any medicine I ever used."

Sold Everywhere



YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S (KID-SUCCESS) SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave.: Brooklyn, N. Y.

HOW MRS. BOYD • AVOIDED AN OPERATION

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.



"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles

so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham-Medical Co., Lynn, Mass., for advice. The result of many years' experience is at your service.

FIRST AID

to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings, and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poison. Telephone your druggist, or write W. F. Gray & Co., 839 Gray Bldg., Nashville, Tenn., for sample.

A REAL IRON TONIC

Puts Iron Into the Blood Where It Is a Prime Necessity.

You must have an abundance of iron in your blood if you would have the vigor necessary to overcome obstacles, take the initiative, push ahead and bring things to pass.

Iron is a valuable medicine; it gives strength, stamina, endurance.

You can have more iron, better color, steadier nerves, by taking Peptiron, a real iron tonic, which will make a gratifying change in your condition in a very short time.

Peptiron combines iron with nux, celery, pepsin and other valuable ingredients, and is in chocolate-coated pills. Pleasant to take and easily assimilated. Of druggists or direct from C. I. Hood Co., Lowell, Mass.



SOOTHING

and healing for all cases of sore or inflamed eyes or granulated lids. Dickey's OLD RELIABLE EYE WATER

It feels good and does not burn or hurt. Ask for genuine in Red Box. 25c at all drug stores or by mail.

DICKEY DRUG CO. Bristol, Va.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very poor. I went to Moore's Mineral Springs in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor

his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and I have 11-2 dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you! Don't delay. Send a dollar today to E. J. Reefer, 3257 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him \$2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or \$2.25 today for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has made a fortune out of the poultry business.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—
Take Cascarets tonight.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL.** 1617 W. Main St., Richmond, Va.

MURINE Granulated Eyelids,
 For  **YOUR EYES**
 Since Eyes, Eyes Inflamed by
 Sun, Dust and Wind quickly
 relieved by Murine. Try it in
 your Eyes and in Baby's Eyes.
 No Smarting, Just Eye Comfort

Murine Eye Remedy At Your Druggist's or by
 mail, 50¢ per bottle. **Murine**
 Eye Salve, in Tubes 25¢. **For Relief of the Eye - Free.**
 Ask **Murine Eye Remedy Co., Chicago**

EVERY ONE SHOULD DRINK HOT WATER IN THE MORNING

Wash away all the stomach, liver, and
 bowel poisons before breakfast.

To feel your heat day in and day out, to
 feel clean inside; no sour bile to coat
 your tongue and sicken your breath or
 dull your head; no constipation, bilious
 attacks, sick headache, colds, rheumatism
 or gassy, acid stomach, you must bathe
 on the inside like you bathe outside. This
 is vastly more important, because the
 skin pores do not absorb impurities into
 the blood, while the bowel pores do, says
 a well known physician.

To keep these poisons and toxins well
 flushed from the stomach, liver, kidneys
 and bowels, drink before breakfast each
 day, a glass of hot water with a teaspoon-
 ful of limestone phosphate in it. This
 will cleanse, purify and freshen the en-
 tire alimentary tract, before putting more
 food into the stomach.

Get a quarter pound of limestone phos-
 phate from your pharmacist. It is inex-
 pensive and almost tasteless. Drink phos-
 phated hot water every morning to rid
 your system of these vile poisons and
 toxins; also to prevent their formation.

As soap and hot water act on the skin,
 cleansing, sweetening and purifying, so
 limestone phosphate and hot water be-
 fore breakfast, act on the stomach, liver,
 kidneys and bowels.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the
 cough as a warning. ECKMAN'S ALTER-
 ATIVE may aid you in stopping the
 cough. In addition, it is a valuable tonic
 and health-builder in such cases. No al-
 cohol, narcotic or habit-forming drugs.
 Twenty years' successful use.

80c and \$1.50 Bottles at all druggists or
 direct, postpaid, from

ECKMAN LABORATORY, Philadelphia

Hard Colds—People whose blood is pure
 are not nearly so likely to take hard colds
 as are others. Hood's Sarsaparilla makes
 the blood pure; and this great medicine
 recovers the system after a cold as no
 other medicine does. Take Hood's.

GIVE SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm
 tender little Stomach, Liver
 and Bowels.

Look at the tongue, mother! If coated,
 your little one's stomach, liver and bowels
 need cleansing at once. When peevish,
 cross, listless, doesn't sleep, eat or act
 naturally, or is feverish, stomach sour,
 breath bad; has sore throat, diarrhoea,
 full of cold, give a teaspoonful of "Calif-
 ornia Syrup of Figs," and in a few hours
 all the foul, constipated waste, undigested
 food and sour bile gently moves out of
 its little bowels without griping, and you
 have a well, playful child again. Ask your
 druggist for a bottle of "California Syrup
 of Figs," which contains full directions
 for babies, children of all ages and for
 grown-ups.

TREMENDOUS VALUE FOR 15C

Washington, D. C. (Special).—An un-
 usual offer is being made by the editor of
 the Pathfinder, to send the paper to new
 readers 13 weeks for 15 cents. This well
 known national weekly magazine contains
 all the worth while news of the world, il-
 lustrated and presented in a most enter-
 taining manner. It is clean, sincere, non-
 partisan, reliable—well printed in large,
 type. It puts everything clearly, fairly
 and briefly.

Washington, the home of the Pathfinder,
 is the nerve-center of civilization, history
 is being made at this world capitol. The
 Pathfinder's illustrated weekly review
 gives you a clear, impartial and correct
 diagnosis of public affairs during these
 strenuous, epochmaking days. It is the
 only big weekly magazine at the seat of
 government. Send 15 cents for 13 weeks
 trial subscription to the Pathfinder, 118
 Douglas St., Washington, D. C. The 15
 cents does not repay the editor but he is
 glad to invest in new friends.

ECZEMA

IS CURABLE. Write me today and I will
 send you a free trial of my mild, soothing
 guaranteed treatment that will prove it.
 Stops the itching and heals permanently.
 DR. CANNADAY, 1225 Park Square, Se-
 dalia, Missouri.

Renew Your Health

AT NATURE'S FOUNTAIN WITHOUT THE EXPENSE AND LOSS OF TIME NECESSARY FOR A VISIT TO THE SPRING.

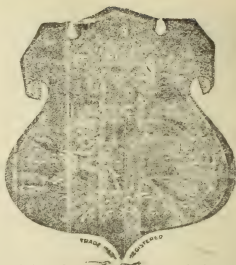
THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders, which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases, they are permanently restored or decidedly benefited. But what about the poor man who has not the money, or the poor man or woman who cannot spare the time to spend several weeks or possible months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe by Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health, do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering



about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION.

I was suffering with indigestion, stomach and liver disorders and all its train horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from diseases and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, re-ordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribed it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended, and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D., Savannah, Ga.

I felt it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past 25 years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking

it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, LaGrange, Ga.
President Unity Cotton Mills.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped me, but none have given me such relief as your Spring Water. I used it and recommended it to my patients.

W. D. GRIGGSBY, M. D., Blaney, S. C.

For many years I suffered with stomach trouble as a direct result of Asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklet, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my troubles. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH, Baltimore, Md.
Vice-Pres. Young & Selder Co., Bank Bldg.

Fill Out This Coupon and Mail it Today
Shivar Spring,

Box 55 T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full, on receipt of the two empty demijohns, on receipt of the two empty demijohns, which I agree to return within a month

Name _____

P. O. _____

Express Office _____

(Please write distinctly.)

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I be-

lieve that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D. Leeds, S. C.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER, Fredericksburg, Va.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS, Roper, N. C.

BILIOUSNESS

For over two years following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances I came to Shivar Spring and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since that I have taken none at all. The effect of the Water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX, Greenville, S. C.

LIVER AND KIDNEY

I feel that it is due to you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS, Ochopee, Ga.

URIC ACID

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief.

W. F. MATHNEY, M. D., Chancellor, Ala.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,

Lexington, Va.

PERUNA

THE BEST MEDICINE
FOR COUGHS AND COLDS



Miss Ivy Gray, Fairview,
Kentucky, writes:

"I have taken Peruna, and would say that it is the best medicine for coughs and colds I ever saw. I find that it always cures a cold in a short while. It also strengthens and builds up the system."

Sold Everywhere

**I Ever
Saw**

Miss Gray's letter breathes hope to the ailing. It is an inspiration to the sick and infirm.

Liquid or Tablet Form

A POSITION ASSURED

Standard Courses in Commercial Branches, Bookkeeping, shorthand, Touch Penmanship. New students are entering every week day. Graduates placed in positions without charge. Write for prospectus and particulars.

David Wagner Business College

NORFOLK, VA

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

END STOMACH TROUBLE,

GASES OR DYSPEPSIA

"Pape's Diapepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes now needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excessive acid in stomach.

TALES OF DANDRUFF,

HAIR STOPS FALLING

Save your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and sagging hair is mute evidence of a neglected scalp; of dandruff—that awful scurf!

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life, eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die, then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

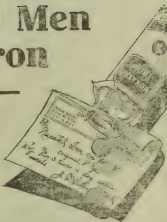
Get a small bottle of Knawdon's Danderine from any drug store. You surely can have beautiful hair and let's let it if you will just try a little Danderine. Save your hair! Try it!

Strong, Forceful Men With Plenty of Iron In Their Blood—

**These Are the Ones With the
Power and Energy To Win**

"Many a capable man or woman falls just short of winning because they don't back up their mentality with the physical strength and energy which come from having plenty of iron in the blood," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. "Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time." Nuxated Iron is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only twelve years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE NATURE OF A HOG

An Armenian minister once made the remark that "If the Primitive Baptist doctrine was mixed up in a slop bucket, hogs wouldn't eat it."

By request, our esteemed and gifted brother, R. Lester Dodson has given his views on the remark and as all lovers of the truth enjoy his writings they will find a feast of fat things in the following from his pen:

"Your request for my views on 'hogs not eating food prepared for sheep,' causes me to want to comply with your wishes, and I will attempt to offer such thoughts as I may have. I know quite a good deal more about hogs than I do sheep, speaking after the natural man, and I am afraid spiritually as well.

My experience has been that a hog will come at any one's call and will eat almost anything. We used to have what we termed the "slop bucket" which would hold anything that was put in it, and this in turn would be poured into the hog trough and regardless of what it consisted or how sour and decayed it might be, it was gulped down with a relish hard to be understood. All manner of refuse went into this 'slop bucket,' and when there

wasn't sufficient of this mixture we would go to the garden and gather up such vegetables as were rotting and fit as we would say 'only for a hog to eat,' and they would thrive and grow fat on just such things.

Any one who understands the nature of the beast will, I believe, readily concede that to turn a hog in a pasture for sheep would not only mean a miserable hog, but starvation in the end. Swine feast on the filth of the land and hence are considered unclean animals. They were so considered in olden times and there are many Jews today even who will eat no hog meat. The legion of devils besought Jesus to permit them to enter the herd of swine. Can any clean thing spring from an unclean thing? Can an impure fountain send forth pure water? Can a corrupt tree bear good fruit? It is impossible. Neither can a hog, which in scripture is used to represent the unbeliever, the non-elect, the natural man, have any desire for that food which is pure and which emanates from above. The character which the hog typifies will swallow any kind of doctrine of men of the world; being of the world, the world loves its own and they enjoy and thrive upon it; it satisfies their taste and grat-

ifies their hunger, and if it were possible to formulate a doctrine of works and grace they might be able to swallow that, but we know that grace will not mix with works in the salvation of the sinner any more than oil will mix with water. We endeavor to contend for the doctrine of salvation by grace, and grace alone, without the works of the creature, he being dead until quickened by that mighty power of God which wrought in Christ in raising him from the dead, and it is this doctrine of grace, of unmerited favor bestowed by God upon hell-deserving sinners, which they cannot swallow and which is referred to as the "hardshell doctrine that even a hog would not eat." This is, indeed, a hard doctrine and none can hear or understand it except those characters whose ears hear what the spirit saith unto the churches. This requires a new birth, hence one of old said, Ye must be born again, and Jesus himself said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." Again, it is written that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Sheep are very careful about what they eat. They have a Shepherd who prepares their food. He goes before them, and they hear his voice, and follow him; a stranger's voice they will not follow. This good shepherd lays down his life for them, and he gives unto them eternal life and they shall never

perish. He leads them into green pastures. "Green" is significant of life. Yesterday morning I rode down town on the top of the Fifth Avenue bus and while passing Central Park it seemed that my inmost soul was thrilled with wonder at the grandeur of God's creation as I beheld the trees so beautifully clothed in their spring dresses and even the earth was covered with a gorgeous carpet of velvety green, all giving unmistakable evidence of life. These "green pastures," then convince us that the sheep eat living food, and they pick about getting here a little and there a little, and these pastures are situated beside the still waters. "Still waters" are usually deep waters, whose depth cannot be fathomed by man, neither can he know what they contain, hence the sheep walk by faith. Having heard the voice of their Master they follow on, trusting him for all things, knowing that he is able to care for them and that he will never leave nor forsake his "little flock." These are the waters of which Jesus said if a man drink he shall never thirst, that is, they will never fail him, the pastures round about shall be "green pastures," and even the little lambs shall be carried in the bosom of their Great Shepherd and he will nourish them with the sincere milk of the word. He knows their every need and will administer just such portions of that bread of life as their care requires, no more and no less. There is no danger of his giving them too much, but at times he does satisfy their hunger and they do rest in his love; they do not

forget what they eat, but chew their cud and cling to the evidences which he gives them that they are flesh of his flesh and bone of his bone. These things are precious to their souls and often times they are made to return to the baskets containing the fragments which were left and pick them over and over, finding sweet consolation and cause for renewed hope in his mercy. We can only judge the tree by the fruit it bears, and if we find one claiming to be a sheep and he can still feed upon the husks that swine eat, we know there is some mistake. It is written "The dog is returned to his vomit and the sow to her wallow in the mire." We cannot make a sheep out of a hog, and to my mind we should not find fault with the hog because he is a hog, but thank God for such evidences as he is pleased to give us that we are sheep of his pasture. He has a purpose for all things and they all fulfill the place he has for them.

Your brother in hope,

R Lester Dodson,
New York City.

POWER OF THE HOLY GHOST

"Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2nd Tim. 3:16-17.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing

the word of truth." 2nd Tim. 2:15.

With these words before us what manner of men ought we to be in all holy conversation and godliness. 2nd Pet. 3:11.

In the above text I have first quoted the declaration of Peter and it is undoubtedly true. Now the question comes into my mind, is all that is written in the Bible the words of "holy men of God?" If not there is something there which is not given to the speaker by the Holy Ghost.

There can be no doubt but that all that is written was given to the writer by the Holy Ghost. Even the words of satan, but they were not given to the speaker by the Holy Ghost and should not be quoted as the words of God.

Is this not one of the points in which the servant of God is told to study to show himself approved unto God, a workman that needeth not to be ashamed? If a servant of God is careless about his quotations, and attributes to God what satan or one of his servants has said, has he not a need to be ashamed? Has he done a good job in his ministry? Think on these things.

Let us take up a sketch-line of things in the Book and consider: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. This every one must know, is the word of God and is true. But the serpent said, Ye shall not surely die." Gen. 3:4. Now, can both of these be the truth? They are contradictory; the devil disputing the words of God. Did the man die as

God had said? If he did then the word of God are true, if he did not then the words of satan are true. Which of these shall we believe? Undoubtedly the man died the very second that he ate the forbidden fruit just as the Lord had said. Not one word of His has ever trailed in the dust, or failed in fulfillment just as, and in the very sense, and at the time they were spoken to be fulfilled.

Should the words of Lamech (Gen. 4:24) be quoted as the words or promise of God? He was one of the generation of Cain, that wicked one who and whose generation the Lord cursed. Can one cursed of the Lord ever be inspired of God to speak? It might be that the Lord would so restrain the wicked in their intentions and purposes that they would have to speak the truth and by Him be diverted from their desired way. A case of this is Baalam who desired to curse Israel but was hindered by the mercies of God on Israel, not on Balaam. What God had blessed Balaam nor any other person could curse. The Lord is to be praised and not Balaam.

The language of David in 1st Samuel 25:22, could not be the words of inspiration for they were not fulfilled. God's word is always fulfilled. David was angry and spoke as a man in his wrath. The Lord's purpose in bringing David and Abigail together was in a different line and David could not carry out this vile oath. Things thus spoken cannot have any spiritual significance only to rebuke us and to warn us against rashness. It was

a rash vow that he had made. These words are not given to David by inspiration. David was a holy man of God, and spake as he was moved by the Holy Ghost, but not in those words. The Lord does not repent or turn from what He gives to be spoken.

In 1st Kings 14:10, we have language of the same character but it is the language of the Lord God spoken by His holy prophet and is the voice of inspiration. Another case of the same kind is in 1st Kings 21:21, and in 2nd Kings 9:8. All these are words of inspiration or words of God. But the vile blasphemy of Rabshakeh spoken in 2nd Kings 17, are not the words of inspiration. He blasphemed the name of the God of the Jews and none of his words and threats by which he tried to drive the king of Jerusalem from the service of God prevailed.

In the book of Job we have three who are recognized as his friends; doubtless men who were very familiar with him, and who lived near by him. They were Eliphaz the Temanite, (a son of the line of Esau whom God hated) Bildad the Shuhite (which means "son of contention, a disputant of the line of those of Abraham by Keturah and not of the chosen seed) and Zophar the Naamathite, (likely of the tribe of Ishmael, an Arab, for he came out of the Arabian desert.) Now, shall we take their words to be words of inspiration? Were they holy men of God? The Lord condemned them in what they had said to Job, His servant. There was also that same character who was in

the garden with Adam who also figured with the case of Job. He said, "Doth Job fear God for naught?" Job. 1:9. Did he mean to prove to God that Job was of those who worked for wages? Yes that was just his wicked intention. What had the Lord promised Job if he would fear Him? Job was not serving the Lord for what he was getting out of it. The devil was lying, and all that came to pass following his iniquitous question proved it. The fear of God is a fear of love and not a work for wages. Yes, Job feared God for naught, the intimations of satan to the contrary notwithstanding. The fear, the work, the service of God's children is not for wages. God has no hirelings in His vineyard. He does not pay us for the work we do. The Lord blesses His children in their deeds and not for them. To put it otherwise is not rightly dividing the words of God's truth, and it is as vile as any other form of Arminianism, and should not be received in the house of the Lord.

In the first sermon which Eliphaz preached to Job he limits the blessings of God to Job. Hear him: "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Job. 5:19. Did the Lord ever inspire any man to talk that way about Him to His people? Who can fix the bounds of God to His people? Has He not said, "Lo, I am with thee alway, even to the end?" Has He not said, can a woman forget her suckling child? Yes she may forget, yet will I not forget thee saith the Lord? Has He not said that His everlasting arm is

ever underneath? Six or seven troubles are nothing to what many of the children of God meet with in a single day, or even in a single hour. No, the arm of the Lord is not so short. The words of Eliphaz are not the words of a holy man of God, they are not the voice of inspiration and should not be quoted as such in our pulpits nor by our brethren and sisters in their writings. This same speaker in the same sermon (verse 7) says, "Yet man is born unto trouble, as sparks fly upward." This is not the word of inspiration, however much it may appear to savor of the truth.

It has ever been, since my recollection, a saying with the Primitive Baptists, "First in order to the proper understanding of the scripture is to know who is the speaker, 2nd who is spoken to, and 3rd who or what he is speaking about."

I know that this is not scripture but it is a good rule for us to follow. To do this it is necessary for us to study to find out these things. I find no time for a servant of God to be idle nor to throw his time away in trifling things. Jestings is not convenient and should be stopped among our people. "The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." Eccl. 7:4, and yet some of our preachers will tell things to keep their audiences in a titter of laughter, both in the pulpit and in the private conversations. Some who are in reputation for wisdom and honor will do this. "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him

that is in reputation for wisdom and honor." Eccl. 10:1.

Oh that I, Oh that all of us might be led of the Lord to feel these things and the holy weight of them! How very different we would act!

Sometimes I hear brother preachers say, "If I have any gift in the ministry it is in practical Godliness." Then when they are through with their sermon they have talked a little about the things the child of God feel under conviction, in deliverance, and then tells them that they ought to go to the church and be baptized, partake of the communion and wash the saints feet, and they are through. The next time you hear that same brother preach he will go over this same catalogue of bodily exercises and stop. It looks to me as if he thinks that is practical godliness and all of it, yet if you are in his company very much you will find him engaged in frivolous conversation and laughing at others who are of the same stripe. As a rule you will find that class of preachers declaring that you are blessed according to the good deeds you perform and condemned according to the evil deeds you do. That your salvation in this life depends on the way you live, and sometimes they are bold enough to call it, "Conditional-time-salvation," and thus promulgate an ism among us which is not taught in God's blessed book. But if they find one who is earnestly contending for the faith, the very words taught by the word of God they are ready to condemn him as an heretic, a hobby rider.

Brethren, these things ought

not to be. Until a few years ago the terms, "Absolutism," "Absoluter," "Conditionalism," "Conditional-time-salvationist," were not known amongst us. They are terms coined in other parts where they have torn the churches asunder and divided brethren and friends, and made them enemies to one another. Will they not have the same effect here in our midst? Are we stronger than our brethren in other parts? Would we dare to make such a claim?

My mind is that when a brother comes to us from any part of the world receive him as a brother, treat him as a brother. If he begins to advocate any of those things which have caused trouble in the churches in other parts, do the part of a brother to him. Go to him in love and exhort him. It may be that you believe right along his line but that does not excuse you. Do the part of a brother to him. Tell him that we have none of those vexed questions amongst us and advise him to leave them off. If he does so, well. But if he does not do so go again. Don't tire in trying to save the peace of the brethren among us. If he will not hear the voice of admonition then tell him to go home and not come again until the Lord gives him the word of truth and peace to preach to us.

We are all of us poor, weak creatures, and we are so subject to be mistaken that none of us should be allowed to press matters to the dividing of the brethren.

The gift of the ministry is in the word, "Shiloh." The word means, "a gatherer." The minister of God

is a gatherer. And this does not mean one who gathers them into the churches. Such things are often done in a common, muck-rake style, in which some are got in the churches who do not belong there. That one is very apt to get people to join the church is not one bit evidence that he is called of God to preach the gospel. The Arminian world can beat us and the Bible in that kind of thing. One is a gatherer if the people over which he is made an overseer is kept in good order, sound in the faith, loving one another, living in the fear of God, and doing justice among men. The flock of God is a little flock. It is no evidence that one is a pastor or even a minister to see a great multitude coming in the churches. It is not an evidence that he is not a minister and pastor for such things to be. Very often it is the case at such time that some come in who are nothing but spies to spy out the liberties of the churches.

It is sometimes the case that some come in at such times who will rise up and jump on old well established brethren who are well known and much beloved by the brethren, I say they will rise up and jump on them as they would a serpent and accuse them and thus cause others who have no more experience in the afflictions of the gospel that the novice has to accuse them. How careless we are to lay hands on such novices just because we like him or he says some good things in his talks!

Brethren, let us study to show ourselves approved unto God, workmen that need not to be ashamed;

and thus show ourselves to be patterns of good works. Let us try to see from the blessed Book of God what it is to preach and follow practical godliness and let us walk therein in all godliness and honesty, and with charity towards our brethren. The Lord bless us to so do.

Your brother in love and hope,

L. H. Hardy.

Atlantic, N. C., Oct. 29, 1918.

ARE INFANTS SAVED?

In Matthew 19 and 14 we are told that Jesus took little children in His arms and blessed them. This same incident is recorded by Mark 10th chapter and 14th verse also Luke 18 and 16. Whatever may have been in the minds of those who brought the children to Christ, it remains a fact that He blessed them, and who can curse what the Lord has blessed. There are a number of Scriptures that lead us to believe that those of olden times understood that infants were saved, not because they were not (or are not) sinners, but because they are embraced in the atonement of Jesus Christ. David said of his child which the wife of Uriah bare to him, when told it was dead, "I shall go to him, but he shall not come to me." There is nothing in the connection to show that David had any especial reason for saying this, further than his faith in the salvation of children, and as it is said in Acts 2 and 30 that David was a prophet, we feel that much weight should be attached to his word. Doubtless the Lord had given him as a prophet to understand that he had embraced children in his cove-

nant of mercy and salvation which he had provided in His son Jesus Christ. Isaac said of Jacob, "I have blessed him, yea and he shall be blessed," so we believe that as Jesus has blessed little children they are and shall be blessed. Jesus said, "Of such is the kingdom of God."

In other words the kingdom of God is made up of little children, therefore it is necessary that grown people repent and become as little children in order that they may also enter the glorious kingdom.

Pardon me for relating here a little of my own experience, which was very sweet to me at the time and ever since. My first dear wife and I lost a little boy, one month and four days old. We loved it, and were sorry to lose it. In my grief I said, O, why was it born at all, to stay so short a time? When the answer came so sweetly saying "that another sinner might be saved by the grace of God." Not by its merit, oh no, but through the merits of the Lamb of God, that taketh away the sin of the world. I have always understood our people to believe in the salvation of little children, and I should feel badly to know that any one of them do not. I have heard of some charging that some of our preachers had preached that there are infants in hell not a span long, etc., but this is only one of the many slanders that have been uttered against the ministers of Jesus Christ. If I am not mistaken I have loved to hear old Baptist preachers for forty years and have tried to pay attention to them, and I have heard a great many from all parts of the United States, but have

never heard one say either in public or private that he did not believe in the salvation of infants, neither do I believe that any one else has. Jesus said, that His Father had revealed things to babes, that he had hid from the wise and prudent, and he also thanked Him for it. Our God can reveal Himself to natural babes, as well as to such as feel their ignorance and helplessness before Him as sinners in His sight. He revealed Himself to John the Baptist before he was born, and he is just as able now as then. The flock of God, as manifest in the world is spoken of in the Scriptures as a little one, the fewest of all people, etc., and yet John in his wonderful visions on the isle of Patmos viewed a vast multitude that no man could number, ten thousand times ten thousand and thousands of thousands in this vast number, the little children who are never identified with His people on earth are embraced.

Written at the request of a sister in North Carolina who wishes her name withheld.

Joshua T. Rowe.

DOES NOT WANT TO MISS A COPY.

Elder P. D. Gold, Wilson, N. C.

Dear Bro. Gold: Please find enclosed two dollars (\$2.00) for which send Mrs. T. C. Combs of McIver, N. C., the Landmark for one year. She is an old subscriber and doesn't want to miss a single copy.

Hope your health has improved by now, and that you can write more for the Landmark, as I enjoy your pieces so much.

Your bro. in hope,

T. A. Stanfield.

McIver, N. C., Sept. 24, 1918.

HAD A GOOD TRIP

Dear Brother Gold and son J. D., and readers of Zion's Landmark. As I have returned home from my visit to the Associations—East—as many ask me to write and let them hear from me, I will pen a few lines which will inform them that I arrived safely home Wednesday after third Sunday—found much sickness—influenza — among the people in Angier. About ten families have the disease—only one death as yet. I am staying pretty close at my sisters. She has escaped so far—hope we will escape the dread disease—seems to be raging most everywhere.

I was blest to attend the Lower and Upper Country Line Associations—visited churches between the L. and U. C. L. in Person county, enjoyed the meetings well and was kindly cared for, for which I hope I feel thankful.

In September I attended the Seven Mile and Little River—my own. All these meetings were harmonious—much love, peace, union and fellowship seem to abound. From the Little R. I visited Salem church on Tuesday—had god and pleasant meeting, Wednesday Healthy Plains, Thursday Contentnea where I met Elders Farmer and Boswell from Wilson and a brother Howard who took me to Wilson where I soon met with dear brother Gold at his son's, J. D. Gold. I was glad to find Brother Gold better than I expected. I spoke at the

church Thursday night and Friday night was out and heard Elders Hardy and Keene. Stopped two night with Bro. John Stephenson and his kind wife. Saturday morning in company with Elders Gold and wife and L. H. H. F. W. K. and Brother Charlie Gold—all went on friend J. D. Gold's machine to the K. Association, where we met a goodly number of dear brethren, sisters and friends, and a lovely meeting it was. So many were overjoyed at meeting Elder Gold and grasping his hand once more. It did me good to see the love manifested toward Brother Gold and it seemed to be general love and good feeling among the brethren and sisters. The preaching was able and sound. Elders Keene from Maine, Beaman from Oklahoma, Newman from Texas, Tharp from Indiana, Rowe from Maryland, and many others from different sections of North Carolina—all preaching the same blessed gospel of salvation by the sovereign grace of God without a jarring note of discord. Our hearts were made glad to hear the good news from far, even from heaven, "Blessed are the people that hear and know the joyful sound. They shall walk O, Lord in the light of Thy countenance and in thy name shall they rejoice all the day long."

From the K. Association I filled some appointments on to Nahunta, where the Contentnea met Saturday morning. After preaching by Eld. Keene they organized and appointed the association to meet at the same place in 1919, after which it was thought best to disband in obe-

dience to orders by the sheriff from the State board of health.

From there I went on to Newport and spent a few days most agreeably with those dear people. I shall not forget their kindness to me and not only theirs, but others all the way round. Feel like the Lord surely blest us all as He always does in obedience.

From Newport I went on to Jacksonville, Onslow county, was met by Elder E. Pollard who took me to his home where I met a hearty welcome by his good and kind wife, Sister Pollard. We were soon out at Southwest church where I met a good many precious brethren and sisters. I preached and was blest I felt with the liberty of the spirit in preaching Jesus and Him crucified. From here I was taken by sister Walton, son and his wife to Maple Hill where the White Oak Association met—not many churches represented owing to influenza epidemic. Elder Isaac Jones had had the disease and his wife very sick with it so he could not be out. Sent a letter from the county health Doctor at Burgaw advising that he thought it best not to hold the meeting. After a sermon by Elder Beaman and I spoke a while and Brother Brown from the M. Branch closed, and the meeting adjourned. I was conveyed to Burgaw and stopped Monday and Monday night with friend John B. Davis, son of that beloved Brother Elder Aaron Davis. He is Register of Deeds of Pender county, is a Baptist in faith and principle—good, nice, clever man who treated me with kindness.

So in conclusion will say the good

Lord blest me to return home safely, in fact has blest me all through life till now in my 85th year I feel that my time is short—the time of my departure is near—hope I have fought a good fight and kept the faith and have so lived as not to bring reproach upon the dear cause. So farewell in hope.

J. E. Adams.

Angier, N. C., Oct. 22, 1918.

FIFTY-ONE YEARS OLD.

With this issue Zion's Landmark completes 51 years of time and service. It has been the rule for my father to make some passing editorial comments at the close of every volume, on account of his feebleness he requests me at this time to write for him and to send his love to the church and to the brethren and friends and all readers of the paper. The Landmark and the subscriber to this article are, about the same age. There are only about three weeks difference in our birthdays. Elder Bodenhamer began the publication of the Landmark Nov. 15, 1867, and I was born October 24, 1867, so you see there are only three weeks difference in our ages. Father acquired the paper a short while after it was established and since then I have aided in its publication in some way the greater part of the time. Being the oldest child and my father away from home a great deal of the time, it devolved upon mother and I to read proof and mail the paper and later on between the years of 13 and 16 I worked for two years or more in my father's office where my work consisted mainly in setting the type on

the paper and assisting with the presswork.

At the age of 17 I left school and went on my father's farm, looking after that until I was twenty, when he informed me profits from the Landmark would not admit of his longer publishing the paper by contract and suggested that I buy an interest in the paper, conduct a printing plant and enter a partnership with him. I did not have any money at all, but gave my note for a third interest in the business and it required about ten years for me to work it out.

In 1896 we established the weekly Times and in 1902 the Daily Times and later capitalized the business under the title of the P. D. Gold Publishing Co., that the name of my father, the grandest and best man that ever lived may live forever in the town and county where he has spent the greater part of his life and has contributed so much to its advancement and development, for he has seen Wilson grow from a town of a few hundred to a city of near 14,000 people and one of the best in the State.

I trust that the readers of the Landmark will pardon this personal reference, but I am giving the history of my connection with the paper mainly to show the readers of the Landmark that I am deeply interested in its welfare from every standpoint.

On account of the extreme age and feebleness of my father a report has recently been circulated that the Landmark would probably be sold or discontinue publication, and that is another reason I am having a heart to heart talk with

the readers of the paper.

It is my purpose to continue the Landmark as the most valued part of the business, not from the standpoint of money making because the profit is small from this branch of the business and has been for years, but when a man has spent ten years of his life paying for an interest in a piece of property and when the two grew up together, sharing each other's sorrows and joys for fifty years, when it was the mudsill of the business as well as the glory of it and my father's career, it is not reasonable to suppose that I should want to see it go down, or pass into the hands of another.

The entire disposition of the Landmark and its future rests entirely in the hands of our Heavenly Father. If He wants it to continue He will take care of it, and He will have such as He desires to edit it and write for it. If He continues to bless it the paper will go on, a source of comfort to His children, and aid in the building of His church.

That He is directing it with His gentle tender care is manifest in the fact that Elder P. G. Lester has been its able associate editor for all these years, and it has been a labor of love entirely without remuneration with him. The further fact that it numbers among its contributors many warm, zealous and capable writers who are comforting the saints in its visitations makes me feel the Landmark is serving God and feeding His sheep.

At this writing father is still feeble but is able to be around a little. He sends his love to every

reader of the Landmark.

May I ask your further kind indulgence on account of sickness and shortage of help. I hope to have the Landmark caught up again and on time at an early date.

John D. Gold.

SMITHFIELD UNION

Please publish in the Landmark that the next session of the Smithfield Union is to be held with the church at Middle Creek, Wake county, N. C. on Sat and 5th Sunday in December, 1918. Elder J. W. Wyatt is appointed to preach the introductory. Elder W. A. Simpkins his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend.

Those coming by railroad can get conveyance by notifying Brother J. L. Britt or J. B. Britt, McCullers, N. C., to be met at McCullers, or notify Bro. J. B. Sauls, Garner, N. C., Brother E. C. Jones, McCullers, N. C., will meet you at Garner.

Yours in hope,

J. A. Batten,

Union Clerk.

Wilson's Mills, Nov. 7, 1918.

THE LINVILLE UNION

Dear Bro. Gold: Please state in the Landmark that the next Linville Union will be with the church at High Point. A general invitation is given to all that have a mind to come. Ministers will be gladly received. Come and be with us. It meets the next 5th Sunday in December. Saturday and Sunday.

P. W. Willard.

High Point, N. C.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

VOL. LI.

NO. 24

Entered at the postoffice at Wilson as
second class matter.

WILSON, N. C., NOV. 1, 1918

EDITORIAL.

3RD CHAPTER OF THE ACTS.

"Ask what ye will, and it shall be given you."

In the days when Jesus was manifested in the flesh among men, some came to Him desiring a certain favor. For instance a man born blind had a peculiar desire, a special request. He was born blind, and never had seen any object. When he came to Jesus and besought Him to grant his desire. Was it just any favor, or was it a special favor? He knew what was uppermost in his mind. He did not hesitate a moment. It was one thing he desired and that would he seek after, "Lord that I might receive my sight."

When the blind man asked an alms Peter fastening his eyes on him with John said, Look on us. Then Peter fastening his eyes on him said, "Silver and gold have I

none; but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk."

How long did it require him to decide what favor he preferred to any other? He had never walked. Many people had been walking all their life; yet they had never considered the great blessing of rising up and walking. I suppose he had never appreciated this great favor. For it is true that the blessings we have enjoyed all our life we have never thought of as we should. The extent of the dependence we have all our life enjoyed has never been considered by us. Nor will we ever properly appreciate them. Such is our nature and such our polluted condition that we do not seek first the kingdom of God and his righteousness. If we were seeking first the kingdom of God and His righteousness then all these other things would be added. If we seek first the thing that is most valuable to us then that would open us unto the next, then the rest, then would be added as proper for us to have and enjoy; and we would find all things ripe for us, hence we would enjoy them so much the more, as they would be added to us and so suited to our condition, and so proper for us. For as the wisdom of God never blunders, but provides what is always suited to us, and so perfectly suited as even there would be no unsuitableness in any of the provisions of what comes to us. Where love controls all things there could be no lack, blunder or misfitting.

As the Holy Ghost brings unto us the glory of the resurrection of the

Lord Jesus and we are enlightened so as to see and understand the dominion of the Lord Jesus we become reconciled to God in him, and find that he has blessed us in turning away every one of us from our iniquities so we have all things in him, for if God gives us Christ how shall he not with him freely give us all things.

P. D. Gold.

THE IDEAL IN CHARACTER

If every word, every thought, that he would feel that all that ever came from him would be shouldered by him, and carried by him, and be illustrated and set forth in his life, and all his words, and thoughts flowed from that fountain, so that his entire life would be in keeping with that life, and would be fulfilling some important part of that persons life. This would be a noble and beloved character setting forth what we hold to be one in its nature and spirit, and be left on record after his departure to be studied and sought for and followed. All this is in Jesus, and the meditations that are acceptable to the Lord are such as are pure and clean in his sight. Whatever comes from the Lord is pure and clean in his sight, and must necessarily be pure, for the utterance before God for nothing unclean can ever originate with Him.

God is a holy and a pure God. Therefore all that comes from Him must be holy and pure. The thoughts and the desires of the mind and the thoughts of one's heart must be pure to be acceptable to the Lord.

Let the words of my mouth and

the meditation of my heart be acceptable. But the heart of man is deceitful and desperately wicked. Who can know it? Then how can such an unclean heart produce pure, clean thoughts? There must be an energy and power higher than man so that the product of this mind is so cleansed that his thoughts and words are in harmony with the word of God.

The ear trieth words, and if they are pure they stand approved of God. By thy words thou shalt be justified, and by thy words thou shalt be condemned. If the heart be pure then what emanates from the pure heart shall be counted in the sight of God. Surely it pure and upright. The prayer of the upright man is that his heart shall utter only that which is pure would be very bitter to a pure minded man to send forth impure words. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

Pure thoughts and pure words which are the product of the spirit of God come from God and they return unto him.

If a man does not love the truth, nor knows it his thoughts and words will perish from the earth. Good words and good speeches will live. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

P. D. G.

TRUE SERVICE

If one has a will, or an inclination or a determination in mind, and a

purpose and desire of heart to order his steps and general conduct or deportment in such manner and form as to shadow forth evidences of the manifest good pleasure of God toward him—that impression is of God, and according to the Scriptures of truth he has the right to so conclude, and to walk in these exercises of mind and heart, and thus work out, or outwardly manifest, in manner of life, that which the Lord has revealed. The children of God have the truth revealed in their hearts to their understanding and they know the truth, and it makes them free. They need not that any man should teach them, for the anointing wherewith they are anointed of God teaches them all things. This teaching—this anointing—this revelation is their life, their strength and their salvation. They know whence it came, they know its power, and they know its virtue and sufficiency. They are graduates in the teachings of the school of grace, and in the things which accompany salvation. And they know the things which become sound doctrine, and are qualified and set forth to judge angels, or ministers. They try the spirits or ministers, whether they be of God, and they prove all things, and hold fast that which is good. This judgment is not arbitrary, but of a ready mind decisions are made. The spirit beareth witness with their spirit that they are the children of God. The evidence this witness gives is the suffering of Christ, and in the unity of the spirit they suffer with him, and by this suffering they have the assurance that they shall

be glorified together with him. But the testimony of the witness spirit is of such a peculiar character the one to whom it is given is inclined to have more confidence in others, of like experience, than it seems reasonable for him to consistently have in himself. The more he sees of the Christ character in others, the less he feels to have it in himself, and the more he desires to be like them. He readily concludes in his estimate of his brethren that they are getting along all right, but if they were to undertake to assure him that such is the case he would not believe it. The Master made himself of no reputation, but was servant of all, and therefore humility, and a disposition to prefer others better than himself is a God given mark of the true Christian spirit. If one feels to prefer his brother it is an evidence that he loves him, and this love is really for Jesus sake. When one loves for Jesus sake, he wants to serve the one he loves. He wants to bear his burdens and thus he fulfills the law of Christ—the law of love, the law of God. We love God when we love him that is begotten of God, than which there is no better service.

P. G. L.

CHARLIE M. JOHNSON.

Elder P. D. Gold.

In loving memory of our dear beloved brother, Charlie M. Johnson. With a sad heart I will try to write a part of our esteemed brother's life, of his death we don't know anything about.

Charlie was born in Johnston county, N. C., Nov. 8, 1895, and

died at Camp Jackson, December 23, 1917, making his stay on earth 22 years, one month and 15 days. He was the youngest son of L. D. and Mary M. Johnson. Being in this dreadful war limit, he registered in June, 1917. When they began to call the boys to go to camp, he was called in September. But our sick invalid mother being dependent on him for support and by the help of D. V. Lee and others he was not sent at that time. Then he was called the second time, but these men helped and begged for him again, so he did not go the second call. But the board at Smithfield told him he need not ask to be excused again. So he was not bothered until the first day of December, 1917. He was called for again. This time responding to the call. He worked hard trying to fix everything like he wanted it to be. So when the first day of December came he did not ask anybody to help him at all. He went to Smithfield, answered to his name. He phoned back home and said he would have to go this time. It was so hard to see him trying to stay out of the camp. He surely did dread to give up his sick mother and home.

He would write to some of people every day, and we would write him, but he did not receive any mail at all. He would write back and want to know why we did not write to him, he seemed to be so anxious to hear from some one, but he had not been assigned to any company, until he had been there two weeks. Then on Saturday he was taken sick with measles and carried to the hospital without getting any hearing from

home. Just think of a boy being away from home wanting to hear from home, taken sick among strangers whom he knew not, getting no sympathy whatever from loved ones. It breaks my heart to think of all his suffering, forlornness and trouble. Charlie lived at the hospital one week. He went on Saturday and died the next Sunday morning about four o'clock. He did not write at all after he went to the hospital, but heard from some of our cousins that were there at that time, stating that Charlie was sick with measles. On Saturday, after he had been sick a week we received a telegram stating "Charlie M. Johnson is seriously ill." James P. Johnson, one of our brothers took his train that evening to see him but you remember the trains were late and the weather was cold during the winter months therefore was delayed in going and he did not get to Columbia, S. C., until late Sunday evening at that time we received another telegram stating his death. The brother there learned of his death about nine o'clock Sunday night. Charlie's body had been taken to the undertaker. It seemed to be impossible for James P. to leave Monday with the corpse, so it was Christmas eve before the body reached home. His still form cold in the icy hands of death, and in just three weeks before he left home sad, but smiling and cheerful, his face radiant with sunshine and hope, fully believing he would come back some time and carry out his plans. The Lord giveth and the Lord taketh. He doeth all things well.

The coffin labeled "Bronchial pneumonia." We don't know what killed him, neither do we know anything of his suffering. Elder J. E. Adams preached at his home Christmas eve in the presence of a large crowd of people. Elder L. A. Johnson made some encouraging remarks. The burial services closed Wednesday conducted by Elder Xure Lee, who spoke some very consoling words to the bereaved ones and friends.

His body was taken to the Lee cemetery and buried near his father and little brother. Charlie was 19 at his father's death, he being the youngest son was left to care for our dear mother, which was at the dear old home place. Charlie seemed to be very fond of his home, never was heard to complain at his lot. Farming was his chief occupation. He provided well for his home from a child up to manhood, was obedient to his parents. When a grown up man he was honest and moral. He wanted to build up. He worked to have better roads and good schools. He was good company, always bright and cheerful, had lots of patience, always ready to lend a helping hand. Charlie was not a member of any church; he was a believer in the Primitive Baptist. He did not belong to any secret society. He leaves behind to mourn his departure many friends, nephews and nieces, a sick mother, four brothers and four sisters, as follows: Joseph A., James P., Henry P., and A. G. Johnson, Mrs. G. P. Lee, Mrs. Jasper Lee, Mrs. J. W. Jones and Mrs. M. F. Denning, and we each

and every one loved Charlie.
Dearest brother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

Written by his oldest sister
Dunn, N. C.

BROTHER DODSON SENDS FOR FIVE

P. D. Gold.

Dear Brother: Enclosed please find check for (\$10.00) ten dollars for which please send Zion's Landmark to five persons who are unable to pay for it, and who you think would enjoy reading it. Hope you are improving and will soon recover fully.

Your brother in hope,
C. W. Dodson.
Danville, Va., Oct. 30, 1918.

GIVES UP HIS APPOINTMENT

Elder Jesse Barnes who has been serving the church here long and faithfully for several years announced the first Sunday in this month after preaching a most excellent sermon concerning the spirits, the necessity for trying the spirits and the statement in holy writ that all the spirits are not of God, he stated that he was giving up this appointment with deep regret for he had found the brethren at Wilson kind, considerate and in every way helpful and encouraging to him. But that he felt it was his duty to his home church which was without a pastor on the first Sunday to serve that church.

This meeting was right after the epidemic of influenza and the pleasure at being able to gather in the

house of God and worship Him and meet with the brethren was a privilege and pleasure beyond his power to describe.

He was followed by Elder P. D. Gold who paid a warm tribute to the loyalty of Elder Barnes during his eight years of service to the church at Wilson and stated that the membership would give him up with deep feelings of regret. He spoke of the God of Jacob, a God whom we see with an eye of faith. Every one who has a hope through Christ can see our God who is able to deliver and to forgive our sins and to save His children and to present them without spot or blemish or any such thing at a throne of mercy and of grace. Elder J. F. Farmer also spoke referring to the splendid service of Elder Barnes and the regret that all felt at his departure.

Speaking of the complaint at not being able to meet on account of the influenza Elder Farmer asked what if we were like the earlier brethren or those who are in the destitute places unable to hear preaching? The Lord he said had blessed us abundantly more than we deserved though it was an indication of love for Him and the brethren that His children desired to gather for worship and sweet fellowship.—Wilson Times.

ELDER SILAS H. DURAND

Elder Silas H. Durand who had attained to more than three score years and who by reason of the gift of God to him had spent his youthful years as well as the years of his manhood and prudence of his

strength in the decent behavior of sober seriousness, of cautious living, and who had been of uncommonly good behaviour even down to old age, and who had been of comfort to the children of Israel in all these days, who had scored his days in husbanding his time to the acknowledging God's goodness, and who in the clear sunshine of clean living fell asleep in Jesus on Nov. 12, 1918, and is remembered by many brethren and friends as one whose memory is cherished.

We seldom see one whose life more nobly attests the mercy and goodness of God, whose conduct and conversation more fittingly shines forth in honoring God.

He lived in Pennsylvania all his days, and has gathered up his feet in his bed, and rests in the sleep of a well spent life to be remembered with satisfaction by his friends and acquaintance. P. D. Gold.

VERY NICELY SAID

To the Readers of Zion's Landmark.

I am informed a little something of the condition of things in the Landmark office. It is now time for the number of Nov. 15th and we haven't received Oct. 15th. The question may be asked, why this state of affairs?

After so much labor in printers as well as other trades and professions being taken out of the country by the war which cut labor short in every branch of industry, the epidemic of influenza has invaded almost every home in our land. Thus many more have been taken from labor than had been by the call to camp and to arms. The force in the office of the P. D. Gold Publishing Company was cut so short that at one time the manager had but one man to help him get up his forms for his daily paper. This forced him to be in his office at work up to late hour of midnight.

The consideration of this labor shortage should give us patience to bear with the publisher with patience. No doubt but that he is anxious to have the paper out on time or even a few days ahead of time;

as anxious as are the subscribers and readers, and let us hope that now the war has ended and the influenza passing away, the paper may soon come to us in time so we can read it even with the date; and don't forget that it takes money these times to buy material and hire the needed labor to execute the work of the office. Let every one continue the paper and add as many new subscribers as he can so as to make the office sure of the continuous publication of the paper which has so long and so often made our hearts glad and encouraged us in the way of our pilgrimage.

How ably and how comfortably the truth has been proclaimed to us through the columns of Zion's Landmark you all know. Let us all join our hearts and hands to hold up the hands of editors and publisher in this trying time, so that our hearts may yet often be gladdened by the paper coming into our homes laden with the good things of our Father's kingdom.

I hope I am your brother in the Lord.

L. H. HARDY.

P. S., I shall be glad to receive and forward subscriptions at any time from both old and new subscribers. H.

Atlantic, N. C., Nov. 15, 1918.

We appreciate the above remarks from Elder Hardy. He has explained the matter very clearly and very correctly. We have had all the troubles that he mentions and more, but conditions are somewhat improved and we hope to have it caught up and ahead in a short while.

JOHN D. GOLD.

For HEADACHE

Take the Old Reliable Remedy. 20 Years
Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. Ask
Your Druggist. Try it.

CHANGE TIME OF MEETING

Elder P. D. Gold, Wilson, N. C.

Dear Brother Gold: By a request of the brethren of the Primitive Baptist church at Angier, N. C., please note in the next copy of the Landmark that the time of holding our meeting has been changed from First Sunday to the Second Sunday, for the benefit of our pastor, Elder W. A. Simpkins.

Very truly yours in hope,

A. H. DUPREE, Church Clerk.
Willow Springs, R. F. D. No. 2

LESS MEAT IF BACK

AND KIDNEYS HURT

Take a glass of Salts to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generation to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

GIVE "SYRUP OF FIGS"

TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender Little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

MOORE'S MINERAL SPRINGS

I gladly recommend this water to the sick. Hotel open winter and summer. Water shipped from Rural Hall, N. C., at \$1.50 per case of 12 half gallons and cases to be returned in 30 days.

Last summer my health became very

poor. I went to Moore's Mineral Springs in Stokes County, N. C., remaining there about 12 days. I returned home well.

This water acts on the blood, the skin

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

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ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1225 Park Square, Sedalia, Missouri.

160 HENS—1,500 EGGS

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6258 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

To Ward off Pneumonia

for colds, croup, pleurisy, pneumonia, etc. Rub vigorously with GOWAN'S—the pleasant, effective, external application. Soothing and heating. Ask your druggist. If he can't supply you write GOWAN MEDICAL CO., Concord, N. C.

Your Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Stinging, just Eye Comfort. At

Your Druggists or by mail 60c per Bottle. For Book of the Eye free write
Murine Eye Remedy Co., Chicago.

CANCER TREATED SUCCESSFULLY AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having restored, without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL 1617 W. Main St., Richmond, Va.**

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She Has Found the Same Medicine Good. The Story in Her Own Words.

The experience of Mrs. David Horn of Route No. 1, Irwinton, Wilkinson Co., Ga., is not exceptional. Peruna has been an accepted standard household, ready to take remedy, for forty-five years.

Mrs. Horn writes under date of July 30, 1918:—"I have been using your medicine for eighteen years. I think it one of the best tonics I ever used. I owe my life to the use of it. I recommend it to all sick people. Peruna cured me of stomach trouble."

For coughs, colds, effects of the grip and influenza, catarrh and catarrhal conditions of every description, Peruna is recommended. Thousands have been helped or are able to attribute a full and complete recovery from some terrible affliction to Peruna. Try Peruna first.

In tablet or liquid form. Sold everywhere.



PROTECT YOUR EYES
 when they are sore, inflamed or the lids granulated. Use Dickey's
OLD RELIABLE EYE WATER
 Immediately soothing and heating. No burning or stinging. Pools good. At all druggists or by mail 25c. Circular in Red Box.
DICKEY DRUG CO. Bristol, Va.

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Birmingham Ala., 22nd St. Bridge and

San Francisco, 1000 Market St. E. M. Lane

"CASCARETS" WORK

WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—
 Take Cascarets tonight.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

**SOUR, ACID STOMACHS,
GASES OR INDIGESTION**
"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

AFTER INFLUENZA

The Grip, Fevers, and Other Blood-Poisoning, Prostrating Diseases,

The best course of restorative treatment, purifying the blood, strengthening the nerves, stimulating the liver, is:

Hood's Sarsaparilla, the standard blood purifier, before eating,
Peptiron, a real iron tonic (chocolate pills), after eating,

Hood's Pills (cathartic, mild and effective) as needed.

These three great medicines make convalescence real, rapid and perfect. They are also of service in the prevention of disease and the preservation of health. They form Hood's Triple Combination Treatment.

Each is good alone; all are good together. Get them today.

THE MAKING OF A FAMOUS MEDICINE

**How Lydia E. Pinkham's
Vegetable Compound
Is Prepared For
Woman's Use.**

A visit to the laboratory where this successful remedy is made impresses even the casual looker-on with the reliability, accuracy, skill and cleanliness which attends the making of this great medicine for woman's ills.

Over 20,000 pounds of various herbs are used annually and all have to be gathered at the season of the year when their natural juices and medicinal substances are at their best.

The most successful solvents are used to extract the medicinal properties from these herbs.

Every utensil and tank that comes in contact with the medicine is sterilized and as a final precaution in cleanliness the medicine is pasteurized and sealed in sterile bottles.

It is the wonderful combination of roots and herbs, together with the skill and care used in its preparation which has made this famous medicine so successful in the treatment of female ills.

The letters from women who have been restored to health by the use of Lydia E. Pinkham's Vegetable Compound which we are continually publishing attest to its virtue.



Vapo-Cresoline

For Whooping Cough, Spasmodic Croup,

Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the distressing, and often fatal after-effects of colds. It is recommended. It is a simple, safe, effective and inexpensive treatment. Vapo-Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup and Croup. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresoline's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritating itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

Wash the Poisons of
Rheumatism
 Sciatica, Neuralgia
 and Uric Acid
 Out of Your System
 With Shivar Spring
 Mineral Water.

THE GUARANTEE.

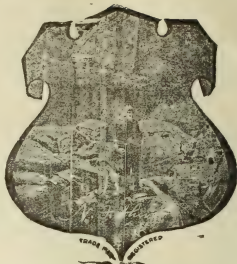
Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.



THE RESULTS.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below:

Fremont, North Carolina.

After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am Very respectfully,

J. H. BEST, J. P.

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCLAM.

Bishopville, South Carolina.

The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,
 Editor Leader and Vindicator.

Fredericksburg, Virginia.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. S. CARTER.

I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H.C. EDWARDS.

SIGN THE COUPON.

Leeds, South Carolina.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

Union, South Carolina.

I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every

respect and has given me a fine appetite, something I did not have before.

CHAS. B. COUNTS.

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Chancellor, Alabama.

I have been for many years affected with uric acid and kidney troubles, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

Florence, South Carolina.

I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

Atlanta, Georgia.

In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.

M. L. UNDERWOOD.

FILL OUT THIS COUPON

SHIVAR SPRING,

BOX 55 L, SHELTON, S. C.

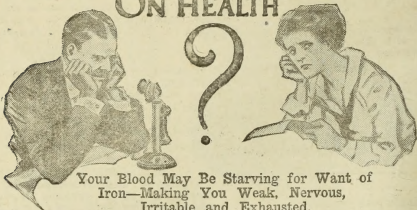
Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Express Office

ARE YOU LOSING YOUR GRIP ON HEALTH



**Your Blood May Be Starving for Want of
Iron—Making You Weak, Nervous,
Irritable and Exhausted**

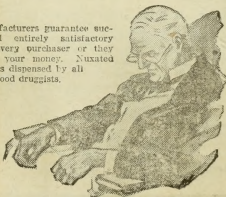
Nuxated Iron, increases the Red Blood Corpuscles and builds up the strength, energy and endurance of delicate, run-down people in two weeks' time in many instances.

Thousands of men and women are impairing their constitutions, laying themselves open to illness and literally losing their grip on health, simply because their blood is thinning out and possibly starving through lack of iron.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Lack of Iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous run-down people in two weeks' time." Nuxated Iron is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John L. Clem (Retired) the drummer boy of Shiloh who was sergeant in the U. S. Army when only twelve years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others.



The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. Nuxated Iron is dispensed by all good druggists.



"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. "More Eggs" is the remedy for me. I sold 42 1-2 dozen eggs last week, set four dozen, ate some and I have 11-2 dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you! Don't delay. Send a dollar today to E. J. Reefer, 3258 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him \$2.25, and he will send you three packages of "More Eggs" tonic prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or \$2.25 today for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has made a fortune out of the poultry business.

SAGE AND SULPHUR

DARKEENS GRAY HAIR

It's Grandmother's Recipe to Restore Color, Gloss and Attractiveness.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

INFLUENZA? LaGRIPPE?

Foley's Honey and Tar is just what every sufferer of influenza or la grippe needs now. It covers the rough inflamed throat with a soothing healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

Foley's Honey and Tar handy. It gives ease and comfort from the very first dose. Buy it Now.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder 135 Douglas St. Washington, D. C., will keep the whole family informed, entertained helped and inspired for the next three months.

GRAY'S OINTMENT

bears a name that for ninety-seven years has been on the mind if not the hearts of thousands of families. Its use began in 1820, when a North Carolina physician compounded an ointment for treating skin infections. It has been received on its merits and its constant use for nearly a century has made it a family word in every household. It's instantaneous healing effect and it's soothing relief to skin infections make it almost indispensable in the home. Gray's Ointment is the first thought in all cases of burns, scalds, bruises, cuts and stings. Telephone your druggist for it or write W. F. Gray & Co., 859 Gray Bldg., Nashville, Tenn., for sample.



**Stop That
Headache!
It's Stopping
Your Work
Use**

**Dr. Miles
- Anti -
Pain Pills**

**For Any Ache or Pain.
SOLD BY ALL DRUGGISTS**

MILES MEDICAL CO., Elkhart, Ind.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?



Fancy Work Bargain ALL

A 5 Piece Table Set, Wild Rose design, consisting of a handsome Centerpiece and 4 Dollies to match, on Fine Quality Art Linen $\frac{1}{2}$ a yard long, all for 10c. Catalog free

**FOR
10c.**

A. F. SELPT, KILN, MASS.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9256 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid.) So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

Ship Us Your

HIDES, FURS, JUNK. High Prices Paid
DIXIE HIDE & JUNK CO.

Dept. A. Lynchburg, Va.

Reference: Banks of Lynchburg

THICK, GLOSSY HAIR

FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a small bottle of Knowlton's Danderine from any drug store and just try it.